Christendom Anno Domini

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Christendom Anno Domini

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~~VOL. I.~~

A Presentation of Christian Conditions and Activities in *Every Country of the World* at the Beginning of the Twentieth Century by more than sixty Competent Contributors

2 vols.

: : : : : : : EDITED BY : : : : : : :
~~REV.~~ WILLIAM D. GRANT, ~~Ph.D.~~
WITH INTRODUCTORY NOTE BY *President*
CHARLES CUTHBERT HALL, D.D.

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In
Sincere Loyalty
To Him
Whose I am
And
Whom I serve

9601

We tread a better earth to-day
Than that the fathers knew;
A broader sky line rounds away
To realms of deeper blue.
More ample is the human right,
More true the human ken;
The law of God has been a light
To lead the lives of men.

He led our generations on
In mist of smouldering fire;
To more than all the centuries gone
The marching years aspire.
Across the onward sweep of time
We strain our vision dim,
And all the ages roll and climb
To lose themselves in Him.

O Purpose of the stumbling years,
O wistful Need and Hope,
Whereby in all the woven spheres
The atoms yearn and grope;
Flow through the wandering will of man
A tide of slow decree,
And merge our strivings in the plan
That draws the world to Thee.

—FREDERICK LANGBRIDE.

INTRODUCTORY NOTE.

Many years ago, Mr. James Anthony Froude, speaking at the Royal Institution upon the *Science of History*, affirmed: "It often seems to me as if history was like a child's box of letters, with which we can spell any word we please. We have only to pick out such letters as we want and say nothing about those which do not suit our purpose." In the same vein Goethe makes Faust reply to the student who was growing enthusiastic about the spirit of past ages: "My friend, the times which are gone are a book with seven seals; and what you call the spirit of past ages is but the spirit of this or that worthy gentleman in whose mind those ages are reflected." These pessimistic estimates of the degree in which history is colored by the subjectivity of the historian are not incapable of verification. From time to time the historian appears to dwell in the shadow of his own prejudices, or unconsciously to interpret fact in the interest of theory. Nevertheless, none will deny the value of history, nor withhold gratitude from the narrator who sets forth in order the annals of the past. To estimate the relative strength of present day forces is even more difficult than to record truthfully the events of yesterday. Many elements contribute to this difficulty. Not the least of them is lack of perspective. The observer is immersed in his own foregrounds. He is a part of that he would describe. He cannot separate himself adequately from the object of his study, nor regard contemporary conditions with the judicial temper of the historian.

Moreover, into the problem enters the element of limitation in the point of view. The annalist of the past is as one standing upon a great height; he commands the landscape in the large relation of its parts. Rational co-ordination at least is possible.

But he who undertakes a study of contemporary values in any realm of action—literary, politcal, religious—is like one in a crowd attempting to measure the crowd; the point of view is limited in the nature of the case; the danger of a misleading induction is constant.

Still further: The intrusive force of subjectivity is stimulated by contemporary observation more powerfully than by the calmer office of retrospective study. To an unknown extent it may be premised of each student of his own times, "as he thinketh in his heart so is he." If he be of sanguine temperament, the hopefulness within his own spirit may project itself upon the scene that he attempts to study and may brighten his conclusions. If his soul be afflicted with the strain of pessimism, he may view life as from beneath Elijah's juniper, forgetting the thousands that have not bowed the knee to Baal.

The difficulties that attend upon a study of contemporary values rise probably to their height if the line of investigation lead into the realm of religion. Other realms of human activity present their embarrassment, without doubt, to the student of contemporary values. In letters the difficulties are obvious. Maurice, in *The Friendship of Books*, says: "I purposely avoid saying anything about more recent writers, who have lately left the world or are in it still, because private notions and prejudices, for or against the man, are likely to mingle with our thoughts of their books." The final gradation of literary values is possible, we believe, only through the calm verdict of posterity. That that gradation is, in the last analysis, altogether equitable is open to question; nevertheless, time, with its stern and solemn tests, carries men approximately to their own places in the Hades of literature and revenges the superficial estimates of current criticism.

In the region of politics the student of contemporary values finds himself amidst difficulties yet more acute. The forces at work are obscure and incalculable. The private motives of men are woven into the policies of states. The powers behind thrones are veiled. Progress, claimed by partizanship as absolute, demonstrates its relativity by humiliating relapses. Public opinion, veering like the drift and scud of North Atlantic gales, hides the fixed stars; and the student of present day affairs must compute the trend of things by dead reckoning.

When religion, and specifically, one religion, namely Christianity, is made the field of research, and the work is undertaken of estimating the present power and, as it were, of delimiting the present frontier of that religion as a redemptive force in human life, the student of contemporary values addresses himself to a task of conspicuous, if not unequalled, difficulty. By three opposing forces he is confronted: one involves himself and is the fruit of his own training; one springs from the complex institutionalism of Christianity; one is esoteric and inheres in the nature of the religion of Christ.

The restrictive influence of one's own ecclesiastical and doctrinal training increases the difficulty of estimating fairly the sum and scope of contemporary religion. Even for a man of catholic temper, it is not easy to set aside the influences of heredity and of emotion in the interest of a judicial measurement of religious movements alien, if not antagonistic, to one's own preferences.

The complex institutionalism of Christianity further complicates the problem. If Christendom were but an expansion of the simple circle that gathered at the first around the Person of the Lord, the effort to compute the lengthening radii would be easy. But the evolution of Christendom has proceeded through countless subdivisions of institutional forces, and countless reorganizations of those subdivisions. The East has withdrawn from the West and the West has been torn asunder by Protestant secessions. Protestantism has broken up into sectarian groups, and the modern growth of the spirit of brotherhood within Protestantism has recombined fragments of those groups along the lines of co-operative service. To stand in the midst of this intricate institutionalism and pronounce upon its values is no easy task.

Moreover, there is an esoteric difficulty inherent in the nature of the religion of Christ. He Who said: "And other sheep I have which are not of this fold," forever reminds us that the real boundaries of Christendom may not correspond with the lines laid down by institutional Christianity. The Eternal Son, Who has given His life for the life of the world, knows, as we cannot know, the present day resultants of the travail of His soul. That which we are pleased to define by our institutional canons as Christendom, may not at all points correspond with His view of spiritual results, and those vast fields of ethnic faith which we are pleased to set aside as non-Christian, may reveal to His all-loving Eye much that is not far from the kingdom of God.

And yet, as the manifold operations of Christianity project themselves into a new century, an attempt to measure their extent and to interpret their significance is reasonable. Making allowance for such erroneous measurements and for such mistaken interpretations as, for the reasons given already, may mingle with the contents of the present volumes, the aim and the achievement of the editor should command the attention and evoke the gratitude of all "who profess and call themselves Christians." The object of the book is neither to flatter the vanity nor to rebuke the conscience of the followers of Jesus Christ. It is to exhibit approximately, as upon a map, the present distribution of Christian forces, together with the local variations of the problem of world evangelization. This aim has been achieved, upon the whole with effectiveness, by the only trustworthy method available in the premises. To have asked any one person, however endowed with the gifts of Christian statesmanship, to undertake a survey and an interpretation of contemporary Christendom, would have been to invite failure. No man can attain a point of view sufficiently exalted, and no man possesses sufficient insight to command the immense landscape of Christendom, and at the same time to connote its infinite multiplicity of detail. A birdseye view, a rash guess, are worthless if offered in solution of the present problem of the religion of Jesus Christ.

The inherent difficulties in the way of that solution are enormous. The one safe path toward that desirable result has been chosen by the editor, with what success must be determined by the readers of the following papers. In every country of the world and in every distinctive religious and social movement of Christendom, serious persons have been chosen to give local estimates of values founded upon local knowledge and experience. It was inevitable, under the limitations of human nature and its inherited or acquired predispositions, that these local estimates should be affected in variable degrees by the subjectivity of the several writers. This circumstance, with other limiting circumstances already suggested, gives to the total result relative authority rather than absolute authority.

Nevertheless, the result, although of relative authority, may be powerful in effect. To ponder the testimonies that fill these volumes, testimonies produced without collusion on the part of the writers, is to deepen the thoughtfulness, to admonish the faithlessness, to enlarge the catholicity, to confirm the resolution of those who believe that Christ, being lifted up from the earth, shall draw all men unto Himself. To ponder these testimonies reduces one's confidence in ecclesiasticism, humbles one's sectarian pride, disturbs one's complacent trust in organization, throws one back, with "reasonable, religious and holy hope," upon God, the only true God, and Jesus Christ, Whom He hath sent:

> That God Which ever lives and loves
> One God, one law, one element,
> And one far-off, divine event,
> To which the whole creation moves.

CHARLES CUTHBERT HALL,

UNION THEOLOGICAL SEMINARY,
New York, February, A.D. 1902.

PREFATORY NOTE.

When in 1897 "CHRISTENDOM ANNO DOMINI 1901" was but a possibility in the mind of its editor, he suggested to a clerical friend the desirability of bringing out such a work at the beginning of the new century. His friend readily acknowledged the desirability of preparing such a work, but said, with considerable emphasis: "It can't be done; it can't be done!" Did the editor at that time have as much experience in book publishing as his friend had had, and did he have the remotest suspicion that the undertaking would cost in time, labor and money a third of what its accomplishment has involved, the chances are he would have fully agreed with his friend, and "CHRISTENDOM ANNO DOMINI 1901" would never have been attempted.

Whatever material profit, if any, may reward the editor's labors, he already has been measurably repaid by an experience that in itself has afforded him a liberal education—an education which he promises to all who read the following pages. No better missionary effort, therefore, could be undertaken than to see that these volumes are placed in the hands of the people.

The editor may be taken to task for the employment of the term "Christendom" to describe the scope of his work, when to some of his readers the results may seem more like "Protestantdom." Nevertheless, it has been the editor's aim to present the world's Christian activities regardless of sectarian lines. If his purpose in this respect has not been wholly realized no one can regret the failure more keenly than he.

It is due to some of the contributors to say that on account of disappointments they were required to furnish their papers on very short notice. This was true notably of the papers on Switzerland, Siam, the editor's half of the United States and Protestant Christianity.

Literary uniformity in the undertaking was not to be expected in view of the diversity of minds, conditions and interests involved. However, literary grace was not a primary consideration in the conception of the work.

While each volume is complete in itself, yet each is better understood by reading both. For example, the movements presented at length in the second volume are but incidentally referred to in the first volume.

The editor avails himself of this opportunity and means gratefully to acknowledge his obligations to the friends who, by suggestions and words of encouragement, have in any measure aided him in realizing his purpose.

It has not been thought needful to prepare any extended resumé of the Christian conditions in the different countries, thinking it better to leave every one free to read and draw his own conclusions from the facts herein presented.

In the hope that the public will find as great profit in perusing these pages as has been given the editor in preparing them, these volumes are sent forth on the stream of religious influence, which it is hoped they will broaden and deepen and make more potent for good.

WM. D. GRANT.

WASHINGTON HEIGHTS, New York,
Christmas Eve, 1901.

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DAVID LIVINGSTONE.

AFRICA.

FREDERICK PERRY NOBLE, PH.D.,

CHICAGO.

ANYONE attempting to state the present conditions and prospects of Christianity in Africa should first recognize the following facts:

Africa is pagan by preëminence. British South Africa is the one African land to which the term "Christian" can be applied. East and West Africa are domains of heathendom. North Africa is a province of Islam.

Christianity's African activities consist mainly of missions, the peaceful conquest of a Christian army invading Africa from abroad.

Africa—and this term includes all insular dependencies—is so far afield and so vast; the missions so multifarious; the missionaries and societies so multitudinous; communication so tedious and uncertain; changes, too often obscure, so frequent, kaleidoscopic and swift that to obtain absolutely accurate information has proved impracticable to the investigator. The most and best that can be achieved is approximate accuracy.

This monograph, from the nature of its theme, aims to deal chiefly with religious progress. But the African continent and peoples are so unknown, and so many mundane matters connected with civilization bear squarely on the expansion of the Kingdom of God in Africa, or vitally influence the future, that several secular subjects call first for some consideration. Among them occur ethnology, geography, history, philology, and present-day politics.

The Christian conquest of Asia may be the most colossal task of regeneration bequeathed by the past century to its infant heir; but the African problem—itself an Eastern question, with scores of minor problems inside, like a Chinese puzzle-ball—has a stupendousness of its own.

Physical Asia is huge, but Africa is hardly less vast. Africa, unlike India, is not a country, but a group of countries. Unlike Australia and Europe—continents of about three million square miles each—Africa constitutes the virtual equivalent of four continents; its area, in round numbers, being twelve million square miles. North America could be put into Africa north of the equator; South America into the southern half. Here is food for meditation; matter for prayer.

Its climate and peoples afford still more serious problems. Seven-tenths of Africa lie between the tropics. It has a northern subtropical zone where white men thrive, balanced at the opposite extreme by a southern half-tropical land whose climate is ideal and makes it a Mediterranean Europe. But between extends Negroland, the sun-scorched home of the Saharan. Here the Eternal has placed a home in perpetuity for the African negro, yet whose healthful uplands Europeans can colonize. But for centuries, Africa will, as a whole, remain in possession of its native races. Nature made them sons of the soil. This is not saying that Africa's dusky children will continue to run foot-loose and enjoy useless liberty. No such contention is intended. The contrary is maintained. The African is falling more and more under suzerainty to European masters. Britain, France and Germany will be the lords paramount. Perhaps Belgium, Italy, Portugal and South Africa will be the secondary great powers. The Christian peoples, if justice be unselfishly rendered to the African wards of civilization, can start these children of Nature on an upward path to peace, real progress and true culture. But Africa's nature-peoples will long remain what they are—the poorest and most wretched of its products.

The Bantu, Berber and Negro may, in native ability, yield but little to the ancient American or the Chinese; but those tropical millions make a mighty mass of barbarism, an unleavened bulk below the Chinese and Hindoo levels.

To lift China's myriads is no light business, but China is highly cultured, and has a moral code and four or five religious cults; Africa, by comparison, is naked, non-moral, savagely superstitious. To raise India's masses is not an easy task, though India is civilized and religious. Africa, relatively, is barbarous and non-religious. Its missions experience such a combination of difficulties, so numerous and so singular, as are nowhere paralleled. To infuse pagan Africa, the gigantic Frankenstein of humanity, with true life, the Divine life, is the Holy War to which the twentieth century is summoned by Christianity.

Turning to detailed consideration of laws and races, notice that

Africa naturally divides into continental quarters. These comprise East, North, South and West Africa. The North, in ancient days, and the South, in modern times, have been the stages of great historical movements. The eastern littoral, and the western coast, became the scenes of side currents only; the East being influenced by Arabia, Hindoostan and Persia, the West by Europe and America, until the nineteenth century finally shifted the African centres of gravity.

South Africa remained an unknown, isolated, almost undreamed-of world until 1487. It was the third African field to be reached by missions, these coming with the Protestant Dutchman in 1652. It is the interoceanic sphere—a hub for Africa's longer axis, Egypt being the other. Approach to the southern interior, even as far north as Zambesi River, is almost wholly from Cape Colony. The distinctive feature, religiously, of this austral continent, is the existence of indigenous, self-extending Christianity—Dutch Presbyterianism, reinforced by Huguenot refugees in 1688, having been a real cultural power. Its aboriginal races are the Khoi Khoin ("Hottentots"), the Negroid Bantu, or Kaffir, and the San ("Bushman"). Its quasi-natives consist of Afrikanders, men of African birth but European descent, and of Asiatic immigrants—Malay and Hindoos.

The Dutch African is the Boer, little understood, much maligned, but a remarkable and worthy man; an arrested development inherited from the seventeenth century, and confirmed by two and a half centuries of isolation. The African of British ancestry is "the colonial," a pioneer in whom the conditions at the van of civilization have developed the less noble qualities of the Anglo-Saxon stock. The South African immigrants of these later days flocked thither from Australia, Asia, America, other quarters of Africa itself, every country of Europe, and even the remotest isles of the sea. No other African region is such a babel.

In this virgin land, during the nineteenth century, history has forged an epic to the anvil chorus of thunder peals. The starting points for the historical development had been the discovery and rounding of the Cape in 1487 and 1498, by the Portuguese; the settlement by the Dutch; the coming of Moravian missionaries in 1737 and 1792, and of the Congregationalists in 1799; the purchase of Cape Colony by Britain in 1815, and the Boer migrations after 1834. But it is really only since 1825, Kruger's own birth year, that South Africa has made history. Since then, it has produced more historical results than has any other area of British influence outside of Britain. The tragic clash of races; the white man's march; the fall of the black men's lordship; the finding of diamonds and gold, and the passing of the Boer Republics in the lightnings and thunders of battle, caused the Cape of Good Hope to become morally what Diaz named it physically—the Cape of Storms. Meanwhile, through colonization and missions primarily, through commerce and statesmanship secondarily, and even through war's ploughshare, breaking the soil of pagan savagery, South Africa became a Christian land.

Time's loom may weave a Republic of the United States of South Africa, bound to Britain only through kinship and sentiment. Should the Transvaal gold mines and the Cape diamond fields suffer exhaustion, the Orange and Transvaal regions may revert to their pastoral conditions, and the Boer, progressive then, and sympathetic to civilization, may become a joint ruler.

Or, time may fashion a Dominion of Austral Africa, an integral organic member in the future's federated Republic of the British Empire. In any event, British, Dutch and German in South Africa will form one Teutonic people, destined to master Africa up to the Kongo and the Tanganyika, for English ideas and the Evangelical faith.

Not in one way only, lest it engender corruption, but in many, God fulfills Himself and realizes His purposes. With the end of South Africa's old order, the rising sun of this century brings God's New Year. His eternal day holds the promise and potency of a nobler South Africa. It will yet become the Christian democracy in common of the heroic Boer and the magnanimous Briton; of the white master—bearing other men's burdens no less than his own—and the white man's brother in black, "God's image in ebony."

West Africa ranks next in relative weight as an African potentiality, though North Africa presses it hard on account of Egypt's immense importance, the most available Mediterranean inlet into Sahara being through Algeria.

West Africa, then, abuts on East Africa to Lakes Bangweolo and Dilolo; thence, on South Africa. This was the first African field to receive missions inaugurated after 1517, though mediæval missionaries had entered with the Portuguese as early as 1441, if not earlier. The Jesuit arrived in 1547; the Moravian in 1736—representatives of both communions had come at earlier dates—Dominicans and Franciscans after 1415, and Danish Lutheran clergy after 1662.

The papal work, according to Roman authorities, came to nothing. Protestant efforts were rendered of none effect by causes beyond human control. This western shore is a land of death-shades; European commerce—afterward seconded by American trade—slaving and traffic in liquors, long wreaked its worst upon the Negro population.

West Africa had no history proper until 1884, when the Berlin Conference created the Kongo State. Its routes to the interior consist of streams emptying either into the Atlantic or Lake Chad. The Senegal, Niger and Kongo open water-ways into the healthier countries beyond the deadly coast.

West Africa's enormous extent may be more concretely expressed by stating that it sweeps, first, from Sahara to German Southwest Africa and Zambesi River; second, from the Atlantic to the watershed between the Kongo and the Nile, and to Lake Tanganyika and the Lokinga Mountains.

These lands are the domain of paganized Islam; elsewhere of sheer heathenism. They are the lands of the Negro; Sudanese in the west and north, Bantu in the south and east; of self-originated Negro culture and States; of Arab and Fulah invasions of Sudan, and of once powerful if transient native principalities in Angola, Kongo and Zambesia.

The partitions effected since 1884 by Europe have brought minor, yet passing, disadvantages to the natives; but in the long run these will requite them for the wrongs of four centuries inflicted by Christendom.

North Africa, at present, stands third in political and religious significance. It was the first home of ancient African Christianity. Its Mediterranean shore is old in story. Abyssinia and Egypt once made history, the latter shaping ancient Arabia, Hellas and Israel. Punic Carthage contested the control of the Mediterranean lands with the mistress of the world. Egypt and Algeria still affect Christian countries indirectly. At the pyramids, in 1798, Napoleon struck the blow that initiated modern Europe's coming mastery of the whole continent; at Tripoli, in 1801; at Algiers, in 1815, the United States repeated his crushing blow against Islam in arms; and in Algeria, since 1830, in Tunis after 1885, France tamed the Arab and Berber, as Britain since 1882 has created a new Egypt.

Morocco is a survival of the unfittest, a remnant of mediæval Islam, and with Sudan regards Egypt and Turkey as little better than "infidel" lands. Yet, these historic, petrified regions, with Tripolitana, make African Islam's last refuge. The Senusiya, its Jesuit order, has its capital in the Libyan desert, and musters one million five hundred thousand members, who are scattered from Mesopotamia to Senegal.

Religiously, North Africa is the largest Moslem land-area on earth. It is the second African field of modern missions (the Jesuits entering Abyssinia in 1553, a German Lutheran in 1634, and the Anglicans in 1830), and is the stubbornest spiritual soil in Africa, thanks to the sterilizing effect of Islam upon its eighteen or twenty million Mohammedans, and to dead "Christianity" upon the four or four and one-half millions of Egypto-Ethiopic Christians; and has so far yielded the least results of any mission field of the once lost and hopeless continent.

The soil for Christian missions appears dust and ashes; yet, as the waters of the Nile give life to the adjoining desert sands, so the waters of life from America and Europe, flowing upon Moslem Africa, will yet reward the toil of the Christian husbandman with an abundant harvest.

East Africa, though facing an Orient sun, is, relatively, an unimportant sphere. It extends along the Indian Ocean from British Somalia to Zambesi River, and inland to joint frontiers with North, South and West Africa. It is more a Bantu than Negro land, but Arabs, ancient, mediæval and modern, Baluchs, Hindoos and Persians have swarmed along its coast.

It is famed as possessing the sources of the Kongo, Nile and Zambesi rivers. It has no real history; is a medley of peoples; has been influenced by southwestern Asia; and, including Madagascar, as ought to be done, stands second to South Africa in missionary enterprise, though ranking below West and even North Africa in political importance.

It is the youngest of African mission-spheres; Roman Catholics entering Mozambique in 1560; Congregationalism opening Madagascar in 1818, and English Episcopacy settling in Zanzibar in 1844; Madagascar, Nyassa Land and Uganda quickly becoming miracles of missionary progress. Islam advances in Somalia and Gallaland, and along the coasts adjoining Zanzibar, but Nature-worship prevails elsewhere.

Britain, France, Germany, Italy and Portugal have divided East Africa between them. The first holds Equatoria (temporarily leased to Belgium), Gallaland, Uganda, Zanzibar, the territory between Nyassa Land and northern Zambesia. The five regions first named form British East Africa, the last two British Central Africa. Germany has Oriental Africa, between the ocean and the four great lakes, while France claims Madagascar. Italy is acquiring the Somal shore of the Indian Ocean, and Portugal clings to Mozambique and Sofala.

But this sketch of the geography requires a complemental survey of African ethnology.

The Negro heads the list. He presents himself in two vast regions, and, perhaps, in two branches. If we accept the distinction between the Sudanese Negro and the Bantu, we find the Negro proper in vast Sudan, the Negro-like Bantu south of the tenth parallel of north latitude. Of these twin brothers, the Bantu is generally rated above the Sudanese; but not a few authorities think more highly of the latter, and much by historians and scientists is adduced in his favor.

In the development of Africa the Bantu is the weightiest native factor. His language is a speech whose dialects—through derivation forming a common original—are so analogous in type, that the Kongoan of West Africa, the Swahili of the eastern coast, the Ugandan of the Lakes, and the Zulu of the south, have little difficulty in understanding each other. The meaning of this momentous fact will make itself clearer when it is recalled that Kongo and Zululand are thousands of miles apart, and that for centuries the Kongolese and the Kaffir have had no intercourse. Yet, in 1890, to express the idea differently, the Zulus in Stanley's expedition quickly found themselves able to converse easily with Bantu natives of the districts around Lake Albert Edward.

The beauty, plastic power and richness of the Bantu languages amaze scholars. Their principle of alliterative concordance between the parts of speech is in itself a most astonishing phenomenon. Their flexibility, pliancy and softness are almost limitless; their grammatical principles founded on the most philosophical and systematic basis; their vocabularies susceptible of infinite expansion, offering an opportunity for the expression of the most delicate shadings of elevated thought and Christian feeling.

Livingstone characterized men who complained of the alleged severity of the Bantu languages as proving themselves paupers in attainment. The breadth of the domain over which the Bantu languages extend their sway; their unexceeded capability of definiteness and precision, unsurpassable power of forming derivatives—not even Greek or German surpassing in this faculty—and subtlety of idea and wealth of expression, will cause the Bantu and his speech to become of measureless importance to the future of Christianity and civilization. Zulu, Swahili and Ngolan, or Mbundu, form the English tongue of their respective spheres.

These, respectively, for the South, the East and the West, are the representative and standard languages. The Bantu unity in variety, plasticity and power of growth constitute ground for hope that the best elements of the best languages may be embodied in a classic, a complete and single speech. Zulu, by the survival of the philologically fittest, has for a century been displacing its neighbors. To aid Swahili and Angolan, peaceably in such a linguistic trend, that the fifty million Bantu of the coming century shall speak one speech, chaste and simple, expressive, rich and strong, is among the high callings of the Christian missionary. For the realization of this ideal, the translation of the Scriptures into the Bantu vernaculars is the supreme means and opportunity.

Second in importance, perhaps, comes the Sudanese Negro. He ranges between Senegal and Sobat rivers, and from Sahara, or, rather, from Fezzan in Sahara, to the Gulf of Guinea, Welle River and Lake Albert. His home is over thirty-five hundred miles long, but it averages only seven hundred miles in extent from north to south. The situation between the Atlantic and the Nile has made Sudan the greatest of those horrible hunting grounds whose game consists of human beings. Within this comparatively contracted area, however, we find no such ethical nor linguistic oneness as among the Bantu.

One of the Negro languages has singular interest, being the only native speech in Bantuland, or Sudan, that has a native alphabet, the sole alphabet ever created by the Negro. In West Africa, Mande is the most important and widely extended language. The Mandingo, an enterprising and intelligent race, are mainly Mohammedans, so far as the masses can be called Moslem: and constitute Islam's chief apostles in western Sudan, wielding wide influence as sowers of European ideas. Their fine language, genius for music, and rich folk-lore, unite their intellectual, practical and religious gifts to make them a most desirable conquest for Christianity.

The Ashanti group includes Yariba, the mother-tongue of an enterprising folk, extending from Dahomé to the middle Niger. The language is much used already in mission work, and promises to become the most valuable one of the region.

The Niger group includes languages of no small worth. The Idzo have voluntarily formed clubs to study their own dialect and folk-lore, a movement implying ability to make and use intellectual means and methods.

Of the group of Negro languages centering upon Lake Chad, the Haüsa has become the most popular, and has traveled farthest.

Through large districts on both sides of the Binwe and Niger rivers it is invaluable as the circulating medium of thought. In extent of usefulness it surpasses all other single languages in inner Africa. It serves not only as the mother-tongue of fifteen millions of Negroes, but as a *lingua franca* between Sudanese tribes of different tongues, and even as a world-speech between Sudanese and Mediterranean Africa. It is remarkable for simplicity, elegance and wealth of vocabulary. It ranks among man's imperial languages—the Latin of Central Sudan—magnificent, rich and sonorous, beautiful and facile in grammatical structure; exhibiting a harmony in its word-forms, and a symphonal symmetry that few tongues can equal.

The Haüsa race is so remarkable as to require a word in passing. It possesses energy, intelligence, industry and judgment. The men are skillful artisans, almost artists, in working leather, metals and other materials. The people possess histories, songs and tales in Haüsa, and are credited with being the sole Negroes that ever, apart from "Caucasian" influence, prized a book. While nominally they are followers of Mohammed, they know little of Islam, and remained free from the once formidable fanaticism of the Mahdists in Egypt. The conversion of such a race would honor Christianity, and become a powerful missionary force in the evangelization of Nigeria.

The Bantu and the Sudanese Negro are so similar in character and culture as to be treated here, by accommodation, as one family.

The Negro has been styled the Saint John of human races. His type is essentially feminine. His brain, at its broadest, does not reach the average of the German's, but its average capacity surpasses that of the best Australian. The Negro may be inferior in intellectual power to the Chinaman and the aboriginal American, yet the more the darkness lifts from African barbarism the less inclined are we to rate Negro culture below Bedouin and Berber civilizations.

The Negro is inquisitive but timid; coquettish and jealous; a gossip, quick to love, quarrel and be reconciled. Delighting in submission to the worthy, he readily sacrifices himself, even for the unworthy. This docility and devotion, his fine physique and great strength, make him as ideal a servant as the Chinese. Less sensitive in temperament than the European and the American, the Negro's nervous life is less intense. The Negro, as a child, is almost as intelligent as white children, but, Keane claims, ceases to grow intellectually after reaching puberty.

This black brother of ours, this barbarian in the ethical sphere, is not so much immoral as non-moral. He, like all other men, is a sinner, himself recognizing this sad fact, however dimly; but, unlike most men, he in ethics is an arrested development. So far as he knows the right and the wrong, he acknowledges that he ought to obey duty.

His code of ethics is as strict, on its own plane, as are the mandates of Moses, or of Jesus, for us. He is an overgrown child with a man's body and animal appetites, and his faults as a barbarian are those of human nature. He is a kindly man, relatively, no worse than our own forbears, of whom mediæval Europe said: "As savage as an Englishman." He generally treats his slave as a member of his family. His half-patriarchal, half-feudal governments are not absolute despotisms, for the power of the head chiefs is derived from, and modified by that of the lesser chieftains, whose own, in turn, is no Divine right in the eyes of the tribesmen.

As a farmer, the Negro is more efficient than the Chinese and the Hindoo. In practising a new handicraft he quickly acquires dexterity. In book-learning his aptness is equally great. His capacity for endurance has proved exhaustless. Pestilence, slavery, spirituous liquors, war and the devastation of barbarism have not exhausted his vitality. He works willingly, even as a slave; and as a free man is capable of any degree or kind of industrial activity.

Mother Nature made him one of her born diplomats, orators and traders. His inner life finds expression in a folk-lore not without poetry and power.

The Negro might almost be characterized as a semi-civilized race. An extinct culture in Fezzan (South of Tripoli) has been justly credited to him. His native genius had already struck out a path of its own, even before the first immigrants into Africa—the Asian founders of Egypt and the Berber—arrived. The Egyptian civilization—in part, at least—was originally the work of Negroes cooperating with the Asiatic immigrants. Negro Africans, even when uninfluenced by outside forces, have shown native ability for material advancement, self-elevation and state-building. They have done this in the teeth of adverse circumstances, isolation and unfortunate environment. The Ashanti and the Dahoman, though true Negroes, though typical Guinea Negroes, had spontaneously developed considerable culture even before Islam could possibly have affected them.

The average of Negro culture, though below that of Mexico, Peru and Yucatan, was higher than that of other aboriginal Americans. Many Negro tribes, untouched by any stimulus from outside, voluntarily rose above the level where Cæsar found the Kelts of Britain, and, even from the European and the Christian point of view, had a measure of the factors and forces that initiate real civilization. The most useful of metallurgic discoveries or inventions consists of smelting and working iron. The American Indian, whether Aztec, Inca, Maya or other, never fell upon this art. The Negro, though mentally inferior to the Indian, found it independently. The Bongo Negroes, as well as other Africans, constructed furnaces of an ingenious type, and also minted money. Among the Fan Negroes, on Ogowai River, bits of iron have been current coin since before European currency appeared.

The Negro also is more of a bridge-builder than the Teutons that Tacitus knew. Yet he has not devoted his native power solely to material progress. He has revealed natural ability to build states and govern himself. Ashanti and Dahomé prove this; especially, too, as they were realms of woman's rights.

The Hamitic peoples probably stand third as possible means for the remaking of Africa. They include the Berber of the Mediterranean coast and of Sahara; possibly the Daza-Teda of Tibesti and Fezzan in East Sahara, though these more probably are Negroes; the Fulbe of Sudan; the Galla and the Masai of eastern inner Africa (though Lejean considers the Galla an Aryan people); the Kopt of modern Egypt (the degenerate descendants of ancient Mizraim), and the Somal of Africa's eastern "horn." The Berber, Fulah, Galla—to some extent—and Somal are Islamites, though more heterodox than orthodox; the Kopt is a Christian, whose Christianity, however, leaves much to be desired; while the Masai are pagans. The Berber was the mainstay of North Africa's mediæval Moslem empires, and to-day the Berber Imohagh or Tuwarik of Central Sahara, and the Goraan Tubu of East Sahara, resemble the Bedouin of Arabia in their haughty love of freedom, equally with the Berber Kabyles of the Atlas uplands along the Mediterranean.

The Fulah is a natural master, even a wandering herdsman being the seed of an empire. They will not tolerate polygamy. Though the Maba, a Negro stock, were the ruling race until recently in Sudan between Timbuktu and Bornu, yet fanaticism for Islam, greed for worldly goods, and lust for war, during the nineteenth century, raised the Fulbe from herding cattle to the leadership of Nigeria. In reshaping the Niger basin, politically and socially, the British, French and Germans must take the brainy, enterprising Puls into account. Their many dialects are essentially one speech, and contain a considerable literature. In some localities Fulah schools have been founded, and Fulbe text-books of elementary instruction composed. The language is considered complex and rich, possessing a Fulah grammar, in the Fulbe language, by a Pul prince. Its aggressive spirit and expansive power, great extent, strength and youthful vitality, make Fulbe a molding language for the Negro.

When Christianity shall have conquered the Fulah, he will prove a potent force in gaining spiritual mastery over Sudan. Christian missions have placed their lifting lever under Kabyle and Kopt, have touched the northern and the southern edge of Gallaland, and from Aden are beginning to reach Somalia; but years must elapse ere Christianity can close with the bulk of the Berbers in the inaccessible Sahara, the Puls, Oromo and Somal. Christianity and civilization have no African task that will prove more toilsome than mastering and remaking these Hamites.

The Bantu tribes around Lakes Albert and Victoria have Huma stock and Hamitic origin. The other Galla have been four centuries associated with Abyssinia. Undue stress need not be laid on Abyssinia's semi-civilization benefiting them, but it remains a fact, to Abyssinian credit, that the best agriculturists, artisans and herdsmen among the Galla are neighbors of the only Christian barbarians in the world. The pagan Galla is faithful and frank. The Huma Galla, Moslems, are a fine race, distinguished by intense love of freedom, and by self-government. These characteristics and kindred traits must assist missions in Abyssinia, Gallaland and Uganda.

The lowest factors in the future development of Africa are the Abyssinian and the Arab, both Semitic in ancestry, both interbred with Hamites and Negroes.

Abyssinia's ultimate destiny constitutes a most perplexing problem. Her people and religion would scarcely call for consideration, were it not for their historical and religious significance, and this fact of hope. The little progress surviving in Abyssinia is due to a Christian remnant. Providence reserves Abyssinia for some high purpose. With proper government and friendly European influence, with due respect for Ethiopia's independence and rights, Abyssinia may again, as more than once before, come to the front as a civilizing power.

Even before the renewal of relations with Christendom, Abyssinia, about 1450, promoted Christian missions among the pagan Galla. Between 1830 and 1865 King Teodore attempted to put Abyssinia into the path of progress. After 1875 the Shoan Chief's increase of influence revived Christianity throughout the Abyssinian uplands, even leading several Galla tribes to accept it again. May we not hope the British influence will yet be rewarded in bringing Abyssinia back to her place among the Christian nations?

The Ethiopians and their faith are so well known as to need only passing notice. The people are an exceptionally able and intelligent stock, little inferior to the Greek, Italian, Portuguese or Spanish peasantry. They retain enough of the characteristics of Christianity to be, with all the shortcomings considered, a branch of the Christian Church.

The ancient churches of Egypt and Ethiopia, though once national churches, are now heretical sects. Extravagant ritualism, excess of dogma and fatal divorce between morality and religion, disfigure these all but dead and petrified forms of Oriental Christianity, and reveal themselves even more hideously in Abyssinia than among the Kopts.

The Abyssinians and Kopts were the sole Africans to remain

Christian in the face of Islam. Tradition says: "From Abyssinia shall come the conquerors of Islam, the destroyers of the Holy City and Temple." Koptic Christianity, under the breathing of new life into it from God, through American Presbyterianism, is now reviving gloriously. Ethiopic Christianity kept Islam outside of the heart of the nation until 1850, and since 1872 a religious reaction has resulted in final defeat for Mohammedanism. Ethiopia will yet stretch out her hands unto God, and be blessed anew with power for service.

The Arab, always and everywhere, has been a disturbing element in the African equation. Coming about 640 A. D., he has swarmed over the continent again and again in successive hordes. To Arabia, Africa owes next to nothing for benefits received. Credit, no doubt, is due the Arab for his introduction of hydraulics into Egypt and North Africa.

True, a few new cereals and some knowledge of Islam were bestowed upon the Negro, but they did not originate Sudanese civilization; and any blessings conferred have been outweighed by their slave-trade. This existed before their coming; but they established slavery as an institution. The Koran sanctions such, and it is accorded vested rights in the Moslem system. Anarchy in the state, despotism in religion, polygamy and slavery, are the Arab's gifts to Africa.

Possibly, however, hope for the Arab's future may enable Christendom to forget his African past. He has a pioneer's forceful qualities, fixity of purpose, personal courage, rare contempt of death, and wonderful endurance of privation. If inspired by Christianity, and led by sagacious, noble minds, he would render yeoman's service on civilization's picket-line.

His language apparently makes itself felt in half, his religion in two-thirds, of the Negro continent. Mediterranean, Saharan and Sudanese Africa have known this remarkable race for centuries; Zanzibarian areas of influence, for generations. Arabic is the mother-tongue for millions of Africans, and influences as many more whose vernacular it is not. But the Arab Christianized, not only is the providential and predestined apostle to Islam, but, by virtue of his world-language and of his intermarriage with the Bantu, the Berber and the Negro, can be made a potent ally of the missionary to the Hamitic and the Nigritic African.

Above all, to mention the weightiest influence, lost Islam contains

Christian germs in its system that can be turned to good account in addressing the Moslem.

Off Africa lies an oceanic island whose affiliations justify us in placing it with the continent. This is Madagascar, the pearl of the Indian Ocean, whose Hova masters once seemed likely to make it another Japan. The majority of the inhabitants of Madagascar are descendants of Malays; Polynesia also sent her seafaring children thither. But the Malay remained one in race, and master in his own house over Arab, Hindoo and Negro, until he himself went down, only yesterday, before the stronger Frank. Judgments of his character differ greatly. The evils of human nature abound, but the vices of barbarous paganism are matched by rare virtues. Firmness in friendship, kindness to the aged and to children, loyalty to rulers and obedience to law, strenuousness in exertion, and something of real reverence for womanhood, distinguish the Hovan character.

But society rested on slavery, two million Malagasi being slaves not long before the French conquest, and though Hovan serfage was seldom cruel or oppressive, Madagascar's conscience was callous toward the bondman.

Christians owned slaves, even church officers purchasing them, and pastors avoided allusions to man's right to freedom. As Christian America, in 1861-65, atoned for centuries of wrong to the colored race, Christian Madagascar, too, in 1895, rendered atonement at the hand of France for wronging its black brethren. Though Ranavalona II was the Lincoln of the Hova, her reforms came too late, and failed to go far enough.

The native elements of Hovan culture are noteworthy. The extensive folk-lore reveals intellectuality and imagination. Hovan oratory abounds in figures, metaphors and parables. The language is musical, poetic and rich in parts of speech. Its compound names, appalling us by their length, are felicitous in that they describe salient qualities with graphic terseness. When the Hova accepted Christianity, their speech became a literary tongue. They produced a literature of yearly increasing volume. After 1875 a Hovan Magazine of Literature, Science and Scholarship, partly written by Hovan authors, and wholly printed by Hovan craftsmen, was issued regularly. The Hova show remarkable readiness in assimilating European ideas. When reaction occurred (1828-61) the assimilation did not cease. Before 1895 Christianity was the state religion, though imposed in too Constantinian a spirit; education was compulsory; English and French were taught in fifteen hundred schools, and large numbers of scientific works were translated.

The Malagasi possess inventive power and manual dexterity of a rare order. They rear the silk-worm, Chinese and native, and weave bright, strong fabrics of silk as well as cotton and linen stuffs and reed mats. The absence of highways from the sea to the inland plateaus, and the enormous cost of transportation, was a fruitful source of delayed development, but the French are mending matters in this regard. The Hovan government taxes both the exports and imports, but with intelligent discrimination exempt books, school furnishings and stationery from customs dues. The French administration has initiated a protective policy, and is encouraging French colonization.

It may be France's intention to make Madagascar an insular Gibraltar, thus threatening the British route around the Cape to India.

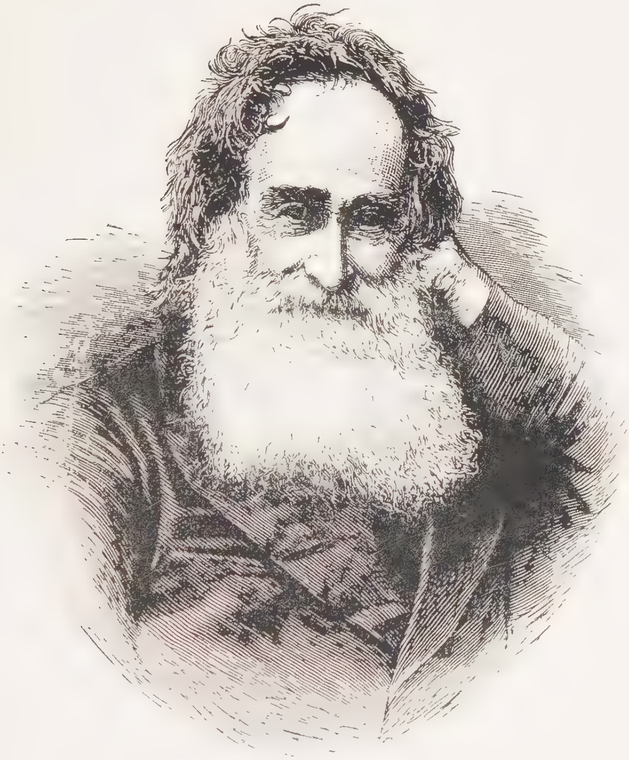
Having thus sketched the native races, let us now glance at those peoples which have come to Africa from almost every country under heaven.

First and foremost, Britain has gripped Africa along its axis. Germany wanted to cut the African pear crosswise, but Britain has carved it longitudinally, and also laid the beam of St. George's cross upon the Niger and the Nile.

The best portions of Africa, for those who speak the speech of Shakespeare, and hold the faith of Cromwell, are in the hands of the British.

Austral Africa, from the Cape to Belgian Kongo and Lake Tanganyika, and between German and Portuguese West Africa, on one side, and Portuguese East Africa on the other, always is, or is becoming, subject to Britain. The Zambesi is as English a river as the Thames. Lake Nyassa is a Scotch loch. Nilotic Africa, from the Mediterranean to Lake Victoria, and Equatorial Africa, from Uganda to Zanzibar, describe the bulk of British possessions in Africa. Cape Colony and Natal form its feet and Egypt its head. Egypt has virtually become a vice-royalty of the British crown, and the Nile is mastered and harnessed as the Mersey.

Uganda, Zanzibar and the adjacent areas are British holdings. Only a trifle of a thousand miles or so separates the Briton at the southern end of Lake Tanganyika from his brother on Lake Albert



ROBERT MOFFAT.

Edward. In the fullness of time Rhodes will put his Cape and Cairo Railroad across the right of way already secured in German East Africa, and Cromer will make the Tanganyika an *international* sea. Along such or similar lines runs the trend of the tremendous events to occur in British Africa, north and south, to prepare the way of the Lord.

Britain everywhere has her hands upon the greatest native races—upon the Negro, upon the Hamite and Semite. Under God she will shape the future of Bantu and Sudanese, the Fulah, Galla and Somal, the Egyptian Arab and the Abyssinian. She in less, or larger degree, for good or ill, influences between sixty and seventy-five million of Africans.

Christianity, Catholic and Protestant, must mainly depend upon Britain. Though the government at home, and the administrators afield, temporarily misunderstand and thwart Christian missions among African Islamites, as in Nigeria and Sudan, Britain can be trusted.

The Frank comes next, having seized Africa's huge northwestern quarter (excepting relatively small Portuguese and German holdings there), much of its Equatorial and Sudanese heart, together with magnificent Madagascar. The Frank is the largest landowner in Africa, though many of his holdings are Saharan sand-lots. Algeria and Tunis are his already; he is filching Morocco foot by foot; Senegal and Sudan, from the Atlantic and around Nigeria, and Lake Chad to Kordo, have gravitated into or toward his African empire, that, he dreams, is to replace his lost ones in America and India.

Within ten years France will fling a railway or two across Sahara from Algeria to Lake Chad, and Timbuktu, and another from the Atlantic to the Nile. Already she holds inner lines of communication, such as the Senegal, the Niger (in part), the Mobangi, the Shari, or the Bahr-el-Arab rivers. In Sudan and on the Kongo and the Mobangi she has possessions immensely rich in natural resources. The great results that she has already wrought in Algeria, Senegal and Tunis—the first, indeed, having become an integral part of France—show what she might do in Kongo, Madagascar and Sudan. But France, the fair, alas! is a morally decrepit nation. She has neither the men nor the stamina to master the tropics. She must depend upon the Arab and the Berber—though these Arabs and Berbers of hers belong among the most unmanageable members of the African family—upon the Malagasi and the Negro, to do her work. The French in Africa are enterprising, far-sighted, forceful and so far successful as circumstances permit; but the logic of events and manifest destiny argue against them. Protestant missions in French Africa may have little to hope from this papal power, but they have less to fear; and Catholic Christianity, in leaning upon this secular arm of this "son of the church," trusts a broken reed.

Belgium, the pygmy, and Germany, the giant, are the next great powers in Africa. If the Teutonic colossus apparently dominates Europe, the Belgian dwarf, by virtue of his position at the centre, holds the balance of power in Africa.

His Kongo State's position makes it only a question of time when, in case Belgium drops it, this nominally free but really Belgian sphere will be partitioned. France had the reversion should Belgium voluntarily dispose of the State, but Britain and Germany would never permit France to own both Africa's heart and huge artery. The Belgians have worked wonders; putting one railroad around Livingstone Cataracts, planning another across-country to the Tanganyika, and exploiting the natural resources enormously. But their treatment of the natives leaves much to be desired, although they have done nobly in measurably stopping slave-traffic. They foster missions as civilizing agents; Protestants have little to complain of.

Germany has the least advantageously situated and the least valuable portion of the African division. Germany is in East Africa, between the Indian Ocean and Lakes Nyassa, Tanganyika and Victoria; in South Africa, between Cape Colony and Angola; and in West Africa at Kamerun, between French Kongo and British Nigeria, and at Togo, between Ashanti (British) and Dahomé (French). East Africa, to a large degree, consists of stubborn steppes; German Southwest Africa is scarcely better than Kalahari Desert, and its only harbor, in eight hundred miles of iron-bound coast, is held by the British. Kamerun is cramped in a corner, and Togo has but the slightest scope for territorial expansion. What then? Rectification of frontiers! She will enlarge German East Africa by the purchase of Mozambique; either return German Southwest Africa to the British or the Afrikanders, or buy Walvisch Bay and also Mossamedes and Benguella, and develop Kamerun and Togo to their utmost. The Germans have been drastic and hasty in their handling of Africans; but experience is teaching much, and their commercial enterprise and scientific instincts and procedure render them highly effective coefficients in the redemption of Africa. Christianity and its African missions, Protestant and Roman, have a zealous co-laborer in Germany.

Italy, Portugal, Spain and Turkey, with still independent Liberia, Morocco and scattered tribes, alone remain for observation.

Italy has relinquished her pretensions as to Abyssinia; holds Eritrea (the all-but-worthless coast of Abyssinia) and the Somal shore in suzerainty, and hopes for the reversion of Tripoli and its Saharan sphere, when they fall from the grasp of "the sick man of the East."

Liberia is a kind of African Belgium, existing by sufferance, but hardly, as Belgium does, justifying its existence. If not effaced, it may yet render real service to its Negro neighbors. Morocco is Africa's Moslem China; incapable of initiating progress, and a firebrand to the peace of Europe. Probably France and Spain will divide it, but not without compensation to Britain. Spain looks upon herself as the residuary legatee of the Moor.

Portugal is impotent to improve her possessions, and will not improbably part with them to Britain and Germany, as already indicated. More probably, however, this arrangement will be supplemented by Belgium acquiring Angola north of 11° S., should Belgium keep Kongo, and by France adding Portuguese to French Guinea. Gambia ought, also, to be joined politically with Senegal; Turkey receives tribute from Egypt, and rules Tripoli, Fezzan and Barka—after a fashion; but "no grass ever grows where a Turkish steed has stamped his hoof," and the Turk's exit from Africa is simply a question of time.

The Senusiya, the theocratic empire in Sahara and Sudan, is a religious social force, but it seems wholly unlikely that it can become a political power effective against Christianity, as was the Moslem theocracy of the Sudanese mahdi and the khalif, his successor. The Somal, Galla and several races of the desert and Sudan, will offer obstinate resistance, individually, to Christianity's onward march; but they have no cohesion and cannot resist long. The political partition, in one decade, of nearly ninety years of sure preparation, struck the sword forever from Islam's African hand. Christianity, as it enters, everywhere pacifies and reconciles the clashing races. America and Europe, in the nineteenth century, made the Negro a man; in the twentieth century Christianity will make Africa a civilized world.

RELIGIOUS FORCES.

The social and religious influences affecting the regeneration of Africa include paganism, Islam and Christianity. The first two work against Africa's real interests, the last makes for its regeneration. Paganism is the problem of the present, while Islam is our inheritance from the past. Christianity is represented—and frequently misrepresented—by Egypto, Ethiopic, Greek, Protestant, Roman and Syriac rivals. The African populations, in round numbers, approximate one hundred and seventy-five millions. One hundred and twenty-five millions are pagans; forty millions Mohammedans; five millions Christians; four hundred and thirty thousand Jews, and three hundred thousand Brahmans. The Abyssinian and Egyptian Christians together number five millions. The Latin Church claims twelve hundred thousand adherents. The Protestants comprise eight hundred and twenty thousand, chiefly in South Africa. The native converts from Islam and paganism, by means of missions, are excluded from the foregoing figures. Several hundred agencies, of many sorts, are promoting Christianity throughout Africa. Their field force consists of nearly two thousand Protestant missionaries, including ordained ministers, laymen, wives, teachers, and ten thousand native helpers. Besides, almost a thousand Roman Catholic priests and other missioners.

The liquor-traffic and the slave-trade, though still immensely injurious to large regions, in the judgment of officials and business men, are intentionally omitted here.

The slave-trade is more and more becoming a thing of the past, while the liquor-traffic is having imposed upon it fresh restrictions. The powers with whose commerce it interferes can be depended upon to prevent its ravages from ruining their African prosperity, even if they have little regard for the rights of native races, and less wish to save them.

Belgium, Britain, France, Germany, Holland, Italy, Kongo, Norway, Portugal, Russia, Spain, Sweden and Turkey, have already ratified the new treaty, supplementing that of Brussels in 1890, that prohibits arms and intoxicants to Africans between 20° N. and 22° S. It is hoped the United States will do as much.

If it is important that the continent of Africa, its conditions and peoples, should be made known, it is even more needful that the religious characteristics of those peoples should be described, in view of their important bearing on Africa's future.

The Negro has a more or less clear idea of and belief in a Supreme Being. It is said that Yariba consider Deity the casual, though not always the actual, Creator. They have some idea of Him as holy and just; speak of His goodness, knowledge, power and providence; but refuse to compare Him to their chief idols; yet, belief in spirits, dwelling in objects and forces of Nature about him, constitutes the Negro's working religion.

The stone, the tree, the wind, are the abiding places of spiritual influences and powers, or are the channels for their action. These influences, if malevolent, may, through propitiation, be overcome and their favor won. To accomplish this, even human sacrifices are not infrequent.

A magician or medicine man, may, by means of ceremonies, consecrate any object and domicile a spirit therein. Such an object then becomes a talisman for the owner's protection. The fetish is not itself a spirit, only his abode. Sacrifices and offerings made to such are indicative of reverence and, it is believed, gratify the spirit. The failure of a fetish to meet the expectations of its worshipper shakes the Negro's faith in the talisman, but not in the cult or theory. Belief in a future state prevails widely.

The paganism of the Malagasi in Madagascar is less gross than that of Africa. Though slight evidences of fetishism are to be found, there is a belief in divination, ordeals, sorcery and witchcraft. Homage is rendered to their ancestors as secondary divinities, inferior to Zanahary, the Creator.

Islam, for almost thirteen centuries, has been Christianity's rival for the control of the Dark Continent. How to discredit the pretentions of the False Prophet and win his deceived followers to the knowledge and acceptance of the claims of the Prophet of Nazareth, is one of the most difficult problems which missionary enterprise at the beginning of the twentieth century has to face and to fathom.

The Arabian prophet admitted the miraculous origin of the Christian faith, acknowledged the supernatural birth and second coming of Jesus, but did not concede that the Christ Himself suffered on the cross. In destroying images and sweeping away obstacles to the realization of God's oneness, Mohammed was a Protestant. He never expressed a doubt as to the authority and genuineness of the Scriptures. He claimed to be the Advocate who Jesus promised should come after Him. He therefore revered Jesus Himself, calling Him both "Messiah" and "The Word." And from 610 A. D. to 622 he looked upon the Abyssinian Christians as his religious kinsmen. But Islam, since 632, has thrust Mohammed into Christ's place, regarding him as the sole intercessor for man with God.

But Mohammed himself, at Medina (622-32), lowered Islam from a religious to a secular system and social theocracy; causing it to become anti-Christian both in spirit and method. The creed became a war-cry, prayer a military drill, the mosque a parade-ground, the Moslem a military brotherhood.

The principle of peace and good-will is the characteristic of true Christianity, that of war the trait of real Islam. Mohammed proclaimed that wars to spread Islam could never cease till Anti-Christ appeared. Islamites regard the sword, therefore, as the most successful missionary.

During the past century, however, they have adopted more peaceful methods in spreading their faith. Whether this change is due to compulsion or conversion, is an open question; if to the latter, it promises much for the future of Africa.

No change of heart or life is required by the Moslem missioner. The secondary sources of his success are: the poverty of the creed; publicity of worship; proselytism by multitudes of merchants, as well as by professional propagandists; similarity between Arabs, Berbers and Negroes in home life and the state, and compromises with pagan conduct and creeds. He himself acknowledges that his is "an easy way."

Wherever the present propaganda is peaceful, Islam does not enjoy military or political supremacy. In Nigeria, Gallaland, Somalia, and on the Swahili shore of East Africa, peaceable missions are winning great numbers for Islam; but elsewhere it is a waning force. It rests as a great pall over Africa north of 10° N.; an area greater than Europe. But its numerical strength has been greatly exaggerated, and its actual achievements shallow and unimportant. Islam is even poorer in spiritual significance and power than in social force, a proven failure as a builder of character, societies and states.

Though many Moslems, individually, will bear comparison with

Christian saints, yet it is in spite of their faith that they grow as friends of God and lovers of righteousness.

As to the social and political effects of Islam, Mage, of West Africa, states: "Islam is at the bottom of the ills under which Africa suffers"; and Schweinfurth, for inner Africa, declares that: "Islam's banner is the banner of blood."

For the Negro's sake, then, it is hoped that Islam's African day is nearly over. In any event, there are revolutionary tendencies at work in the Arabian faith itself. Its temper is becoming more malleable and less intolerant.

With all its faults Islam, therefore, may become a schoolmaster to lead its multitudes of followers to Christ, and so result in the fulfillment of Abraham's prayer: "O that Ishmael might live before Thee!"

Oh, the pity of it, that Christianity should not present in Africa a solid front in the presence of the giants, Islam and Paganism! The Christian forces laboring for the redemption of Africa comprise the ancient Ethiopic Church, that of Abyssinia and Egypt; the Roman Catholic, and much-divided Protestantism. The Abyssinian Christians, with Protestantism, deny the supremacy of the Pope, and claim the right of every Christian to possess and read the Scriptures in his mother-tongue. They are in agreement with Rome, however, in the worship of Mary, veneration of images, intercession of saints, confession, indulgences, purgatory, etc. Gerhard Rohlfs is authority for saying they number about one and a half millions. There are as many as 12,000 priests and monks, the bulk of whom are said to be drones living on the labor of the common people. The people are Semitic, and as such intensely religious and conservative. Though the church is the leading factor and force of Abyssinian life, there are no public schools in the whole length and breadth of the land; the few so-called "Learned Schools" are little, if anything, better than the average common school in Europe or America.

Among the Kopts in Egypt a spiritual revolution of wide scope and great force is well under way. Credit for this is due mainly to the unceasing labors of the (U. S.) United Presbyterian Church. This church sustains at Asyut the only Protestant Christian college in Egypt. This college began in a donkey stable thirty-six years ago. It has now an enrollment of 700 students, from all but one of the fourteen provinces of Egypt. Forty-seven years have passed since the first missionary landed; now there are 6,500 church members, fifty native preachers, and 14,000 pupils in the schools.

Seventeen centuries ago the Kopt was the apostle of Christianity to Arabia, Ethiopia and Libya; should they again receive the Gospel in its simplicity and power, history may be expected to repeat itself, and the Abyssinian Christian again become the redemptive force for his own land.

The Roman Catholic Church has been in Africa since 1517. As a whole, according to Alzog, however, the missions were a failure until 1848. Since then, especially since 1867, when Lavigerie, the Loyola of Africa, and its "black cardinal," became archbishop of Algiers, noble results have been achieved. Every accessible quarter is entered by the papal missionary, and no words of praise can be too glowing when speaking of the spirit of self-sacrifice exhibited by this noble band of men and women.

Naturally, every effort is made, using the best modern methods, to capture Africa for Rome. As a result, the church claims 250,000 adult native communicants. Cardinal Moran claims about 600,000 Catholic adherents in Rome's African missions. But unless she adopts the methods of her Protestant sister, and gives the Bible to her children, her labors must lack permanency.

Protestantism in Africa represents mainly three great world-powers—Britain, Germany and America. The first of these bears the palm for missionary enterprise in Africa; doing more than both the other two combined. Yet the Protestants of France, Holland, Switzerland and Norway and Sweden are also represented in mission work in the Dark Continent. As many as two hundred and seventy-four societies, of all communions and countries, are engaged in African evangelization; even then, there is but one missionary to 175,000 of the population. Sierra Leone and Nigeria, Cape Colony and Natal, Uganda and the regions beyond, afford abundant testimony to the labors and sacrifices of English Episcopacy; Kafraria, Bechuanaland and Madagascar speak for English Congregationalism; upper Guinea and South Africa for British Wesleyans; while Kafraria, Old Kalabar, Natal and Nyassa Land speak for Scotch Presbyterians. The German Lutherans are in South Africa; German Presbyterians in Togo; Huguenots in Basutoland, North Zambesia and Madagascar; Congregationalists (U. S.) among the Zulu; United Presbyterians (U. S.) in Egypt; Baptists (British) at Kamerun; Moravians in Cape Colony; Presbyterians (Boers) in South

Africa; Swiss Presbyterians in Transvaal; Universities' Mission (British) in Zanzibar, Mozambique and German East Africa. American Baptists, Methodists and Presbyterians are also endeavoring measurably to lessen the African darkness. But the churches of the United States are relatively absent from African evangelization, having an Africa of their own.

All the arts and sciences of modern civilization are being pressed into the service of missions in Africa; the hand, the head and the heart are jointly being trained, educated and satisfied. Of the one hundred and fifty languages and four hundred dialects, the missionary now employs about one hundred and twenty-five. The Bible, as a whole, or in part, has been translated into one hundred and twenty of them. What patience, and labor, and self-sacrifice this work alone represents! What Wiclif did for England, and Luther for Germany, Krapf and Steere have done for Swahili; Schoen for Haüsa; Moffat for Chwana; Grout and Lindley for Zulu; Bentley for Kongoan, and other missionaries for other languages.

It is next to impossible to obtain accurate statistics. In missions proper there are said to be, including Madagascar, 800,000 Protestant native adherents, as against 400,000 Roman Catholics. Protestant native communicants number 250,000, while the Roman Catholics are rather more. For Africa, Dr. Dennis enumerates fourteen colleges and universities, sixty-three theological seminaries and training schools, seventy boarding schools—the pupils numbering 4,729; day schools, 1,588, with 91,000 scholars; industrial schools, 113; medical schools, 3. African mission schools of all grades—including Madagascar—were credited by Merensky in 1898 with 140,000 students.

Of course, the mission press, the religious periodical, the hospital, asylum, refuges for the care and defence of children, homes for the destitute, young peoples' societies, Young Men's Christian Associations, and the like, have all followed in the wake of the Christian missionary, in the measure in which means would allow.

Thus, though Negro and Malagasi Christianity is a solid reality, and missions among them a substantial success, yet it is too much to expect that the character of the native African convert will measure up, in a single generation, to the standard of the English or American Christians, who are the heirs of fifteen centuries of Christian culture.

"It is wonderful," says Henry M. Stanley, "what earnestness and perseverance will do. We have only to think of Uganda, with its 200 churches and cathedral, and its 50,000 native Christians, read the latest official reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion, and industry of the missionaries.

"Mission-houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience and self-sacrifice."

Bishop J. C. Hartzell, of the Methodist Episcopal Church, in an address before sailing for his distant field, expressed himself in a most optimistic mood respecting the future of Africa:

"The world-wide crisis between Christianity and barbarism only emphasizes and measures the success of the cause of Christ. This is no time for pessimism; it is a time for stronger leadership in the Christian church and for Christian statesmanship, in meeting the issues at home and abroad. International diplomacy, now centred in the hands of a few Christian nations, is giving to the church an unparalleled opportunity to make itself felt, by giving the church splendid opportunities to extend her influence and conquests. The Holy Spirit is ready to unify the forces of Christendom, and multiply their efficiency a thousand-fold in all lands, if the followers of Christ are only willing to consecrate themselves and their substance more fully to Him.

"Yesterday, Africa was the continent of history, of mystery and of tragedy; to-day it is the continent of opportunity; to-morrow, if the church is true to itself, it will be the continent of triumphant victories for Christ. Six hundred white men have given their lives in the exploration of Africa, and that work will be carried on to the finish.

"The government of Africa is fixed. It is to be under the white man. For thousands of years its millions have lived without painting a picture, building a city, or organizing a complex government. The divinely given and excellent qualities of the native African have been preserved, but now the continent, with its multitudes, has passed under the rule of the sons of Japhet. England, Germany and France hold the destiny of Africa. There will be no war between them over that continent. As in India English rule prepared the way and made possible the triumphs of Christ and His kingdom, so it will be in Africa. Civil and religious liberty, with friendship to all missionary enterprises, will soon be assured everywhere."

ARABIA AND PERSIA.

Rev. William A. Shedd,

PERSIA.

[Islam dates from 622 A. D., but the first missionary to the Mohammedans was Raymund Lull, who was dragged outside the town of Bugia and stoned to death on June 30, 1315. He was not only the first missionary to the Mohammedans, but the first and only Christian of his day who felt the extent and urgency of the call to evangelize the Moslem world. He was a martyr like Stephen, and worthy of so great a cause. Had the spirit of Raymond Lull filled the church, we would not to-day speak of very nearly two hundred million unevangelized Moslems. Even as Islam itself arose a scourge of God upon an unholy and idolatrous church, so Islam grew strong and extended to China on the east and Sierra Leone on the west, because the church never so much as touched the hem of the vast hosts of Islam to evangelize them. The terror of the Saracen and the Turk smothered in every heart even the desire to carry them the Gospel. When the missionary revival began with Carey the idea was to carry the Gospel to the *heathen*. Henry Martyn, first of modern missionaries, preached to the Mohammedans; he met them in India, Arabia, and Persia; his controversial tracts date the beginning of the conflict with the learning of Islam. The tiny rill that flowed almost unnoticed has gathered volume and strength with the growth of missionary interest, until in our day it has become a stream of thought and effort going out to many lands and peoples. Never were there so many books written on the subject of Mohammedanism as in our day—never was the Eastern question more pressing, never the whole situation so full of anxiety, and yet so full of hope. Time and tide have changed marvelously since Dr. Jessup wrote his little classic in 1879. A single glance at the map there given to illustrate Islam shows how the unity and power of Moslem empire have been broken, and what God has wrought for the Kingdom of His Son. When that book was written there were no missionaries in all Arabia, Tunis, Morocco, Tripoli, or Algiers. Christendom was ignorant of the extent and character of Islam in Central Africa; little was known of the Mohammedans in China, and the last chapter in the history of Turkey was the treaty of Berlin.—Rev. S. M. Zwemer, F. R. G. S. "The Mohammedan World of To-day," page 3.—Ed.]

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The joining of these two countries in a survey of Christian forces is not altogether happy. Geographically, politically and racially distinct, even the religious tie is far from complete. Both lands are overwhelmingly Mohammedan, but the Mohammedanism of Persia is not the same as that of Arabia. The one is the home of heresies, the other of orthodoxy. While the last aggressive development of Arabian Mohammedanism is the Wahabi movement—fierce, Puritanic, devoted in the extreme to the letter of the Koran—Persia has produced the Babi or Behai cult, which is Islamic in only the remotest sense, and prides itself on possessing a gentle morality and on being the most modern of faiths. These differences must be borne in mind. Nevertheless, there are good reasons for joining the two countries. In both, Christianity is numerically insignificant; in both, Islam is outwardly supreme, though far from invulnerable. The problems confronting Christian missions are much the same in both.

While the purpose of this paper will not permit us to dwell on the past, it may be well to be reminded that in both lands the church has a history, a story that is a closed chapter, full of heroic deeds, but ending in disaster and loss. When Mohammed made the claim to prophetic authority, there were Christians in many parts of Arabia and Persia, and, indeed, far to the East. These Christians were mainly, but not entirely, members of either the Nestorian, or the Jacobite sect. The Mohammedan conversion, or rather conquest, of Arabia closed the history of early Christianity in that land; for at that time many, probably most, of the Arab Christians were carried away into the ranks of Islam by the national tide, or by the love of plunder, so dear to the sons of the desert. Some, who did not give up their faith, were compelled to emigrate in order to cleanse the sacred land of the taint of infidelity, and only in northern Arabia and along the Persian Gulf do we find traces of Christianity after the time of Omar. In Persia the history of Christianity for centuries after Mohammed was a shifting one, and the first long struggle for supremacy closed only amid the fire and blood of the terrible catastrophes of the thirteenth and fourteenth centuries. The sword of Tamarlane cut off present and future Christianity in Persia from that of the past. While both in Persia and in Arabia Christianity has a past history and a martyr-roll, it would appear that in neither country did it take firm hold. There is no clear evidence that the Bible was translated into either language till a late date, nor that Persian or Arabic Christian literature to any extent ever existed. In both countries the church always spoke a foreign tongue, either Syriac or Greek.

The influence of historic Christianity is not, therefore, one of the present forces of that faith in these two lands.

In Arabia there are no successors of the former Christians. In Persia, on the contrary, there are two considerable bodies of Christians, whose ancestors have for centuries accepted that faith—the Syrians (or Nestorians) and the Armenians. The original home of both is Turkey, rather than Persia, and only a minority of each race lives in the latter country. They can, however, make a better claim to long occupancy of the land than the Turkish tribes who rule it. Nevertheless, in the eyes of the law, they are in a sense aliens, and the officials charged with the adjudication of law-suits between Christians are representatives of the Persian Foreign Office, and are not responsible directly to the provincial governors. The name Syrian is applicable to all the remnants of the ancient Aramæan and Assyrian peoples, who extended from the shores of the Mediterranean to the borders of Persia. As a whole they early accepted Christianity, and have remained steadfast to it. To-day they are divided, as they have been for ages, among the sects of Oriental Christianity; though Nestorianism has been the dominant form of Christian teaching. From early times the strength of the Nestorian Church has been in the plains of Assyria, and very early, too, a foothold was gained in the mountains of Kurdistan and in the plains of northwestern Persia. When Assyria was devastated by war and persecution, the Nestorians fled thence to the inaccessible mountain valleys of Kurdistan for refuge; and, again, when the more peaceful plains of Persia promised safety from the Kurds, they descended from the mountains to Urumia and Salmas. The present number is about 30,000. The shifting limits of the Armenian kingdom included at times a part of the present province of Azerbaijan, which has always contained an Armenian population. The largest body—8,000 to 10,000—live in Tabriz, while other considerable bodies are in the region of Karadagh, in the city of Tabriz, and in Urumia. In Ispahan and in the villages west of it are several thousand Armenians, whose ancestors were carried there captives by Shah Abbas in the seventeenth century. Besides these, in most of the cities of Persia there are little colonies of Armenian merchants and artisans. The whole number of Armenians is about the same as that of the Nestorians, 30,000.

Are these bodies of Christians to be reckoned among the *forces* of the Christian religion? Some would say: "No; they have so completely lost the spirit of their faith that they are a source of weakness rather than of strength." It must be admitted that they cannot be reckoned among the forces of Christianity without making great allowances. Nevertheless, however degenerate their Christianity may be considered, it is superior to the Mohammedanism of their rulers. This is of course markedly true in respect to their susceptibility to the influences of western civilization and religion. It is also true as to their morality and their social condition. As a rule a village inhabited by Christians is noticeably superior to the Moslem villages that surround it; and it may safely be affirmed that nowhere in Persia is there a Moslem village so well built, with people so well dressed and so intelligent, as in one of the better Christian villages in Salmas and Urumia.

Any administrative reforms which may be introduced must be under European supervision, and must depend very largely on Armenian and Syrian agents for their execution. This is the case with the Imperial Customs, lately put under foreign management. Judging by their industrial success in Transcaucasia, the Syrians are destined to be the artisans, the road-makers and the contractors of Persia, whenever it may be opened up to railroads and the changes consequent on them. The ineradicable superiority of the marriage code of Christianity to that of Islam is one great factor in its social superiority; for it makes the family unit a stable, and hence an efficient, social element. On the other hand the very fact that the Christians are a subject people has brought their religion into contempt, which has been intensified by their grave moral delinquencies. The vacillation of the Nestorians among the various forms of Christian belief, their readiness to make religious profession for the sake of gain, and the shameless deceit practised by too many of them in getting money from benevolent people abroad, have been ruinous alike to the character and to the good name of this people. The commercial deceit of the Armenians, their neglect of religion, and the extent to which drunkenness and wine-selling are identified with their name, have tended to bring Christianity into disrepute. Both these peoples have often been grossly ignorant of their own faith, and their errors have also misrepresented its teachings. Aside from the influence of missionary work on them, neither has much disposition to make the doctrines of Christianity known to Mohammedans; a lack of zeal which persecution goes far to explain. The Nestorian Church is demoralized in its organization, and is dependent almost entirely on foreign aid for the maintenance of educational institutions. As an organization it exerts almost no influence outside its members. The Armenian church is stronger, and is worthy of commendation for the creditable schools maintained in many places. Its strength, however, comes from the fact that it is the representative of Armenian nationality, and hence is connected with the aspiration for national unity and progress, rather than from any distinctively religious zeal.

We may thus sum up the relation of these remnants of two ancient churches to the present forces of Christianity in Persia. They are, in themselves, aside from the effects of missionary work, influential in furthering civilization, and are impressive witnesses to the superiority of Christianity over Islam; but they are not aggressive religious forces, and in many respects they discredit the religion they profess. Their importance in relation to missions will appear below.

Next to be considered, and most distinctly aggressive, is *the forces of Christian missions*. The societies at work are the following: In Persia, the Board of Foreign Missions of the American (Northern) Presbyterian Church, the English Church Missionary Society, the Assyrian Mission of the Archbishop of Canterbury, the Lazarist Order of Roman Catholic Monks, and the Holy Synod of the Russian Orthodox Church.

The number of foreign missionaries in Persia is about 120, of whom two-thirds are Protestant, and working in co-operation.

It will be noticed that this list contains all the great divisions of Christendom—Protestant, Anglican, Greek and Roman Catholic. A curious fact is that all of these divisions are at work in the same place and for the same people, in Urumia and for the Syrians. In Urumia there are also native Syrians, or Nestorians, supported by the Lutherans, Baptists and others. Outside of Urumia, Teheran is occupied by the Roman Catholics, and Salmas is another centre of their work. The Church Missionary Society occupy Ispahan, Shiraz, Yezd and Kirman. The Protestant missionaries thus occupy eight cities in Persia, the Roman Catholics three, the Russians one, and the Archbishop's Mission one, besides two points in Turkish Kurdistan among the Syrians.

In Arabia, the Arabian Mission is affiliated with the (Dutch) Reform Church of America, and the Committee of the United Free

Church of Scotland. The American Bible Society carries on work in northern Persia, and the British and Foreign Bible Society in southern Persia and in Arabia. Along the borders of Arabia are a chain of missionary stations using the Arabic language, and thus having a vital relation to the evangelization of that peninsula. The Church Missionary Society occupies Baghdad and Mosul, besides carrying on work in Palestine; the American (Congregational) Board has a station at Mardin, and another at Urfah; and various Presbyterian bodies are at work in Syria. The great American Presbyterian Press at Beirut exerts an influence wherever Arabic is spoken. The missions of the United Presbyterian Church of America, and of the Church Missionary Society in Egypt, complete this long line of Protestant mission stations which encircle Arabia. The Roman Catholics have large establishments at Baghdad, at Mosul, and in Syria and Palestine, as well as in Egypt, while the Russian Church is subsidizing the Greek schools of Syria. The work of those not actually in Persia or Arabia cannot be considered here, but it should be borne in mind.

A few observations will indicate the course of the history of missions in these lands. In the times of the Mongol Empire, and again during the Suffavean rule, Roman Catholic monks were sent to Persia; but these mediæval missions have left hardly a trace of their existence, except in the small body of Armenian Catholics at Ispahan. In the eighteenth century a schism in the Nestorian Church resulted in the acceptance of Roman Catholicism by a considerable number of Syrians in Salmas and some in Urumia, who have since been subject to the Pope. In 1841 Lazarist priests occupied Urumia, and now occupy also Salmas and Teheran, and in a small way Ispahan; while one of their number is about to settle in Tabriz. The Moravians sent missionaries to Persia in the eighteenth century, and Basle and Scotch missionaries came in the early years of the last century, but none of them remained. The brief but immortal career of Henry Martyn is too well known to require notice here. The first Protestant mission destined to be permanent was that of the American Board, founded at Urumia (or Oroomiah, or Urmi) in 1835. In 1870 the work was transferred to the American Presbyterians, who have since established stations at Tabriz, Teheran and Hamadan. In 1869 Rev. Robert Bruce, D. D., began work in Ispahan, which was later assumed by the Church Missionary Society. Shiraz, Yezd and Kirman have since been occupied by this society. The Archbishop of Canterbury's Assyrian Mission has occupied Urumia since 1885. The Russian Mission to the Nestorians of Persia was undertaken in 1897, and fully authorized by the Holy Synod the next year. Besides these may be mentioned the German Orphanages in Khoi and Urumia, established in 1897. The Free Church of Scotland, in 1886, under the lead of Ion Keith Falconer, began its mission at Sheikh Oman, near Aden. In 1891 the heroic Bishop French laid down his life at Muscat in an attempt to evangelize Arabia. The American Arabian Mission, begun in 1890 by a band strong in faith and zeal, now occupies Busra, Bahrein and Muscat.

In estimating these missions as Christian forces, various factors must be taken into account; some of which are the missionaries themselves, the respective aims of the missions, the bodies of native Christians influenced or guided by them, their geographical distribution, their relations to each other, and the educational and philanthropic work done by them.

The largest, as well as the longest established, of these missions is the Presbyterian. Connected with it are 16 clergymen, 2 men and 5 women physicians, 13 wives of missionaries, and 12 other women missionaries—in all 48. The Church Missionary Society has 7 clergymen, 2 men and 2 women physicians, 6 wives of missionaries, and 8 other women missionaries—in all 25. If there be added to these, others engaged in orphanage work, or in Bible work, or working independently, the total number of *Protestant missionaries in Persia is 80. The Archbishop's Mission has 4 priests and one layman connected with it. The Roman Catholics have one bishop, who is also Apostolic Legate, and 12 priests of the Latin rite, besides three establishments of the Sisters of St. Vincent de Paul. The Russian Mission has 2 monastic priests in its service. Without taking into account the Arabic-speaking missions not in Arabia itself, there are in Arabia, connected with the Arabian Mission, 5 clergymen, 2 men physicians, and 3 wives of missionaries, and connected with the United Free Church Mission, 2 medical missionaries, one of whom is also a clergyman—in all 12 Protestant missionaries in Arabia, and, I believe, no Roman Catholic missionaries.

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*This grouping of the Presbyterian and C. M. S. missionaries as Protestant and placing the Archbishop's Mission separately is done because the two former are united in aim and method, rather than because of the theological teachings of the latter.

All these missions are restricted in their operations by the fact that they work in Mohammedan lands. In Persia there is no guarantee of religious liberty, and in Turkey the guarantee extorted by Europe is a dead letter. The Persian government is, in general, as tolerant as it dares to be; while the reverse is the case in Turkey, where intolerance is a matter of political policy. In the former country the weakness of the government too often gives an opportunity for fanaticism to carry out its purpose through mob violence, but in Arabia the authority of the Turks is so slight as to leave a considerable degree of liberty for missionary work. In both countries infinite patience and unfailing tact, as well as undaunted faith, are required in order to preach the Gospel-message to any but nominal Christians. Islam is incapable of real freedom; nevertheless, its spirit is different as found in each of the four great Islamic races of western Asia—the Turks, the Kurds, the Persians and the Arabs. Most intolerant now, as in the past, are the Turks. Most speculative, intellectually creative and tolerant are the Persians.

The Kurds are lawless, barbarous and easily moved to cruel acts, but they are probably comparatively open-minded. The Arab caliphs of the first centuries of Mohammedanism were more tolerant than the Persians and Romans whom they supplanted, and the verdict of those qualified to judge is that the Arabs to-day are accessible to the Gospel. As might be expected, local conditions vary greatly. Southern Persia is probably the most open part of the field under consideration, and perhaps northern Persia the most fanatical, dominated as it is by Turkish tribes. The Kurds of Persia have scarcely been touched by missionary effort. Probably in a degree the communities that have learned to despise the Christians living among them, are more fixed in their opposition than those where there are no Christians. Another modifying influence is the most influential foreign power, whether it be Russia in northern and eastern Persia, or England in southern Persia and Arabia. Neither power has made any attempt to demand religious freedom; but the former is intolerant of religious change in its own dominion, and indifferent to freedom outside its bounds; while the latter is, from policy, as well as from principle, absolutely tolerant. The growth of freedom in Russia would be a blessing to multitudes outside, as well as to the millions within, that great empire.

It will be noticed that the list of missions above includes all the great divisions of Christendom. As might be expected, therefore, they differ widely in their aims and methods. The Protestant missions are generally on the broad basis of our Lord's command, to preach the Gospel to all, and try in every way practicable to carry out that command. The Roman Catholic missions make no attempt to preach directly to any but nominal Christians. The Archbishop's Mission is avowedly limited to the present purpose of helping the Nestorian Church. The Russian Mission is intended merely to train and organize the large body of Syrians who have voluntarily joined the Orthodox Church. The special opportunity for all these missions in Persia is the presence of the Armenian and Nestorian Christians, but they differ in their attitude to those churches. The Roman Catholic and Russian missions look upon them as schismatic, and strive to lead them into the true fold. The Anglicans, while deploring their lapse from orthodox doctrine, are trying to lead them forward without in any way disturbing their church order. The Presbyterian missionaries are desirous of bringing the nominal Christians, individually, to a living faith in Christ, and to enable them to organize into a body which shall be an efficient force in building up His Kingdom. The organization of separate communions is not the outcome of a desire to extend some particular form of belief or church-government, but is a necessary means, in the view of these missionaries, to the cultivation of spiritual Christianity, and to the rapid extension of the Kingdom of our Lord.

These remarks are, of course, applicable only to missions in Persia. In Arabia the missions are directly and solely for Moslems, and the present aim is simply to make Christ known to those who are in ignorance of Him.

What are the results, either in stimulating the ancient churches or in gathering separate organizations? In the first place it may be said frankly that there are no Christian churches made up of converts from Islam, nor does it seem possible that there should be such churches under existing circumstances. Christianity is incapable of secret organization, such as is so common in Persia in connection with the various non-Islamic or semi-Islamic sects, and open organization of converts from Islam is impossible. There are, however, converts from Islam, some of them openly and some of them secretly confessing Christ. Some are living in exile, and a few have endured, even unto death. It is a mistake to think that there have been no converts, even if the opinion be fortified by the testimony of writers of high repute. Turning from the Mohammedan to the Christian population, what are the results? The Anglican Mission, as has been pointed out, is precluded by its special purpose from organizing a separate Christian body. The reinvigoration of so disorganized and demoralized a body as the Nestorian Church is necessarily a slow process, and perhaps it is too much to expect that sixteen years of labor should result in many evident changes. If accomplished, however, the results must be far-reaching for good.

The Russian Mission has the task, unique at least in modern times, of providing for the spiritual needs of twenty thousand converts won without the slightest exertion or delay. It would be idle to regard this movement on the part of the Nestorians as in the least degree spiritual, nor is there any reason to think that the Russian missionaries are alive to their spiritual responsibilities. The whole movement has been a sad travesty of a holy cause, calculated to bring dishonor on the Christian name in this Moslem land. It is too soon to present any statistics of their work, except to say that some twenty thousand names of men, women and children were enrolled as having become members of the Russian Church. This number includes many priests and deacons of the Nestorian Church, and a former Nestorian bishop is recognized by the Russian Church as having jurisdiction in Persia. As yet only a few changes in ritual have been made, and otherwise the church affairs go on much as in the past.

The Roman Catholics have a fairly well educated body of native clergy in Persia, including 3 bishops and 48 priests. The number of adherents is not given, but it is probably not far from 5,000 souls. The tenets of the Roman Catholic Church do not appear to have taken a very firm hold on any, except those who have been educated in the mission schools, nor have the moral benefits of the change in faith been marked.

There has grown up, in connection with the Presbyterian Mission, a native evangelical church with a Presbyterian organization, which now numbers about 2,500 members, with some 40 ministers, and not far from 1,000 families belonging to it. The large majority of these members are able to read, and the Bible is studied by them at home and in the Sunday-school.

The adaptation of the Syrians to missionary service, in spite of natural weakness of character, so abundantly proven in history, has received new confirmation in the history of modern missions. Not a few, in the fifty years past, have shown themselves possessed of the true missionary spirit. The most remarkable of these was Jacob Dilikoff, a Syrian of Urumia, and educated in the mission school there, who was one of the leaders of the Stundist movement, and whose name is held in grateful remembrance by hundreds in the Crimea, in the Caucasus, on the plains of the Volga, and on the banks of the Amur, where he ended his long career. Few men of any race have approached as near as he to the missionary example of the great apostle to the Gentiles. His life shows that great possibilities still remain in his nation, in spite of the centuries of darkness. There are also small bodies of Protestant Armenians in a number of places in Persia, including the cities of Ispahan, Hamadan, Tabriz and Teheran. The prospect of rapid numerical increase in these Protestant churches is less than it was a few years ago; but in any case, these three thousand or so Protestant communicant members are one of the greatest Christian forces in Persia. Even now, in spite of deficiencies inherited from the past, they influence the non-Protestant Christians very largely, and they reach very many otherwise inaccessible to Christian influences. If raised to a high degree of spiritual life and zeal, their potential efficiency in the evangelization of Persia is simply incalculable.

The geographical distribution of these mission stations is such, on the whole, as to make their influence tell to the best advantage. The state of affairs in Urumia is exceptional, if not unparalleled. The Nestorians there are sought after by Protestants, Anglicans, Roman Catholics and Orthodox Russians. The theological differences of these missions are too pronounced to admit of anything like co-operation, although they are all on friendly terms. More inexcusable are the distracting and wasteful operations of various native agents supported by well-meaning Protestants in Europe and America. The Presbyterian and the Church Missionary Society missions in Persia, and the missions at work in Arabia, are to the fullest extent co-operating forces. The points occupied are well chosen, but they are few in number. Look at the unoccupied fields, and bring some of them in review. In Persia we may mention the Caspian provinces, Khorasan, Khuzistan, with the country of the Lur and Bakhtiari tribes, and the Gulf cities. Over the borders, within Russian territory, are the millions of Moslems in Transcaucasia and in Turkestan, for whom almost nothing is being done. To the east are Afghanistan, a closed land, and Beluchistan. In Arabia all the vast peninsula is unoccupied except three points on the Persian Gulf and one on its southern extremity.

The direct evangelizing efforts of these missions are only a part of the measure of their force. Some would reckon their educational and philanthropic activities far more influential than any other work done by them.

Lord Curzon, in his "Persia" (Vol. I, p. 509), closes a review of missions with these words: "Their work and their ultimate reward lie rather in the secular and physical than in the spiritual aspect of missionary enterprise. By schools, by charity, and still more by the free gift of medical aid, they slowly, but surely, make some impression on the unregenerate mass, and some day, when they have been long dead and forgotten, their justification may come." We need not stop to criticise this and similar statements by others. The positive part of the statement is what concerns us at present, and it is safe from all danger of exaggeration. The results of the schools and of the medical work cannot easily be tabulated.

The Christian population of Persia has the opportunity, in most cases, of receiving the rudiments of an education at a minimum cost, and generally avail themselves of it. This the Nestorians owe entirely to the missionaries, and the Armenians partly to the missionaries and partly to their own efforts, stimulated by the aid and example of the Armenians in Russia, and by the activity of the missionaries. Consequently, the Christians are becoming every year better fitted to meet the changing conditions, and to profit by the incoming tide of civilization. The Mohammedans, to a very limited extent only, have benefited by the missionary schools. In Teheran a considerable number of Moslem boys have attended the American school, while in other places some of the higher classes have learned English of the American missionaries, and a still larger number French of the Lazarist missionaries. Many would like to send their children who dare not face the objections of the fanatics. The statistics of the mission schools are as follows:

	Schools.	*Pupils.*
Americans.	73	2,038
Church Missionary Society.	3	409
Archbishop's Mission.	54	1,693
Romanists.	65	1,500
German Orphanages.	2	140
Pupils estimated.	197	5,780

The Armenian schools would add several thousand pupils to these totals; besides, a few independent schools might be added.

Each of the missions, except the Russian, has a printing establishment, and in Urumia the Americans and the French publish monthly newspapers. In Syriac a considerable literature, religious and educational, has been created. The Church Mission Press, in Ispahan, prints religious books and tracts in Persian. The Bible, as a result of the work of the Protestant missionaries, has been translated in Persian, Syriac and Azerbaijan Turkish; while progress has been made with a translation into the Kurdish. In Arabic the Beirut translation of the Bible has become a classic, while in the same language there is a large and growing Christian literature. It was recently stated that in a town in southern Persia 350 copies of the Scriptures were sold in eight days. This was an exceptional case, but the Bible has been sold in large numbers in every part of Persia. The Arabian Mission reports, in one year, the sale of 52 Bibles, 118 New Testaments, and 1,764 portions of Scripture.

There are, in Persia, six missionary hospitals, two of them for women only, while a third has a special building for women. There are as many more dispensaries not connected with hospitals. All of these, except three of the dispensaries, are supported by the Protestant missions. The number of persons ministered to every year by the medical missionaries is not less than seventy-five thousand. As charity this is a vast work, and as a means for breaking down prejudices against European civilization, its effects are incalculable, while leading many to a knowledge of the message of salvation, and to a new conception of the spirit of Christ. If proofs were needed of the high regard in which the medical work of the missionaries is held by the Persians, one might cite the gifts of influential officials to the hospitals in Urumia and Teheran, the donation by a Parsi merchant of a valuable property for a hospital in Yezd, and the decorations bestowed on missionary physicians both by Nasred-Din Shah and by Muzaffir-ed-Din Shah. The benefits of medical science have been extended by the education of native physicians from among the Syrians, Armenians, Jews and Moslems. In Arabia medical missions have been begun at Busrah and at Bahrein; while at Aden there is a well-equipped hospital, where, in one year, the out-patients were not far from 18,000 in number.

Before passing from the subject of missions, mention may well be made of the personal influence of the missionaries. Their high character, their unselfish aims, and their superior culture are, in spite of inevitable misapprehensions, generally recognized, and the effect is most hopeful, not only to the missionary cause, but to that of civilization. These missions have also put the Church Universal under a lasting debt of gratitude by the lives of Henry Martyn, Fidelia Fiske, Ion Keith Falconer, and Thomas Valpy French.

Having considered the Christian population and the Christian missions of Persia and Arabia, we will next consider the forces of Christianity working as *a leaven in national life.*

In Arabia, Mohammed is master and the Koran is supreme. No new prophet claims rank with the Meccan, and his honor is not obscured by the adoration paid to an Imam. There are but two roads, that of Mohammed and that of Christ, presented to the Arab; to most, indeed, but one road is open, and to none does such a maze of different paths offer itself as to the Persian seeker after truth. The Arab is isolated, a man of the desert, apart from the world of thought and progress. That world will force its way into the desert, and then the supremacy of the Prophet of Arabia will be questioned, and not by the Christ alone.

The religious life of Persia is most difficult to understand. The elements are complex and apparently irreconcilable. One aspect is brought out in the following words of Comte de Gobineau: "To judge from appearances, Persia is a Mohammedan country. The Mussulman faith is the only one recognized, and the inhabitants, who always have on their lips pious formulas taken from the Koran, seem to be the most zealous believers in the world. . . . Yet it must be accepted as an incontestable fact that of twenty Persians, to outward appearances all alike, hardly a single one believes what he says. How a whole nation can have been brought to this spectacle of universal hypocrisy, by which no one is duped, and to which every one submits, is assuredly a most curious question in political and moral philosophy." ("Three Years in Asia," p. 305.) Another similarly contradictory aspect, is the apparent uniformity in religion, covering an almost infinite variety of creed and rite. To outward appearances everybody in Persia is a Mohammedan, except the few Christians, Jews and Guebres, and the Mohammedans, again, all seem to be either Sunnites or Shiites; but closer acquaintance reveals Ali-Illahis, who have inherited a faith at least as old as Islam; *Babis, or Behaïs, the founder of whose religion died a martyr to his own cause in 1850, and whose supposed incarnation of the Deity died in Acre only a year or two since; Sufis, whose mysticism and pantheism, whatever their origin, are in no sense Mohammedan; besides many other semi-Islamic sects of every grade of heterodoxy. This partial toleration is permitted within rigid limits —limits fixed by no legal enactment, but universally known and respected. Again, one finds in this chaos that which seems to realize the Persian couplet:

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*The term Behaï is the more correct, but Babi has gained currency.

> "Free thought and faith—the upshot's one; they wrangle o'er a name;
> Interpretations differ, but the dream is still the same"—

There is in it and above it a fanaticism organized and made formidable by the Mullas. And who are the Mullas? There is no place in the theological system of Islam for a priesthood, nor is there any theory of sacramental grace or power, nor any elaborated form of government with delegated authority or regulative order. Moreover, their general corruption is a commonplace in Persian conversation and in the literature descriptive of Persia, and they are from the people and dependent on popular favor. Yet they are the state within the state, as well as the church that claims supremacy over the state, and he is a bold man who dares question their authority.

Leaving to others the description of these sects and the study of the causes of this anomalous state of affairs, we can only note a few of the most pertinent facts and deductions. What has been stated will suggest both the opportunities and the difficulties of the situation. There is nothing new about this condition of society. It has very plausibly been argued that it originated before the Arab conquest of Persia under the repressive rule of Zoroastrian priests. At all events it is, and has been for centuries, a part of the accepted order of things. It is closely connected with the irrepressible activity of the Persian mind. Browne, who gained a familiarity with Persians such as very few have ever had, speaks as follows: "The most striking feature of the Persians as a nation is their passion for metaphysical speculation. This passion, so far from being confined to the learned classes, permeates all ranks, and manifests itself in the shopkeeper and the muleteer as well as in the scholar and the man of letters." No history of Persian thought has ever been written, and perhaps none ever can be, but one may be sure that the verdict of such a history would be in the words of St. Paul, "ever learning and never able to come to a knowledge of the truth," or as expressed by a Persian poet:

> "No one yet hath unravelled a knot from the skein of the universe,
> And each who came and essayed the same but made the tangle worse."

Omar Khayyam has become, in a way, the world-spokesman of this intellectual pessimism. But the effort to solve the riddle of being never ceases, but is carried on as earnestly as ever, and its sincerity, in some cases at least, being sealed by martyr-deaths.

Joined with this intellectual unrest are a frank acknowledgment of the political and civil condition of the country, a ready recognition of the superiority of European civilization; yet, in most cases, a barren inertia so far as reform is concerned.

The most active of these sects by far is Babism, which in the hopefulness and assurance of its new faith is in striking contrast to Persian thought in general. It is, however, no exception to the general rule of outward conformity to the ruling faith. Browne was four months in Persia before he found a Babi, most of the time with Persians, and all of the time desirous of becoming acquainted with Babis. Once possessed of the key, he found not only Babis, but all sorts of mystics and sceptics. Three special characteristics of this sect may be mentioned here. They have increased with wonderful rapidity, their number in Persia being estimated from a half million to a million souls. They have an enthusiastic desire for reform, and offer a new code of morals to the public. They have incorporated in their system a considerable amount of Christian doctrine; so that while Babism is fundamentally distinct from Christianity, it nevertheless has a far juster appreciation of the latter system then Islam has, especially on its ethical side. But without Christianity one may doubt whether Babism would be possible.

How far is Christian truth a force in the intellectual life of Persia? In the first place, it is assuredly a factor now as never before. Attention is compelled to Christianity by the political inferiority of Persia to the Christian nations, by the acknowledged superiority of European civilization, by the increasing familiarity of Persians with the Bible, by the use of the Bible by the Babis in propagating their own faith, and not least by the exposition of Christian doctrine by the missionaries and by other evangelists.

Furthermore, Protestantism, rather than Catholicism, Greek or

Roman, or Oriental Christianity, is more and more generally acknowledged as the true representative of the faith. While the divisions of Christendom are deplorable, it must also be a forward step for Mohammedans to learn to discriminate between the different forms, and so to separate what is essential from the accretions to the system; and this must be the result, in a measure, of the recognition of the form of Christianity which is most distinctly Biblical, as being also the most legitimate and trustworthy.

On the other hand, one must admit that not Christian dogma but Christian morality has attracted the Persian mind. There is no marked tendency to give up the native Persian semi-pantheism for the personal theism of Christianity, or to look upon Christ as more than one of the long line of inspired teachers or Divine manifestations, or to accept more profound views of sin. Without these the movements of the intellect must fail of permanent spiritual results for good.

The unspeakable vileness of Persian morals demands not merely a reformer but a Saviour. It demands a new vision of sin, not as imperfection merely, nor as an obstacle in the way of progress, but as a crime of the human will against the Divine righteousness, deserving of the Divine wrath and calling for an atonement. It has been said that the conception of sin is the main point of distinction between Christian and Mohammedan morality. Every religion is inevitably dominated by its conception of sin. Hence, theoretically as well as practically, the religious teaching which fails, as do all the many forms of Persian speculation, together with orthodox Islam, to feel the enormity of sin is, and must remain, radically defective.

Just here is a necessity for Christian missions. Other forces have their part, and no small part, to play in the battle for truth; but no other agency can be depended on to present the doctrine of Christ in its completeness, and that doctrine can alone make Christian morality anything but an iridescent dream. Whether we view the work as one of saving souls, or as a leavening process, the necessity for missionary work is equally evident. It is also evident that there must be no undue delay. The world-movements of civilization are upturning, and will upturn the Orient. The ferment of thought must increase and must extend to a land like Arabia, seemingly an intellectual desert, without life except within the limits of Mohammedan traditionalism. The only question is whether the truth of Christianity shall have its part in bringing in a new order, which shall be stable and lasting because Divine.

I have attempted to describe the Christian forces in Persia and Arabia, two lands that, more than any others, are vital to the existence of Mohammedanism, and to describe also in a measure the conditions under which those forces are operating. I have no predictions to make, no glowing outlook to present. For one thing, I am conscious that besides these visible and perceptible forces, another Force is at work and will work. God rules the destiny of these nations, and His Spirit works in and above all the agencies used and all the changes taking place.

Without faith in Him, one might well be hopeless, especially one who has realized in a measure the awful corruption and immorality that rule in every class of society. It would also be a grave mistake to imagine that Mohammed has lost his power. Almost the one thing in common to the discordant faiths of Persia is the reverence paid to his name. In this Persia is at one with Arabia. We may not understand it, but we must accept it as a fundamental fact of life in these lands. The religious conflict to the end will be a personal conflict between Christ, the Saviour of the World, and Mohammed, the Prophet of Arabia. The supremacy of the latter has been shaken by other teachers than Christ, but his conqueror will be no other than the Son of God. How soon this shall be, depends largely on the faith and zeal of His church.

AUSTRALASIA.

Rev. H. T. Burgess, LL.D.,

AUSTRALIA.

In order to obtain a comprehensive, and at the same time fairly accurate, idea of the Christian activities in Australasia, it is necessary to bear in mind certain special characteristics of the country. The territory is extensive. The continent of Australia alone contains more square miles than the United States, and if Tasmania and New Zealand, which are included within the seven colonies of Australasia, be added, the terrestrial area is almost equal to that of continental Europe. The missionary spirit of the churches finds scope and exercise over a large portion of the South Pacific, including many of the archipelagoes, and hundreds of the islands, with which that ocean is studded. The geographical measurements of the field, therefore, require a considerable range of mental vision.

Prior to the establishment of the Australasian Commonwealth, on the first day of the twentieth century, the several states of which it is composed were politically independent, as well as separate, and the condition affected their whole life. Having each of them its own administration and Parliament, legislature and jurisprudence, they pursued their own ideas in such matters as education, religion and philanthropy. Some of the religious bodies have maintained intercolonial ecclesiastical connections, and are allied in such external movements as missions to the heathen, but everywhere local government in regard to most enterprises has prevailed in the church as well as the state. Each of the colonies has had to establish and maintain the agencies that were required, and to do its own work, very much in its own way. The capitals, at which the headquarters of these agencies are necessarily located, are several hundreds, and even thousands, of miles apart, and hence there could not be much consultation or co-operation, save in a few subjects of general concern. Detailed information of the origin, progress and position of many organized activities is therefore difficult to obtain, there being no central bureau or statistical department to collect and tabulate the facts.

Over the greater part of Australasia the population is extremely scattered. Four and a half millions of people hold, but do not occupy, more than three millions of square miles. Most of them are settled near the coast line, where are all the large cities; while in the rural districts there are scattered towns and hamlets growing smaller and farther apart as the distance from the seaboard increases. The "back blocks" are mostly vast sheep-runs, where neighbors are divided from each other by many miles, and over immense spaces in the interior plains there are no human beings to be found at all, except small parties of wandering blacks. Yet it is scarcely possible to name a centre of population, however small, but some Christian agency is at work in it. It would be difficult to reckon up the efforts that are made to carry the message of the Gospel, and bring its influence to bear in scattered settlements—the shanties of farming "selectors," isolated sheep and cattle stations and lonely shepherds' huts—and yet no statement of religious activity would be complete without reference to it.

Australians, as a people, are remarkably homogeneous. The aboriginals are rarely seen in the towns and cities. There are some Asiatics and other aliens, and though in certain parts the number is increasing, the proportion to the whole is comparatively insignificant. Fully 95 per cent. of the population comes from the British stock, and upward of two-thirds of it are of Australasian birth. As the Hebrews number only about four or five per thousand, it follows that the community is almost uniformly Christian—at least in name. In the latest census returns, upward of 92 per cent. enrolled themselves as belonging to one or another of the great Christian denominations, the number who professed other religions, or who failed to state their position through objection or neglect, being less than eight per cent. With an overwhelming majority of the same blood and lineage, speaking the same language and professing the same general beliefs, it can easily be understood that in creeds, modes of worship, and methods of action, each group of colonists has strong similarity to all the rest. Local conditions may have produced some slight modifications in detail, but the principles held, and means employed to give effect to them, are practically identical.

It follows, therefore, that although the field is wide, and the organizations in different localities largely independent of each other, there is so much uniformity in both motive power and machinery that a description of the Christian activities of each colony separately would involve wearisome repetition, and probably fail to convey a correct impression, through the necessary multiplication of unimportant details. A better method will be to attempt some classification of these activities, and a fair generalization of their character and effects. This course will have the disadvantage of lacking the exact precision of statistical statements, but will afford the reader a clearer understanding of Christianity in the Southern world in its practical aspects and on its active side.

THE CHURCHES.

According to the census returns, the Church of England is the largest of any of the religious bodies, both in Australasia as a whole and in each of the colonies. It is the only church which maintains in each state throughout the commonwealth the same relative position to the others, and in which the percentage of the population during a long series of years has shown no appreciable fluctuation. The proportion is slightly over 39 per cent., but it is universally recognized that large numbers who claim to belong to the Church of England do so as a mere matter of form, and neither support its agencies nor participate in its services. Nevertheless, the vital energy of the church, its influence over the public mind, the evangelizing zeal of many of its clergy, and the power it wields for the advantage of the community, must be clearly and emphatically stated. It began its work with the very commencement of European settlement, for a clergyman came with the "first fleet," in 1787, and it has extended its operations along with the march of civilization. Until 1836 the whole of Australasia was included within the diocese of the Bishop of Calcutta, but that year the first Bishop of Australia was consecrated. There were then only about 17 churches and chapels, with a handful of clergy, but now Australia possesses 19 bishops and 900 clergymen in active work. Some of the prelates have been ecclesiastical statesmen—sagacious, broad-minded and earnest—who have laid the foundations of the church truly and well, and hundreds of the clergy in labors more abundant have nobly spent their lives in self-sacrificing toil.

Second in point of numbers is the Roman Catholic Church, which has rather more than a fifth of the population in its fold. It holds its relative position to the whole in five of the colonies, but comes third in both New Zealand and South Australia. It is believed that the first priest landed in the closing years of the eighteenth century, but until 1834 Australia was under the jurisdiction of the Bishop of Mauritius. In that year Sydney was constituted a see, and since then the hierarchy has been greatly multiplied, while the agencies of the church have been extended everywhere. Standing apart from Protestant denominations as it does, and persistently asserting its supremacy, it necessarily challenges special attention. The census returns show that the proportion of Roman Catholics to the population has gradually declined, the ratio having fallen from 23 per cent. in 1871, to 21 per cent. twenty years after. This is the more remarkable because such a relative decrease was not paralleled by any Protestant denomination of which the statistics are given, and was unaccompanied by any external sign of non-progressiveness. Its cathedrals are the costliest and most imposing ecclesiastical buildings in the chief cities, such as Sydney and Melbourne; its convents, colleges and schools are continually multiplying; its clergy, from the cardinal downward, are as active and uncompromising as ever, and its agencies of all kinds appear to continually increase.

The Presbyterian Church in each colony acts independently in ecclesiastical administration, and preserves its autonomy in respect of funds and property, with, however, some measure of intercolonial connection by means of a Federal Assembly. It ranks third in point of numbers in four of the colonies, and its preponderance in them is such as to give it the same position in Australasia as a whole. A church which numbers 13 per cent. of the population is necessarily influential, by reason of its mere numbers; but it may safely be said that the strength of the Presbyterian element in the community is not to be measured by that standard alone. It is more conspicuous in cities than in the rural districts, and in commercial circles and the political world, in support of public morality, safe-guarding the Sabbath, and the defence of the Bible, it is always a force to be reckoned upon.

In addition to the parent church, three or four branches of the Methodist family have established themselves in Australasia, but their union, which began to take effect in 1896, is in process of consummation, with a probability of its completion in 1902; and their likeness to each other is so great that they may be regarded for all practical purposes as a unit. The first Wesleyan minister reached

Sydney in 1815, and for many years, in the early part of the century, the work in the South Seas was regarded as a mission. A measure of autonomy was granted in 1855, and further ecclesiastical changes were made about twenty years later, giving each colony the management of its own affairs, with a General Conference, meeting every three or four years, as the supreme legislative authority. This arrangement has proved effective in preserving the unity of the whole, while permitting elasticity in adaptation to the various needs of different localities. The proportion to the population is about 12 per cent., and is gradually rising; the Methodist Church being singular in that respect, which may be taken as an evidence of its aggressiveness and success. In South Australia the Methodists take numerically the second place, being more numerous than the Roman Catholics; and in Western Australia and Tasmania they come third. The connexional and itinerant system of Methodism, together with its extensive employment of lay agencies, enables it to supply religious ordinances in sparsely populated districts with great facility, and it has shown much diligence in the discharge of this duty. Handicapped somewhat in towns and cities, as compared with churches that have settled pastorates, it ministers to congregations that are smaller on the average, but which otherwise would be without the means of grace, and this specialty has to be borne in mind when estimating the range and scale of its activities.

The Congregationalists and Baptists, taken together, number between four and five per cent. of the population. The former is distinguished as an ethical force, and the latter by its evangelistic zeal. Each of them is exceeded in numbers in South Australia and Queensland by the Lutherans, large numbers of Germans having emigrated to those colonies. The Salvation Army, which began operations in South Australia in 1880, has spread its agencies all over the colonies, and very rapidly increased in numbers. Its religious services have ceased to attract the attention and produce the sensation they caused at first; but the various movements for social reform are being prosecuted with unflagging zeal and undoubted success. In this respect "The Army" is a greater power than ever.

The foregoing is an impartial representation of the position held by the principal religious bodies, and it is unnecessary to specify or describe those that are of lesser note. Most of the sects that are to be found elsewhere in the English-speaking world are represented in some part or other of Australasia. In many cases they have devoted adherents, and though in some instances they may be chiefly distinguished by their denominational zeal, they necessarily increase the aggregate of Christian work.

Throughout Australasia the religious activities of the churches are understood to be sustained by voluntary efforts. In the eyes of the state there is no difference between them, and state aid to religion has long been abolished, except in the case of Western Australia, where it only ceased in 1895. Yet it would not be correct to assume that they are on an equal financial footing. The only bodies that ever received this kind of assistance were the Anglican, Roman Catholic, Presbyterian and Wesleyan Methodists, all the others declining to accept it, and because of their numerical preponderance the lion's share fell to the two former. A portion of the funds thus obtained went in the erection of superior buildings, or in providing endowments, and the investments in some cases have materially increased in value. Government land grants were also made in the early days with considerable freedom, and as the result some of the churches are in possession of properties which they never could have purchased, and which yield a substantial revenue. Most of the churches were aided to establish themselves either by societies or wealthy individuals in the mother country, but the degree of assistance from this source has varied enormously. The Church of England has received from the first, in support of its colonial and mission work, at least £750,000 from Great Britain, and the supply has not yet been entirely discontinued. Assisted immigration has also helped somewhat in filling the ecclesiastical exchequer, where the agents of a church have brought out adherents, receiving their land orders in return, and not a little wealth has thus been amassed by the Roman Catholic Church in certain parts of the continent. From these exterior sources the Church of England and Roman Catholics have been enriched much more than any other churches, and thereby the erection of ecclesiastical buildings and the establishment of agencies has been greatly facilitated.

These conditions should be borne in mind when considering the visible evidences of church enterprise, and the many large gifts or legacies of wealthy supporters should be alluded to though they come within the category of private benevolence; but apart from them altogether, the manifest tokens of religious zeal are neither few nor far between. Few people in the world, if any, are so amply provided with religious ordinances as the Australians. In the larger cities the cathedrals and churches are usually among the best and most prominent buildings, and the same remark applies to the towns and villages, with increasing emphasis as we go down the scale. In scores of bush hamlets two or three churches or chapels may be found, each of which would hold the entire visible population, and in rural districts, at many an intersection of roads, there stands a neat church with only two or three farm-houses in sight. The churches, in fact, have sprinkled places of worship all over the land, and crowded them in towns with very evident liberality and zeal, and there is corresponding earnestness in the efforts to supply their religious needs by a provision of the public means of grace.

EVANGELISTIC AGENCIES.

Christian activity, though not confined to the churches, principally emanates from them, is chiefly under their direction and control, and receives from them its most sustaining impulse. As a whole the Protestant churches are true to their mission, and are not unmindful of their responsibility. With all the diversities of their ecclesiastical systems, their internal management and administration and their modes of operation, they exhibit tokens of earnest devotion to the cause of their common Master, and wield unparalleled direct influence for good. A broad generalization of this kind must be inapplicable to particular instances, but the general character of the clergy commands respect; their talents are of a high order, and their ministrations are prized. Except in a few notable cases, the Church of England declines to be associated with other Protestant churches in evangelistic enterprises, but united action and co-operation between the several non-Anglican Protestant denominations is common and customary. Councils of Churches, or Ministerial Associations, are to be found in most centres of population, evincing harmony and good-will, and in aggressive movements centering in visits of world-famous revivalists, conventions for deepening the spiritual life, or appeals to the public conscience in the interests of morality and religion, their substantial oneness in sympathy and aim often finds practical expression. In the cities, at one time or other, complaints have been made of shrinking congregations, and the question discussed why men do not go to church; but a census of worshippers, whenever taken, has shown that the church-going percentage compares favorably with that of most Christian communities elsewhere. The statistics of the churches indicate vitality, evidenced by growth, and the tone of annual assemblies such as synods and conferences is vigorous and hopeful. The census returns obtained by the Government and the denominational records confirm the impression produced by observing the religious life of Australasia, that the churches collectively constitute a mighty evangelistic force.

In most if not all the cities, special agencies are established to supply the wants of people who, for various reasons, will not attend regular places of worship. Some of these have no denominational relation, but are supported and directed by Christian men; while others are distinct branches of church work. It is perhaps true that the proportion of the very poor is less than in Old World cities, and that there is not nearly so much slum life to deal with, but there is enough to tax the energies of those who are engaged in this work, and to make such agencies a necessity. The efforts to do good in this way are varied in their character and objects, and the appliances are both numerous and well equipped. Rescue homes, refuges, industrial homes, shelters, orphanages and reformatories are among the number. It is noteworthy that in almost all cases they are founded on a Christian basis, and are the outcome of Christian zeal. Some of them were strictly denominational in their origin, but as their scope widened this relation ceased, under the pressure of true catholicity of spirit and the demands of the work. City missions, with their developments, may fairly be included among evangelistic agencies, though they aim at meeting physical necessities and improving social conditions also. The special temptations and abounding evils of great cities are to be found in Australia as elsewhere, but the Christian conscience of the religious public is sensitive, and has prompted the adoption of safe-guards and remedies that are vigorous, wisely directed, and well sustained.

The fact has not been lost sight of that certain classes need to have special provision made for their benefit, and such institutions as the Seamen's Missions in some of the ports are proving successful. In many of the prisons, hospitals, benevolent asylums and other public establishments of the kind, religious services are conducted by voluntary agents, without fee or other reward than the luxury of doing good. The absence of a State Church does not carry with it the lack of spiritual counsel and instruction, or of the comfort and consolation that is often so sorely required. Results from such labors can seldom if ever be tabulated, but the churches regard the duty as incumbent upon them, and do not fail in its discharge.

Throughout the colonies Home Missions and Bush Missions have a wide range of action, and form an important feature of their religious life. In most cases they are connected with one or other of the religious denominations, though in a few instances an independent course has been taken. The latter has but rarely proved encouraging, for some measure of distrust is attached to the roaming evangelist who does not belong to any Christian organization. The man who travels from place to place "on his own" is very likely to be discredited by the cluster of villagers or occupants of the shearing-sheds where he seeks to unfold his commission, and because his motives or status are questioned his usefulness is impaired. This does not apply to the authorized agents of any of the churches, who are usually welcomed and respected for their works' sake, the particular denomination they belong to scarcely being considered. In hundreds of hamlets and districts where settlement is scanty, the Home Mission societies of the churches are able to maintain regular, if only occasional, services, and gather the children into Sunday-schools. Sheep and cattle stations that are many miles apart and far remote from towns, are often periodically visited by the Bush missionary, who probably spends most of his waking hours in company with his bicycle, and thus the Gospel message is carried far and near.

Of late years the Endeavor Society has come into considerable prominence as an agency having distinctly evangelistic objects and methods. From the time of its introduction, its growth was rapid; it spread to every city and almost every town in Australia, and developed among young people, especially, an amount of energy and enthusiasm unequalled by any other organization. Taking all the colonies together, it numbers at the present time about 52,000 members, and it creditably maintains loyal adhesion to its central principles. In unnumbered instances it has proved of essential service by reviving churches that were drooping, gathering to itself young men and women who found in it the help and opportunity they needed, and undertaking special work. Its leaders have diligently and consistently urged the importance of preserving its interdenominational character, personal consecration as its vital principle, and individual effort as a condition of life. The activity of each local society being merged into that of the church to which it belongs, no independent statement of its achievements is possible; but it must be regarded as among the forces that make for righteousness and the extension of the Kingdom of Christ. Next to the cohesive bond of its consecration pledge, and the interdenominational fellowship which it makes a reality, its most pronounced characteristic is its stand for good citizenship. Were it influential in that department alone, it must be highly estimated as a power for good.

MISSIONS.

In the wide area of the Southern Pacific, and the islands to the north of the continent, the churches of Australia have had an inviting field, which they have striven to occupy, and they have also done something in continental Asia. There is a common impression that in their zeal to enter the openings presented there they have neglected those that were near at hand, but this is probably exaggerated. The missions among the aborigines of Australia are neither large nor numerous, nor highly successful. They have not been fruitless, nor are they now without promising indications; but from various causes their history is one of much failure and sore discouragement. It is on record that in the early days of colonization diligent efforts were made to promote the welfare of the blacks in several localities. Humane laws were enacted in their interests, and special officials appointed for their protection. Ministers of religion were set apart as missionaries, and settlements formed with the view of securing for them the benefits of Christian civilization. Several causes may be assigned why these good intentions did not achieve greater success. The black man was contaminated by the white man's vices, he was physically injured by such of the white man's habits as he adopted, his savage nature prompted him to make reprisals for real or fancied injuries, which provoked retaliation, and the weakest went to the wall. Hatred and jealousy of white invaders in some cases prompted dreadful massacres, but a heavy indictment may be laid against the settlers before whose encroachments whole tribes have disappeared from the face of the earth. Efforts to help and save them were largely neutralized by their low type of intelligence and equally low standard of morality, their intertribal feuds, and particularly their nomadic habits. Not an aboriginal is now left in Tasmania, and very few are to be seen in the settled districts on the southern seaboard of Australia. They are more numerous in the north, but there seems to be a settled conviction that they are fated to perish, and that nothing can avert their doom.

Yet efforts on their behalf have never entirely ceased, and there are stations in most of the colonies that have done, and are doing, good work. On Spencer's Gulf, Lake Alexandria, the River Murray, in the Rivernia, and Northern Queensland, there are establishments where young and old are dwelling in comfort, and proving that they are capable of both experiencing the power of the Gospel and leading Christian lives. What is being done there proves the possibilities of the race, if the young people are patiently and judiciously warned, but that contact with the average European means demoralization and ruin, and if it does not solve the problem, shows how it may be solved.

The Maoris of New Zealand are of a much finer and more intelligent type. The story of Christian missions among them is one of the most romantic and thrilling, the most triumphant and yet the saddest, ever told. A warlike people, addicted to cannibalism, who had constructive abilities and some artistic skill, embraced Christianity by tens of thousands, and in their changed lives exhibited its power. Then followed the terrible and protracted war with its revival of savagery and strange fanatical outbursts, the effect of which still lingers near the surface. The mournful condition is thus presented of descendants of converted heathens who have relapsed into worse heathenism, living in a Christian country, within a day's journey of the commercial capital. Only a remnant —some 40,000 in number—of the formerly great nation is left, and it decreases year by year. Missionaries among these people are employed by the churches of New Zealand, and Maori ministers of zeal, eloquence and power are laboring diligently, but European vices, together with obstinate apathy, work against their success.

Christian people in Australia have not been altogether forgetful of their duty to the Chinese, Japanese and other Asiatics who have settled among them. In most of the cities where a sufficient number can be collected, classes have been formed for their instruction, in which Christian teaching is imparted, and here and there religious services are regularly conducted. These efforts have resulted in the conversion of considerable numbers, and the Chinese ministers who work under the direction of the churches have not labored

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in vain. No large Christian community of either Chinese or Japanese has been formed, one reason being that those who prosper in worldly things usually return to their native land. This withdrawal of converts is not without its compensation, for it is well known that a Christian Chinaman, for instance, widens his opportunities by going to dwell among his own people, and that not a few have worthily maintained their fidelity and zeal under circumstances of peculiar temptation.

The missions in the South Seas under the direction of the Australian churches are very extensive and of great importance. By a wise arrangement among the Protestant denominations, the several fields of labor have defined boundaries, so as to prevent overlapping, waste of labor and confusion. Their agents work in harmony with each other, and not infrequently are able to be of mutual service in matters of transit, etc. It is sometimes complained that the Roman Catholics do not pay sufficient respect to such divisions, and devote more attention to proselytizing those who have become professing Christians, but with this exception there is a kind of denominational geography that is a convenient guide to follow in a general survey. These missions may be fairly regarded as among the Christian activities of Australia, for they are not only under the oversight of Australian churches, but derive thence the larger proportion of their support of every kind.

The Anglican Mission Stations are dotted along the segment of a circle running from the New Hebrides round by the Santa Cruz group, through the large Solomon Islands, to the east coast of New Guinea. The Melanesian Mission was commenced in 1848, and two years afterward a Board of Missions was formed, the Jubilee of which was celebrated at Sydney in August, 1900, amid great enthusiasm. Among other reports presented at that time, it was stated that the missionary staff consists of a Bishop, an Archdeacon, 14 English and 11 native clergy, 2 English laymen, 7 ladies, and 404 Melanesian lay-workers. The last-named class of agents suggests the manner in which the work is being carried on and extended. It is found by experience that native agents are of invaluable service, and the policy now being pursued is to train and equip them so that they may teach and preach to their fellow-countrymen, under the direction of qualified Europeans. The institution where this department of the work has its headquarters is at Norfolk Island, a paradise of the Pacific, once a penal settlement for the most incorrigible criminals—the vilest of the vile—but now a radiant centre of Gospel light. From that centre a missionary voyage is annually undertaken, in the course of which the various stations are visited, the work inspected, schools examined, agents advised with and helped, and promising youths or maidens selected for training. At the institution instruction is imparted in all the essentials of Christian civilization, and in due time the candidates return to labor where their influence will have the greatest effect. The sphere has so expanded that the missionary voyage, out and home again, involves a journey of over 5,000 miles. So much has already been done, that in the schools now in existence 15,000 scholars assemble every day, and the number increases year by year. For the evangelization of the groups of islands practically committed to its charge, the Church of England holds itself responsible, but there is much unoccupied territory within its bounds. At the Jubilee in Sydney, earnest appeals were made for an augmentation of resources, it being stated that even with double the present staff twenty years must elapse before a teacher could be stationed on every island, and £10,000 was laid on the altar to aid in the prosecution of the work. During the same celebration, a missionary Bishop of Carpentaria was consecrated, who will have a part of New Guinea within his diocese, and it is safe to say that the Church of England in Australia never displayed more missionary zeal than at the present time.

The Methodist Missions have long been under the sole direction of the Australasian Church, which has for many years borne the entire financial responsibility. They are large and flourishing, and it is sometimes boldly claimed that God has blessed the labors of the missionaries with a signal success that is unparalleled in the history of Christianity. Tonga has, by this agency, been organized into a well-ordered and self-governing little kingdom, lately guaranteed its permanent independence under the protection of Great Britain, and prospering in every way. Nearly twenty years ago it ceased to be styled a "Mission," and became incorporated as a "District" of the Colonial Conference. After that time a great secession took place in the church, and though the breach has never been healed, the seceders remained loyal to the doctrines they had received, and even retained the Wesleyan name. Fiji is a shining example of an entire people being turned from heathenish practices of a cruel and revolting character to the worship and service of the living God. The nation has become Christian, at least in name, and a British colony, while the voluntary contributions that are raised within itself render the mission well-nigh self-supporting. At Samoa and Rotumah the triumphs of the Gospel have been great. notwithstanding the distracted political history of the former, which for so many years interfered with religious stability and growth. The large islands of New Britain and New Ireland were visited, and the headquarters of a mission planted on the Duke of York Island, which lies between them, before they were annexed by Germany. The political change effected by that event has not facilitated missionary extension, but, nevertheless, progress has been made in every department; over 3,000 scholars are being taught in the schools, and upward of 11,000 persons attend Divine services. The islanders are in many parts fierce, cruel and cannibalistic, among whom intertribal quarrels are incessant. What has been accomplished is a small matter compared with that which remains to be done, and the prevailing darkness and savagery is a powerfully pathetic appeal for the light. The area allotted to the Methodist Missions in British New Guinea comprises a settlement on the mainland and a number of the islands to the east. It was occupied in 1891, on the invitation of Sir William McGregor, the Administrator of the Possession, and the missionary party which sailed from Sydney for that purpose was reported to be the largest that ever left any port in the world on a similar errand. From the first the mission was a success; it has changed the character of many districts, substituting peace for constant war, and order for chaos; has gathered over 13,000 persons to hear the Gospel, and has now 2,000 in its schools. The newer missions have proved the value of the older. Scores, if not hundreds, of teachers, preachers and others in Samoa, Tonga and Fiji, have volunteered for service in New Britain and New Guinea, with full knowledge of the privations and perils to be endured. Many of them have laid down their lives in the service, and there are always eager applicants ready to fill the vacancies thus occasioned. No finer devotion to duty or willingness to suffer all things, even martyrdom, for Christ's sake, was ever shown than has been witnessed in the case of these South Sea islanders, and it demonstrates the reality and power of the religion they possess. Notwithstanding other claims, many Australian Methodists have felt it a duty to undertake mission work on the Asiatic continent. The subject has been under consideration for some years, and one of the minor bodies having made a commencement in China, the union gave an impetus to the movement in that direction, so that in the enumeration of activities this has to be added to the list. Throughout Australia the missions to the heathen constitute an important part of Methodist enterprise, exciting interest everywhere, though in varying degree. Every considerable church is understood to be an auxiliary of the society, and there are special organizations of ladies and others that play no insignificant part in keeping interest alive.

The London Missionary Society has done magnificent service in many of the archipelagoes of the South Seas. Though undenominational in its name, its members in Australasia chiefly belong to the Congregational churches, and though the society has missions in many parts of the world, their interest is greatest in the operations under the Southern Cross. The principal stations are on the Hewey Islands, Nine, or Savage Island, the Samoan and Loyalty groups, and the southern coast of New Guinea. There is an organizing secretary, whose headquarters are at Sydney, and actively engaged in the field are from twenty to twenty-five English missionaries, several lady missionaries, and about 350 native pastors or teachers. Auxiliaries of the society are to be found in all the colonies and in most of the principal towns, in connection with which interest in the work is fairly well sustained. In many parts of the field the triumphs of the Gospel have been wonderful, and an entire change wrought in the character of the community. The heroism of the early missionaries is still remembered as an incentive to devotion, and their example is an inspiration. Omitting New Guinea, concerning which recent returns are not available, over 15,000 scholars are taught in the schools, and thrice that number are attendants on public worship. The testimony of the Governor of New Guinea to the benefits conferred on that land by mission agencies is striking and conclusive. Where their influence is felt, order has taken the place of anarchy; there is security for life and property, which fosters the development of the industrial arts, and the Governor himself, instead of requiring an escort, is able to move about among the people with no other protection than an umbrella. The very countenances of those who have come under Christian influences have undergone a visible change, a gentle expression having displaced the look of savage moroseness and suspicion that formerly prevailed.

Scarcely any group of islands is of so much interest to Australians as the New Hebrides, being one of the nearest to its shores, and for ascendancy in which there is constant rivalry between the representatives of the powers which exercise joint control—Great Britain and France. The French possession of New Caledonia is regarded as a possible menace to Australian interests, and the extension of French influence in the New Hebrides is deprecated, if not dreaded. Merchants and land-speculators from Nonmea have sought to strengthen their hold on the group, and the situation created by commercial and political competition has proved extremely unfavorable to the work of the missionaries. Nevertheless, the Presbyterians, who have this field under their special charge, have striven earnestly under unfavorable circumstances to maintain their ground and extend their operations. The story of the mission to the New Hebrides is one of brave self-sacrifie, of triumphs rejoiced in, and of difficulties overcome.

The Baptist Church, while actively supporting the missions of that denomination which have their headquarters in England, has undertaken responsibilities of its own in India, and to the work of evangelizing the millions of Asiatics has contributed largely in money, besides sending many of its noblest daughters and most courageous sons to take active service in the field. The Protestantism of Australia in all its divisions is missionary in its spirit, has a perception of its responsibility, and is actively engaged with a large measure of success in carrying the Gospel it prizes for itself to the regions beyond.

The Roman Catholic Church proceeds on lines so different that its work can scarcely be included in such a generalization as the above. It does not form missionary societies, or publish reports, so that the actual work it does cannot easily be summarized. Its most eminent prelate, Cardinal Moran, has repeatedly and violently denounced Protestant missions as demoralizing failures, the missionaries as guilty of cupidity and other vices, and though his alleged facts have been proved to be fictitious, and his accusations refuted, he has not scrupled to repeat them again and again. The church has missions to the heathen in the Santa Cruz group, but the most conspicuous scenes of its energy are in the islands where Protestant labors had made it safe for Europeans to live before it appeared on the ground. According to the most trustworthy reports, the headway it is making among the natives is by no means commensurate with the efforts it is putting forth, but its patient perseverance, and unyielding tenacity in the pursuit of its objects, corresponds with its display of these characteristics in other lands.

EDUCATION.

Throughout Australia the primary education of the children is principally in the hands of the state. An educational department, with a Cabinet Minister at its head, has been formed in each colony, and in each case the public school system is admittedly excellent. Denominational schools are therefore heavily handicapped, and especially in the colonies where the teaching is free. In the establishment of the present system the public and the churches generally acquiesced, though in some cases they did not know what they were doing. The one opponent of a national system was the Roman Catholic hierarchy, which persistently condemned it as "Godless," because it was not under the control of the church, and with equal energy protested against Bible-reading in the schools, or any kind of religious instruction, as proselytism and persecution. Politicians, in their anxiety not to alienate the Catholic vote, were commonly inclined either to exclude religion from the schools altogether in every form, or to frame a compromise which in practice proved worse than worthless.

The effect of these contending forces was to produce wide divergencies between different colonies, which in their turn affected the action of the churches. No general statement, therefore, is possible, but three distinct lines of procedure may be traced, which will illustrate how public action has affected Christian activity in this matter. In New South Wales the national system allows of Scripture lessons being given at stated periods, by authorized ministers, and the permission is largely availed of with satisfactory results. The ministers of a given town, for instance, will agree among themselves as to the order in which they shall visit the schools, and at the appointed time each discharges his duty to the best of his judgment and ability. It is found in practice that the plan works smoothly, and the service thus rendered is valued by teachers and parents also. In Victoria the secular idea ran riot, and not only was everything of a religious nature eliminated from the curriculum, but reading lessons were mutilated to give further effect to that principle, and the teachers were practically gagged, even out of school hours. Many ministers and others strongly resented this tyranny of secularism, and have never ceased to agitate for its overthrow, with the effect that after several years of unwearied effort an agreement has been come to by representatives of the various denominations—Roman Catholics excepted—which will, in all probability, have the effect of reinstating Biblical teaching in the place from which it was thrust out. This movement has been carefully watched in South Australia, where, when the present system was framed, provision was made for Scripture reading out of school hours, on the request of a certain number of parents. This compromise proved an utter delusion and a great disappointment. The Bible in play-time was not the same thing, and had not the same chance, as the Bible in school-time. Strenuous efforts were made to secure an alteration, which eventually resulted in the Parliament resolving to submit the question to the people. This method, which had the appearance of fairness, was made totally unfair in its execution. The questions were submitted in a confused and misleading manner; the appeal was made, not to parents, but to the entire body of electors, the majority of whom had probably no direct interest in any change, and the subject was overshadowed by the widely circulated assurance that the whole thing was a device preliminary to the adoption of a capitation grant. As a result, the majority was against any change, and the dread of aiding Roman Catholics has deterred Protestants from reopening the subject. Meanwhile, in that colony, the Church of England has been increasing the number of its schools; it is doing the same to some extent elsewhere, and all over the continent the Roman Catholic Church is seeking to get the education of its children into its own hands, and asserting its claim on the public exchequer for that purpose.

The foregoing may explain the limited share of the Australian churches in primary education and the direction of their activities in relation to it. To do them justice, it must be stated that they have not failed to recognize and assert the importance of religious teaching; but state systems that are compulsory, secular and free are able to nearly monopolize the field.

In secondary education the case is different, the respective governments having, as a rule, left this to private enterprise. Several of the churches have well-equipped colleges or high schools in most of the colonies. There is a keen and healthy rivalry between them, and it may be said generally that, together with a good academic status, they are pervaded by a healthy moral tone. A large amount of Christian liberality has been exercised in the foundation and maintenance of these establishments, in which, as a rule, Christian principles are inculcated, and their moral effects on the community are most beneficial. The universities are without exception state institutions; but as they are fed, so to speak, from the colleges, it should be possible to discern in them the influence exerted prior to matriculation on the character of students who become graduates, and this is found to be the case.

Sunday-school work is everywhere regarded as a most important department of Christian service, and is being prosecuted with an energy that shows no signs of diminution. In many cases the Sunday-school has been the pioneer of the church, and it is noteworthy that wherever possible there is eager desire to obtain appliances and methods that are up-to-date. Unions of schools and teachers for mutual assistance and improvement are common, and there are few more popular or largely attended festivals than those connected with these institutions. Conventions for the purpose of discussing the best methods of teaching usually show that a large amount of interest is felt, and by such means as competitive examinations a constant stimulus to wholesome diligence is supplied.

SOCIAL AND PHILANTHROPIC.

To a large extent the philanthropic institutions of Australia are either wholly or partially under state control and managed by good officials. This applies to hospitals for the sick and insane, asylums and similar establishments for the aged and indigent, and provision for neglected children. In New Zealand a system of old-age pension has been established, and the subject is under earnest consideration in other colonies. The liberality with which provision has been made for the needy, helpless and suffering may be taken as an indication of the pervasive influence of applied Christianity in a democratic community. There is no absolute uniformity, for while in some instances the requisite funds are raised by such means as Hospital Sundays, and supplemented from the general revenue, in others the whole of the charges are made on the public exchequer, and are paid as if they were for postal or telegraphic services. Where this is the case, however, instead of drying up the stream of charity, it has only diverted it into other channels, and refuges, homes for the poor, schools for the blind, deaf and dumb, and similar institutions, have gained the benefit. Circumstances materially differ in various localities, but it is doubtful if any community has done more to brighten the lives of those who suffer, relieve those who are burdened with any kind of infirmity, rescue from perishing the victims of evil, and done it more truly for the Master's sake, than the people of Australia.

The social work of the Salvation Army, with its numerous institutions, has gained the confidence and support of many who do not belong to that organization. The colonial governments have found in it capabilities for dealing with persons and solving problems that were beyond their skill, and have aided its operations in various ways. Many efforts have been made to deal with what is a chronic difficulty in some cities—the case of the unemployed—and among the rest costly experiments in founding village settlements have had their place. Hundreds of thousands of pounds have thus been sunk irrevocably and to comparatively small purpose. Except when founded on a Christian basis, and started by an impulse from that source, failure has usually been the result. The most successful of them have had such an origin, and, like the farm colonies of the Salvation Army, demonstrate the practical value of religion when applied to remedy the evils that materialistic treatment cannot remove.

A long list might be made of agencies for promoting the social, moral, intellectual and physical well-being of the people that are directly traceable to Christian influences. Many of them have an ecclesiastical origin, being founded by a particular church and afterward becoming undenominational as their scope widened and responsibilities increased. Thus the employment of a nursing sister by a Dorcas Society has led to the formation of a "District Nurses' Association," or by a similar process a "Stranger's Friend Society" has been developed to meet the exigencies of a flowing tide of immigration. There is a visible tendency to separate associations of the kind from direct church control, which does not necessarily signify any weakening of Christian sentiment, and may be due to the spread of catholicity in feeling and effort.

Mention must be made of the Young Men's Christian Associations, which have elicited great interest, though their fortunes have been varied; of Young Women's Christian Associations, the name of which indicates their object; of Boys' Brigades, and "Our Boys' Institutes" for the juniors, which are healthy and popular. The Woman's Christian Temperance Union is so great a power in the land that largely through its efforts woman's suffrage obtains in three of the colonies.

The moral life of Australia bears tokens on all points of the Christian forces that are at work, even though it be true that they do not accomplish their ends. Gambling, intemperance, impurity and Sabbath-breaking are serious evils, the prevalence of which has to be deplored, and the fact is conspicuous that they are most in evidence where religious influence is weakest and imposes the least effective moral restraint. In the southern colonies, and where organized Christianity has had the opportunity of consolidation, these vices are to some extent kept in check. Proposals to institute lotteries, for example, have been met by effective protests and definitely defeated. Temptations to drunkenness have been lessened by Sunday-closing laws and local option polls limiting the issue of licenses in given districts. The sanctity of the Sabbath is so far maintained that the use of the day for business or public amusements is peremptorily objected to, and there is force enough in the sentiment of the religious part of the community to prevent laws on these subjects from being broken with impunity. This, however, is not the case everywhere. On the gold fields of the west and in the northern parts of Queensland, a visitor is reminded of other localities where the Ten Commandments are said to be non-existent. The conditions in such places forcibly illustrate the need of Christian effort, and by contrast show the power it has exercised elsewhere.

From this aspect of the case it is pleasant to turn to the moral aspect of political and civic life throughout the colonies. Whatever may be the private character of individuals, it is unquestionably true that the administration of affairs is honest and upright. There is no such thing in the land as a corrupt judiciary. Cases of public men, such as Ministers of the Crown, abusing their position for private purposes are so rare as to be almost unknown, and any discovered instance of the kind is sure to be visited by swift and condign punishment. Bribery at elections is never heard of, and responsible government is as much a reality as representative institutions. The press, which may be regarded as the mirror as well as the organ of public opinion, is as a whole influential, high-minded and pure. These facts indicate that in addition to the visible agencies, of which some outline has been given, there are others silently working like leaven, and which, though inarticulate and inconspicuous, are leavening the whole lump.

AUSTRIA.

Albert Warren Clark, D.D.,

PRAGUE.

[* * * * * * * * * He was about thirty years of age when he heard that some friends of his in a neighboring village had a wonderful book and a new religion. His curiosity prompted him to make them a visit. For the first time in his life he saw a Bible. He listened with intense interest to their story, read some chapters from the wonderful book for himself, and determined to secure a Bible and search for the truth. Card playing with boon companions at the village inn until the small hours of the morning was exchanged for Bible reading and care for his neglected family. He soon found Him who is able to forgive sins, to the joy of his heart; his wife was equally blessed and theirs became a happy Christian home.

In old times he always carried with him a pack of cards; now you never see him without a New Testament in his pocket. This soldier of the cross believes in always having with him the sword of the Spirit, and he has more than once suffered for the faith.

One Sunday his family prayers were disturbed by the shouting of people before his windows. They had just returned from the Roman Catholic church. He opened the window and begged them to desist. In the brief discussion that followed Mr. Hodek told the crowd that they had a blind faith. "If," said he, "the priest should tell you that a canary bird is a blackbird you must accept his statement, but I should know it is a canary." For this utterance he was called before the authorities and sentenced to a month's imprisonment for insulting the Roman Catholic church. Appeal to Vienna to have his sentence reversed met with refusal, and the thirty days were spent in prison. He now has sold his farm. He has grown from year to year in his knowledge of the Scriptures and in his ability to hold gospel meetings, and has now been located for five years in the city of Klattau, in one of the darkest parts of Bohemia. There he began holding Bible meetings in his own house. One by one souls were found hungering for the simple truth. Many have secured copies of the Scriptures. To-day there is, in Mr. Hodek's house, a branch church of Pilsen, and nearly forty gather every Lord's day to hear this plain, earnest man explain the Bible out of his own life's experience.—Albert W. Clark, D.D.—Ed.]

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To give, in a few words, a picture of the religious condition of Austria at the beginning of the twentieth century, is a task that I have reluctantly accepted. Simply to present dry statistics is not difficult, but in a country like this, with its many nationalities, varied circumstances, and checkered history, the subject before us requires a book rather than a short chapter.

The population of the different provinces ruled over by the venerable and highly esteemed Emperor Francis Joseph—including the kingdom of Bohemia, but not that of Hungary—is about 24,000,000; the large majority of whom use the Slavic tongue.

The population is divided as follows:

Germans	8,461,580
Czechs	5,472,871
Poles	3,719,232
Ruthenians	3,105,221
Slovenes	1,176,672
Servians and Croats	644,926
Italians	675,305
Roumanians	209,810
Magyars	8,139
Total	23,473,756

A recent writer in "The World's Work" has described the population's condition thus:

"The fundamental fact of the realm of the Hapsburgs is that its development has been one long exception to the ordinary rules of national growth. The races that compose it have never fused as the Celts and Gallo-Romans, Franks and Iberians have fused in France, as nearly every nationality under the sun is fusing in the United States to-day. No dominant type has arisen to master its weaker neighbors and weld them into a homogeneous nation. Indeed, as the late Professor Freeman used to insist with lofty impatience and somewhat rasping iteration, the word "nation" has no applicability to Austria, and very little to Hungary. To talk of either state so as to give the impression that it can act or think as a unit, is, to use his own shattering conclusion, to talk nonsense. It is this variegated contradictoriness of Austria-Hungary that makes up its fascination for the political student. There is hardly a problem of those that are common to all modern countries with which it is not faced, and in addition it is an inexhaustible problem itself—a paradox, a mosaic without obvious cement, a Tower of Babel 'erected into a system of government,' everything, in short, that is abnormal, unreasonable and impossible. The nationalities that inhabit it have owned a common sceptre and jostled side by side for centuries in an area smaller than Texas, and yet never mingled. Each race has lived its own life, made its own history, produced its own literature, preserved, and, of course, tried to extend, its own individuality.

"Austria to-day is what Metternich with less truth called Italy, little more than a geographical expression. Three bonds, to be touched on later, do indeed unite its discordant nationalities; but for the too hasty observer the country might well seem in the last stages of decomposition. There is nothing really Austrian in Austria—no Austrian interests, no Austrian language, or literature, or patriotism, no Austrian nationality, no Austrian standard of civilization; nothing except the Emperor, and the army, and the cockpit of Reichsrath that the races share in common."

Along religious lines, the population is said to be divided as follows: Roman Catholics, 30,000,000; Greek Union, 2,000,000; Jews, 1,590,000; Greek Catholics, 550,000; Protestants, 450,000, and Old Catholics, 16,885. But these figures foot up to 24,606,885 —about a million more than the figures given above. Surely some one has blundered.

As Bohemia contains more Protestants than any other part of Austria proper, and as her religious history is so interesting, I may be pardoned in paying to the Kingdom of Bohemia special attention.

Christianity at the beginning of the twentieth century cannot be fully understood in this land without some knowledge of the past. Southern Austria received truth and error from Rome and the West; but Bohemia and Moravia were happy in receiving light from the East; in 863 A. D., through such missionaries as Cyril and Methodius, the Bohemians were Christianized. They labored to give the people the Bible and to preach to them in the Bohemian language.

The general corruption in the church in the fifteenth century demanded radical reform. The influence of the Bible, and the writings of such men as Wiclif, roused men of the earnest character of Huss of Prague to vigorous protest. The principles for which Huss died as a martyr in Constance in 1415 found firm root and a noble response in his followers, who fought bravely for their religious liberties—the right to serve God according to the plain teaching of the New Testament. Men may fall, but God's work goes on. Lacking unity in thought and purpose, however, the Hussites became divided into two great parties, the Utraquists, who were willing to accept the ceremonies of the Roman Catholic Church, provided the laity were given the cup at communion; and the Taborites, who demanded the exclusion of everything that the teachings of Christ and his Apostles did not require. The Taborites were defeated at Lipan in 1434.

Divine service in the cities that had belonged to the vanquished party was made to conform to the usage of the Utraquists. Truth slumbered for a time, but at length, from among the oppressed Taborites, there arose in 1457 the "Unitas Fratrum"—the United Brethren. In spite of severe persecution these loyal disciples of Christ prospered, until in the beginning of the sixteenth century they had more than two hundred churches in Bohemia and Moravia. These brethren naturally and joyfully welcomed the Reformation begun by Martin Luther in 1517.

Meanwhile, the Jesuits had begun their relentless work of extermination in Austria. In Styria, which was largely Protestant, they succeeded in crushing out the truth. In that conflict they had the powerful help of the young Archduke Ferdinand. The growing influence of the Jesuits in Bohemia alarmed the evangelical Christians, who secured at length, on paper, in 1609, from Rudolph II, religious freedom and equal rights with the Roman Catholics. This royal document the Jesuits did not respect. They persuaded Matheas, the brother of Rudolph, to appoint as his successor the Archduke of Styria. This experienced persecutor became Ferdinand II. Of him the Jesuits said: "Only with his *mouth* has he accepted the principle of religious freedom, but with his *heart* he has promised the Pope that he will root up all heretics." After the unfortunate battle of the White Hill, in November, 1620, Bohemia lay humbled at the feet of Ferdinand II, who, now, with the Jesuits, began the fearful work of the Counter-Reformation.

"Rather a desert than a land peopled by heretics," was the motto of Ferdinand II, who died in 1637. In spite of bitter persecution, forced emigration, or a martyr's death, there were still in Bohemia, in 1650, over two hundred thousand evangelical Christians. Renewed persecution under Ferdinand III, after the peace of Westphalia, 1648, drove thirty thousand of these to Germany; one hundred and sixty thousand joined, outwardly, the Roman Catholic Church; ten thousand were thrown into prison and sentenced to labor like slaves, or to die as martyrs. Many thousands of evangelical books were burned, including nearly all copies of the famous Kralicka Bible, which belonged to the beginning of the seventeenth century—a Bible fully equal to our Revised Version. This is to the Bohemian language what Luther's translation is to the German, and the King James' version to the English tongue, and was the result of fifteen years of laborious study on the part of at least twelve of the best scholars of the sixteenth century. It dates back to 1593. The exiles of 1620 took this "Kralicka" with them.

At length, through decree of the noble-minded Emperor Josef II, limited toleration was granted, in 1781. At once, greatly to the surprise of the government and the Jesuits, some ninety thousand citizens declared themselves Protestants, and became either Lutheran or Reformed, the only confessions then allowed. Such a movement, after one hundred and sixty years of proscription and persecution, was a grand testimony to the vitality of the faith. Still, the toleration of Protestants was not free from much oppression, which, for want of space, we must here pass over in silence.

Future history will point with pride to the present Emperor of Austria, who, in 1861, by imperial decree, removed so many of the limitations till then resting upon Protestants. Since that date evangelical Christianity has made cheering progress in Austria.

The Lutheran and Reformed churches, therefore, are represented in Austria. At the head of these two churches in Vienna is the Upper Church Council, which is appointed by the Emperor. To this body all important questions of church government, administration and discipline must be referred. There is in Vienna, in connection with these churches, an evangelical, theological faculty with six professors and about thirty students—the theological course covering three years. The majority of those who have left the Roman Catholic Church, through the "Los-von-Rom" movement, have joined the Lutherans.

The two churches, Lutheran and Reformed, have together over one hundred branches and out-stations. In the army there are eight evangelical chaplains. As to the four hundred and fifty thousand church members, including children, it may be said that many of them live a considerable distance from any church, and are therefore but little influenced by the public services.

These churches receive aid not only from Germany, but also from Switzerland, Holland and Scotland, besides a grant of about

$40,000 from the Austrian Government. The state, therefore, has a voice in the settlement of pastors, or vicars, and although each pastor may be chosen by the church, he cannot be removed by the church without his consent. One of the spheres in which these pastors exert their greatest influence is in the public, higher schools and colleges, where they are required to give religious instruction to the young. Besides, many pastors have their own schools, with well-trained evangelical teachers, where religious instruction is part of the course of study.

Through the generosity of American friends, a Young Ladies' Boarding School, the Mt. Holyoke of Bohemia, was established in Krabchitz by Pastor Schubert more than twenty-five years ago. This institution has sent out already more than seven hundred pupils, who have rendered excellent service as teachers, deaconesses, Sunday-school workers and wives of pastors and evangelists.

The membership of the Lutheran and Reformed churches, respectively, is 350,828 and 120,524.

The golden age of Bohemia closed with the disastrous battle of the "White Mountain," in 1620. We are told that the ancient Bohemian Brethren had in their church before this date even something which, in spirit and purpose, corresponded to our modern Sunday-school. The bitter persecution, however, which followed that sad event in Bohemia's history nearly extinguished the light of truth, and subjected to violent death or cruel flight more than two-thirds of the population.

The modern Sunday-school, however, was not introduced into Austria until 1880, and was looked upon as an unwelcome, foreign innovation. Now, through the aid and influence of Scotland and America, open prejudice has been overcome, and to-day Bohemia prizes nothing more highly than her seventy or more Sunday-schools. The addresses of Pastor Schubert, in the year mentioned above, had much to do with undermining the existing prejudices against the Sunday-school as a foreign importation: "Your potato is a foreigner, and your coffee is a foreign growth, but what nation now eats more potatoes and drinks more coffee than the Bohemians? Welcome, then, this new Bible School, and it will soon be a friend beloved."

Sunday-school lesson helps, hymn books, and children's papers were speedily provided, and now the Sunday-school is one of the established religious influences of the country. They number in

Austria about one hundred, mostly in the Reformed and Evangelical churches.

There are in Bohemia two Moravian churches, with some twenty branches and preaching places. The membership numbers about seven hundred. They support three orphanages, and as their members are from the poorer classes they receive considerable pecuniary help from Germany.

The Methodists, though at first experiencing much opposition, have been permitted since 1897 to labor undisturbed, and have now a growing cause, particularly in Vienna, where there are two flourishing churches, with two hundred and fifty members and eight different preaching places.

The Baptists began work in Vienna in 1869, and have three halls in that city, with two hundred and twenty-one members, contributing last year for church expenses $1,600. There are also two Baptist churches in Prague, where the work was begun in 1885. Here they have one hundred and seventy-five church members, four Sunday-schools, six out-stations, and contributed last year for different departments of their work about $800. There are also several smaller promising churches of the same communion in Gratz, Randnitz and in Brünn.

In 1872 the American Board sent out two young pastors to join the Rev. H. A. Schauffler in founding a mission in Austria. At that time there was not the slightest thought of doing more than to help existing agencies; but the fact that the Reformed Church received into her membership any one calling himself a Protestant, regardless of spiritual fitness, led some thirty awakened souls to insist on conversion as essential to church membership, and to organize, in 1880, a Free Church in Prague.

Since 1882 Dr. Clark, one of those young men referred to, has been left alone in the field, with various assistants, to help carry on the work thus begun. Slowly but surely the confidence of the Government officials has been won. This was not an easy task, as the officials had first to be convinced that we and our people were the friends of law and good order. Opposition was experienced in Hussenitz, for example, the birth-place of the great Bohemian reformer, where placards were put up on the streets threatening any one not a member of the Free Church with prosecution if he attended the services; but such steps only awakened deeper interest. For weeks the Governor stationed a man with a gun and bayonet before the Huss Chapel, to keep away every one not an actual member, but all such prejudice has been lived down.

In Prague, with its suburbs, there are now three Free Churches; the Gospel being preached on Sunday in ten different places throughout the city. Four years ago a mission of this church was begun among the three hundred thousand Bohemians in Vienna. Now there is a membership of sixty, with two pastors, and two Young Men's Christian Associations. The report of this church for 1900 is as follows: Fifty out-stations, thirteen churches, thirteen hundred members, including children, nine Bohemian pastors, five evangelists, several colporteurs, thirteen Young Men's Christian Associations, one Rescue Home, adherents 2,840; contributions being over $3,460, with a large circulation last year of papers, testaments, and other Christian literature.

On the 6th of March, 1886, after two refusals, the Governor of Bohemia finally signed a document legalizing a Young Men's Christian Association in the land of Huss. The parent society was to be established in Prague, with the privilege of establishing branch societies throughout Bohemia wherever there were ten members.

Since then the Reformed, the Lutheran, and a few Roman Catholic churches have adopted the Y. M. C. A. idea. That the Association has had a remarkable record in Austria is shown by the fact that at a recent conference in Caslau, twenty-nine societies, with eighty special delegates, were represented. The nearness of Caslau to Kuttenberg, once the scene of wholesale martyrdom, made doubly impressive the question of one of the speakers: "Is not such a conference a partial answer to the prayers of the four thousand martyrs that were hurled down the shafts of the old silver mines of Kuttenberg?"

The Free Church has published quite a number of books, including hymn books, sermons, Bunyan's "Pilgrim's Progress," Notes on the Old Testament, Historical Origin of the Bible, etc., etc. There is published also, every ten days, a religious paper started eighteen years ago. Its readers are not confined to Bohemia, as a goodly number of its subscribers are in Russia and America.

The Sunday-school supplement of this paper is used in the Lutheran, Reformed and Baptist Sunday-schools. Thus the Free Reformed Church in Austria has extended its influence far beyond the limits of its membership and local services.

Twenty-five years ago the Old Catholics had but three congregations in Austria; one each in Vienna, Reid and Warnsdorf. Its twentieth synod, recently held in Vienna, was attended by ten priests and forty-four laymen. The "Los-von-Rom" movement has contributed materially to its present strength—now 16,885 members. In three years 3,650 souls have left the Roman Catholic Church to join this, while twelve priests from the same communion have applied for recognition.

The "New York Independent" summarizes, from an Austrian Protestant paper, the statistics of changes from the Catholic to the Protestant Church as a result of the "Away from Rome" movement in Austria during the year 1900. The figures are practically official and are as follows: 1. The Lutheran Church has gained from the Catholic 1,922 men, 1,585 women and 740 children, or a total of 4,274; and from other sources 272 additions, making the total accessories 4,519. 2. The Reformed Church has gained from the Catholic Church 181 men, 208 women and 63 children, or a total of 452 persons, to which are added 87 from other sources, making a total of 539. This makes 5,058 accessions to Protestantism in a twelve-month, and of those, 4,699 came from the Catholic Church. On the other hand, the Lutheran Church lost to the Catholic 433, and to other churches 36, or a total of 469; while the Reformed Church lost to the Catholic 272, and to other churches 344, or a total for both churches of 813, of whom 705 became Catholic. In commenting on these figures, the leading Protestant periodical of the country states that the actual total of the conversions has really been higher, as many changed their church relations before 1899, and many who have done so in the last year have not yet officially announced this step. If to these are added those who have joined the Old Catholics instead of the Protestants, or who have broken with their church, but not yet formally connected themselves with any other, then it is no exaggeration to say that the Catholic Church in Austria has lost 20,000 members as the result of this movement. It is clear that the movement has a national as well as a religious inspiration. It is "Away from Rome," and "Hurrah for Austria," perhaps, more than away from a false and formal religion into a true and spiritual religion.

Throwing overboard two or three errors, however, does not make a pure church. While the movement is symptomatic of conditions within the Roman Catholic Church, yet there are too many political considerations which enter into it to make it wholly commendable.

In Vienna, Lemberg and Prague there are faithful men who labor to reach God's ancient people, the Jews, with the message of the Gospel. The work is encouraging.

English services are conducted in Trieste, Vienna, Carlsbad and Prague. Such services are attended not only by the English residents and travelers, but also by intelligent Germans and Bohemians.

The Roman Catholic population in Austria numbers about twenty million. Many of these, however, are nominal in their adherence to this communion. They continue to be identified with the church either through indifference, political ambitions, or scepticism. In the seven provinces there are seven Archbishops and twenty-nine Bishops. Few princes enjoy such a regal income as the Archbishop of Olmütz, with his six hundred thousand crowns yearly.

There are some twenty thousand priests, many of them with salaries very small. These are usually recruited from the poorer classes, are graduates from some college, and have studied theology either at one of the eight national universities or in other schools conducted by the Bishops. The Book which of all others they ought to know the best, is sadly neglected in their education for the ministry. Some of them, indeed, have spent more time in burning New Testaments than in studying them.

Not only the Roman Catholic Church itself, but many others as well, have failed to appreciate the healthful, moral influence which is exerted by evangelical Christianity in England and America over the morals of the priesthood. In a lesser degree this healthful influence appears even here. An innkeeper, who was also mayor of his village, after deriding the character of the priests, said: "But our priest is much better than his brethren." "How is that?" I enquired. He replied: "You see, at the other end of the village there is a little Protestant church, whose pastor is a man of high moral worth; now, we Catholics at this end of the town demand that our priest shall live as uprightly as his ministerial neighbor." According to this Catholic mayor, we cannot help the Roman Catholic Church more effectively than by planting near it earnest evangelical pastors. To my question whether there were not, in his city of nearly 100,000 inhabitants, many very praiseworthy priests, a Roman Catholic physician replied: "There is not a moral priest in this town." In the maternity hospital of Prague there are over 3,000 children yearly born out of wedlock, and many of these are known to be the children of priests. In the province of

Corinthia, for example, there are counties where sixty per cent. of all the children are illegitimate, and even in the best counties of that province nearly thirty per cent. belong to that unfortunate class.

It was because of such a deplorable condition of public morals that a home for girls who had been led astray appealed for years to the faith and courage and love of our devoted missionaries, and that at last, in 1886, Mrs. Clark and a few friends felt their hearts so wrung with pity, love and longing for these poor souls that they founded one. The Government sanctioned the needed statutes. A matron was secured, and two small rooms and a kitchen were rented. It was soon clear that a home with a garden must be procured, if the work was to continue, and in 1888 such a one was purchased. The first payment of $200 exhausted our "Rescue Treasury," but in faith that it was God's leading, $800 more were pledged for November. Many letters were written, and much prayer made for the Master's help. "As the time approached, our faith was sorely tried," says Mrs. Clark, "for but few gifts had been received. But as the time drew near, our hearts were moved with deep thankfulness as contribution after contribution came in. On the morning when the $800 was due we still lacked $20, but at noontime it came. Our work soon outgrew our first small quarters, and four years ago this house was sold and another bought. There we hope by God's help to do our part toward redeeming men and women from this curse of immorality, so common in these lands. The debt, originally £800 sterling, on our new home, must be paid in annual sums of $500. For this we trust our God and tell the need to his people.

Fifty years ago Bible colporteurs were driven from the Austrian Empire; to-day they are at least tolerated. The British and Foreign, the Scotch, and the American Bible Societies have their agents and agencies in Austria. And no better work is being done than that of the colporteur, with his stock of Bibles and Christian literature; and money is nowhere better spent than in his support. Though tolerated, the Bible colporteur has his task made as difficult as possible. He must secure a license, and have it renewed from year to year. Even this may be withheld for any length of time after having been applied for. Then he must not sell and deliver the Bible at the same time. He must find his buyer first, and deliver the book at some other time, or through the post. But this state of things cannot last much longer.

There are hopeful signs that religious liberty in the fullest sense will soon be granted to all alike. The day has already begun to dawn over the Austrian Empire, and they might as well try to hinder the revolution of the globe which brings us to the full golden light of day as to prevent the True Light of God from streaming upon this land, as yet largely enshrouded in superstition, bigotry and ignorance of God and His Christ.

CANADA.

PRINCIPAL GEORGE M. GRANT, D.D., LL.D.,

KINGSTON, CANADA.

ACCORDING to the last census of Canada, which was taken in 1901, the population was 5,338,883. This was less than what had been anticipated. Protestants numbered 2,745,453; Roman Catholics, 1,992,017; Jews, 6,414; Pagans and unspecified, 89,355.

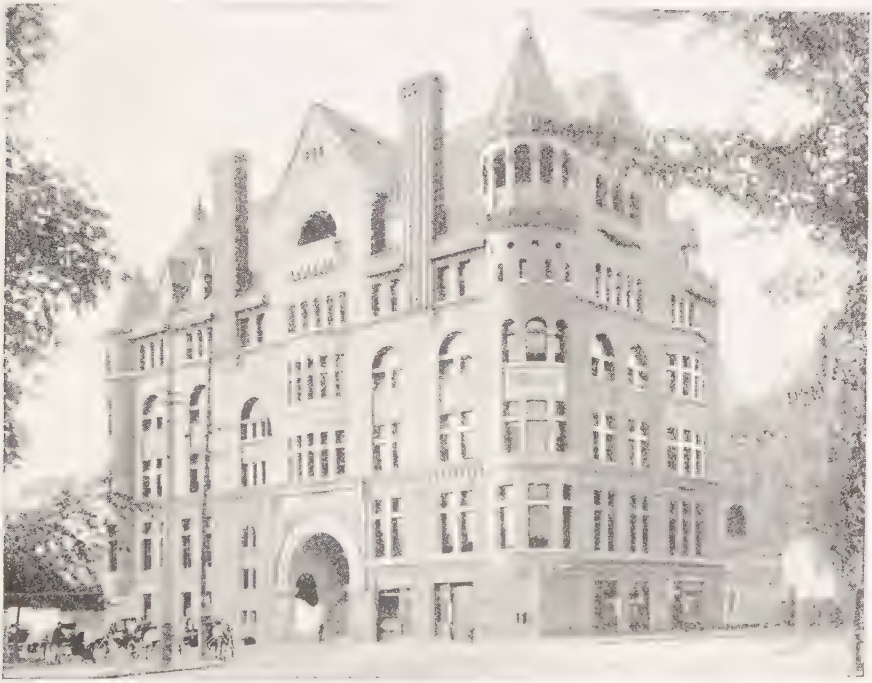
The largest Protestant denominations were: Methodists, 847,765; Presbyterians, 755,326; Church of England, 646,059; Baptists, 303,839. The Lutherans came next with 63,979 and the Congregationalists next with 28,155.

In 1851, those largest Protestant denominations numbered respectively: Methodists, 288,553; Presbyterians, 367,576; Church of England, 353,293; Baptists, 153,119. As the Roman Catholic population at that time was 1,096,110, its rate of increase up to 1891—though not equal to that of the Methodist, the Presbyterian and the Baptist churches—was much the same as that of the Church of England. Prior to 1891 the rate of increase on the part of the Methodist Church was decidedly greater than that of any of the others.

THE ROMAN CATHOLIC CHURCH.

This body includes more than forty-one per cent. of the total population of Canada. A cardinal, seven archbishops, twenty-five bishops and fifteen hundred priests control an organization so matchless that the poorest are cared for and reported by the priesthood to the bishops as fully as in the census. It presents in Canada the same impressive spectacle of outward unity including wide differences of nationality and race which is its boast in every part of the world. This paper proposes to deal not with its external form or its political relations or its history, not even with the singular fact that it has the position of a quasi-established church in the Province of Quebec, but with its inner life and the manifestations of that life. I shall try as an impartial outsider to describe it as one of the religious forces of Canada.

A Protestant has great difficulty in estimating this accurately. All Protestant churches, less or more, live before the public. They may be said to be always appealing to the favor of the public. Their courts, whether called Presbyteries, Synods, General Assemblies, Conferences, or Unions, are open, and their proceedings are regularly reported in the press. Their leaders, being men of intelligence and of varied degrees of ability, differ in opinion on questions of ecclesiastical policy and on the principles which should determine their action in regard to religious, ethical, social and political questions. The Church of Rome makes no such appeals to the public. The hierarchy meets from time to time, but the meetings are not announced and no reporter is ever present. The decisions come to may be allowed to leak out, but the grounds on which it was determined to act, or the majorities *pro* or *con.,* are never revealed. The church is always represented to the world as united, even when it is an open secret that the external unity covers radical differences of view as regards the best policy to be adopted from time to time. This unbroken silence impresses the average man with a sense of mystery, to which a certain homage is always paid. For this reason in part, an exaggerated view of the political power of the church, and of the unchangeableness of its policy, is entertained by Protestants generally. The unknown and the silent are felt to be magnificent, and the Roman Catholic Church, in its essence, is to them an unknown quantity. They know little even of its worship and work. They feel no attraction toward a service which is not in their own tongue, and the symbolism of which is so unintelligible as to produce weariness, or to provoke ridicule in coarse minds; possibly a sense of anger, because of details which seem to them idolatry or mummery. They confess to a certain admiration for the devout attitude of the worshippers, their intelligent appreciation of the service, their reverence for the altar and the holy things, and the crowds which flock to chapel or cathedral at the most inconvenient hours in the mornings, or on every day in Holy Week, or at other great festivals. They may go occasionally to hear an eloquent preacher, but though his fervor, evangelical doctrine and the orthodoxy of the hymns usually sung are a revelation to them, they are apt to set such things down as probably baits to allure the unwary into a trap. The general ignorance of the benevolent work of the church is almost equally great; of the labors of Christian Brothers, of St. Vincent de Paul societies, and of sis-



Y. M. C. A. BUILDING, MONTREAL.

terhoods; labors in schools, in hospitals, in houses of Providence, in works of charity of every description, and in missions at home and abroad. Even in cities where there is the closest association of Protestant and Romanist in commercial, industrial and political life, the two currents of religious life flow side by side as distinct from each other as the St. Lawrence and the Ottawa after their junction. But the rivers do eventually blend into one. The two currents of religious life do not.

Difficult as it is to be accurate, we have data for making an approximate estimate. The spirit of the church, so far as submission to the priesthood is concerned, differs according to the nationality of the faithful and according to the time. The general attitude of German Roman Catholics differs from that of the Irish and French-Canadians. The first named have a freedom of tone not by any means equally characteristic of the latter, but as they are few in number, their influence is limited. Again, a little knowledge of past records shows that the *habitant* was not so submissive to the priest under the French régime as he is under English rule. The reasons in both cases are not far to seek. In Ireland, the penal laws—a legacy from the mutual intolerance and cruelty of a former age—and the fact that the leaders of society were for the most part Protestants, made the priest the one power to whom his parishioners looked up; while the dangers to which he was sometimes exposed, and the poverty he cheerfully shared with the flock, made the *soggarth aroon* the darling of their hearts, as well as the holder of the keys of the invisible world, to whom they rendered the allegiance of mind and soul. These sentiments, the slow growth of generations, were brought to the New World, and absence from Erin intensified them.

As regards the French-Canadians, while France ruled Canada the priest was one of the important forces of society, but there were others, all alike French, and so there was no disloyalty involved in taking the side of the governor, for instance, in a quarrel. Other natural forces had as free play in Canada as in Old France, where, a generation after the battle of the Plains of Abraham and the Peace of Paris, the people broke violently away from the old faith, which was identified in their minds with the abuses of the monarchy and the feudal laws, and with their own extreme misery. The records of the French régime in Canada show the people as tenacious of their rights against what they deemed exactions of the church as if they had been Protestants. Parishioners never hesitated to protest against the priest, and to prosecute the quarrel to the bitter end. Matters have been different since the conquest. The authority of the church now is seldom questioned. In Montreal, indeed, societies have been formed at different times, which aimed at independent thinking and at keeping the church to its own sphere; but these have never amounted to much, and have seldom lasted long. To the *habitant*, the church represents his race, laws, institutions and traditions. To quarrel with or to hurt it is to hurt every cause dear to him. To separate from it is unthinkable. And thus it seems that the conquest of French Canada by a Protestant power has strengthened the church as an organization; having consolidated the mass of the people into an ecclesiastical phalanx, from the serried ranks of which units may be occasionally detached by proselytizing zeal, but whose columns remain unbroken and unassailable.

We see the power of the church over what is practically a united population, more markedly in the city of Quebec, where the Protestant minority is small and slowly declining, than in the city of Montreal. From the highest to the lowest classes of the people in Quebec, the tone is devout and the influence of the clergy unquestioned. Laval University educates those who desire intellectual training before going into business, as well as for the regular professions and for literature. The leading men of the city—the doctors, lawyers, judges, business men, politicians—are its graduates. They continue to look up to their old professors, and to regard their Alma Mater with affectionate regard, and the church has thus a strong hold upon them. Every good side of their nature is enlisted on its behalf. The church has guided them from infancy to manhood, superintended their studies, fitted them for honorable positions in life, and to the church they continue to look as their patron in political life, the protector of their homes, and their guide unto and through death. Even at death, its good offices do not cease. It delivers them from purgatorial fires, and follows them with its intercessions into regions where no human power can enter. I know of no city where the influence of the church is seen at its best so clearly as in Quebec. The ancient city is orderly, though policemen are few in number. The moral tone seems high. Sobriety is general, though total abstinence from the use of wine and beer is the exception. Criminal offences are comparatively rare, and the relations of the sexes are carefully guarded. In Montreal, there is not the same unbroken intellectual calm. Men from Old France, or Canadians in touch with Paris, have introduced skepticism into some circles, as well as a feeling against clericalism. The influences of a great commercial and manufacturing community also tend to free discussion, as well as to freedom or even license of life not favorable to morality.

The Church of Rome has for centuries acted more systematically and effectively in organizing women for Christian, benevolent and educational work than any Protestant denomination. In Canada the number of women of all classes, from the highest to the lowest, who, in obedience to the inner call, devoutly give themselves up to a life of service, without thought of salary or of public recognition, or without any other motive but love to the Savior and His Church, is astonishingly large. This is the case not only in Quebec Province but in parts of the Dominion where the tone is mainly Protestant. There are religious communities of various kinds and for various forms of service in every diocese. These are the strength and glory of the church, and an indication that the promise of the Holy Spirit is still fulfilled in her experience. Each community is endowed with a large measure of self-government; and thereby the friction, which is almost inevitable among Protestants, from jealousies or differences of opinion, is reduced to a minimum. No strength is wasted, and no dirty linen is washed in public. Whether the Mother Superior governs with gentleness or rigor depends on her temperament and character, but at any rate she does govern; and it is better for the average woman who desires to live a holy life to be under rules and a government by one of her own sex than to be obliged to appeal to boards, councils or committees, where little is done, though a great deal of nerve force is wasted. That the same remark may apply to many men engaged in religious work, as well as to women, the experience of the Methodist Church and the Salvation Army indicates. They have followed the example of the Church of Rome as regards discipline and order, no doubt unintentionally and simply because the need was apparent to them also. As to the administrative ability of women, a visit to the great establishment of the Grey Nuns in Montreal would convince the most skeptical of their capacity to manage successfully any department of educational, philanthropic or missionary work, and of their talent for organization. Every variety of human need is cared for there, from foundlings up to the indigent aged. Schools, hospitals, dispensaries, the

Creche, the Kindergarten are in active operation. The Sisters had established missions all over the country, as far as the shadows of the Rocky Mountains and toward the Arctic Circle, long before any railway was projected. Supplies were prepared and sent to each and all with unfailing regularity. The correspondence was carefully preserved, and it was easy to get information concerning the remotest mission. Throughout the institution, over the whole of the vast building, there is a place for everything and everything is in its place. There is no hurry, no noise, no confusion and no idling. An atmosphere of profound peace is breathed by the inmates, and the texts of Holy Scripture which hang upon the walls appeal to the loftiest motives which can stir the soul.

Another department of Christian work in which the church labors with conspicuous success throughout Canada is the education of the young, both in schools recognized by the state and in private schools for girls or young women. In Quebec, the public system of education is frankly dual; the Roman Catholic Department, managed by a Board on which every Bishop has a seat; and the Protestant Department, on which the principal Protestant denominations are represented. In the other provinces, there is a separate school system, either legally recognized, as in Ontario, or more or less accepted according to the use and wont of different localities. For instance, in Halifax, N. S., certain of the public schools are attended almost wholly by Protestant children, and others attended by Roman Catholic pupils. In the latter, religious instruction is regularly given by Sisters or Brothers, who are duly certificated and paid by the Public School Board. They have, of course, passed the regular examinations. Nominally, Nova Scotia has not a separate school system. Really it has, and with such good results that Sir Wilfrid Laurier, the Premier of the Dominion, has recently called attention to Nova Scotia as "our banner province," because of the tolerant and Christian spirit which exists among the people.

The church in Canada has also done much in providing hospitals. Care for the sick honorably distinguished it in older countries, long before the public conscience felt this obligation, or when it responded to the call in such a manner that, to the poor, going into an hospital was almost as grievous a necessity as going into a poorhouse. The church has the great advantage of having Orders who devote themselves to the sick as their life-work, and how well they do the work a visit to any Hôtel Dieu in the country is sufficient to show. It is impossible not to be struck with the efficiency of the nursing, the cleanliness, the quiet and order with which the complicated household is managed, and the readiness the Sisters generally show to adopt the improvements suggested by antiseptic surgery or other departments of modern medical science.

Among the religious forces of Canada, then, the Roman Catholic Church holds a prominent place. Its historic position, its success in moulding the life of one province and in becoming a vigorous factor in the life of others; its zeal for the poor, for the aged, for the education of the young, for nursing the sick—not even lepers being neglected, care for whom demands absolute death to the whole world outside on the part of those saintly men and women who undertake to wait on the doomed ones; its faithful preservation of the Christian tradition among the poorest classes of society, whose lives of monotonous toil tend to drive from their minds thought of everything but coarse material necessities, entitle it to this place.

The Church signally illustrates the power of a great organism over its individual members. This organism represents the spiritual forces to which the soul responds; the craving of the soul for God and the assurance that God has spoken; the instinctive belief in another life and in rewards and punishments according to life here. Its priesthood and hierarchy represent the principle of authority, and by their separation from family life submit to a self-sacrifice the greatness of which every man can appreciate. Its services blend ancient prayers and hymns with music which interprets feelings and aspirations that language is too weak to express; they link nineteen centuries together, and bring the influences of saints and martyrs of all ages and all lands to bear upon our little day and the petty needs of our own lives. And, while the cravings of the most cultured and refined for religious satisfaction are thus met, a complicated machinery of service covers all life, attends to the minutest details, and gives a visibility to spiritual power which the dullest and coarsest appreciate, and by which they are influenced. It is not wonderful that this church retains its hold over French-Canadians and Irish and Scottish Celts in a country like Canada, where absence from the home of their fathers makes the heart grow fonder; or that, in an age when the most ancient creeds are subjected to thorough-going philosophic and historic criticism, and every institution is called on to vindicate its pretensions by corresponding fruit-bearing, it should continue to display the energy of youth, to retain its own children within the fold, and to go forward into the new provinces and territories of Canada, seeking to evangelize the Indian and to win to the faith white men who, though professing allegiance to no organization, and inspired by the extreme self-reliance of the trust, are willing to bow before a power which commends itself to them by deeds.

The Church of England in Canada has two archbishops, nineteen bishops, and 1,180 clergymen. Three new dioceses have been set off territorially, but are as yet without bishops. Nova Scotia, the oldest of the sees, and the first colonial see of the British Empire, was established in 1787. Although only ranking third of the Protestant churches, as regards the number of its adherents, it stands first as regards endowments, social position, and the number of highly educated men which it contributes to the bench, the army, the highest ranks of the teaching profession and the civil service. No church has so many prominent laymen taking part in the deliberations of its synods. Its wealth in educated men and men of social position is sometimes explained by the fact that members of other denominations join it when they rise in the world. But why do they do so? Not from the paltry motives sometimes assigned, but because of features which attract to it educated and cultured people. That being so, it may be expected that with the increase of education and wealth in Canada this church will increase in strength, as it has grown stronger in the United States during the last quarter of a century.

It was weakened as a religious force in Canada by persistent efforts to establish it as a state church and to separate it from sister churches. Having sanctioned, for the benefit of the Roman Catholic clergy, the old tithe system of Canada, England proposed to offset this by endowing her church there with one-seventh of all the ungranted lands. This policy was in accordance with the political wisdom of the times, but the gift brought no blessing to the church. The custom in Quebec ought not to have been a precedent. It was easier for the *habitant* to give his twenty-sixth bushel of cereals to the church than to pay money, and no hardship was inflicted on Protestants, for they were exempt from payment of "the tithe." The grant of land referred to was "for the support and maintenance of a Protestant Clergy." This expression was interpreted to mean the established Church of England, until the law officers of the crown decided that, according to the Act of Union between England and Scotland, the Church of Scotland was entitled to an equal share. Naturally, other churches in Canada then put in claims. After full discussion, public opinion in Canada came to the conclusion that the proceeds of the lands should be applied to specific purposes of provincial utility; but votes of the elective branch of the legislature to that effect were rejected by the Upper House, with the result of exasperating popular feeling. In 1854 the question was settled in accordance with the will of the people; and from that time the church, resting on its own merits, began to take firm root in the soil. No institution can escape the operation of the law of the struggle for existence, and none will survive unless it has vitality to adapt itself to its environment. The Church of England in Canada has survived the loss of the Reserves, to which it once clung as to a sheet anchor, and it now promises to be a powerful factor in the religious life of the Dominion. It has distinctive features that appeal to influential sections of the community. Some of these may be mentioned.

Its incomparable liturgy; in compiling which the prayers of the Church Universal, throughout all the Christian centuries, were drawn on freely, yet with judgment. Other churches, even those which long protested against so-called "human hymns," have now no hesitation in appropriating the best spiritual songs from all sections of the church. We are indebted to the Roman Catholic, the Greek, the Lutheran, the Presbyterian, the Methodist, the Congregational and the Unitarian churches for our hymns. So long as these commend themselves to the universal Christian consciousness, no question as to authorship is ever raised. The psalter of the Old Testament Church is no longer attributed to one man, but is seen to represent the response of believers in Israel to the sure word of God through many centuries. Why should it not be so with our public prayers as well? As spiritual life grows in richness and purity, we shall become more reluctant to be dependent in public worship on the extemporaneous effusions or even the prepared prayers of a single individual, whose range of feeling cannot be expected to equal the many-sided heart of the congregation. The Book of Common Prayer is a bond of unity to all Episcopalians; and as the Canadian Church is intensely Anglican, the book represents to them a great national history and a venerable mother, as well as the varied feelings of their own hearts. The music of its language appeals to them with something of the same power as the music of the authorized version of Holy Scripture.

Its practical breadth, in virtue of which it includes the varieties of thought denominated High, Low and Broad Church, or people whose sympathies are respectively with ancient ritual, with Reformation doctrine, and with the nineteenth century spirit of free inquiry, gives it a charm to men who do not believe that religion can be completely summed up in verbal propositions. This breadth insures its permanence and vitality, though it may weaken it as an effective organization. It is never able to throw its vote on one side of a political contest. Congregations are divided, and so are dioceses, while rival schools of divinity and rival schools for the education of boys and girls are started by the different sections.

While a primitive or democratic community does not take kindly to archbishops, bishops, deans, archdeacons and canons, yet when society becomes more complicated, the existence of different orders of clergymen corresponds to the actual social change. When wealth increases, a higher scale of living is the natural result. Differences of station are developed and universally acknowledged, and a corresponding change in the organization of the church is felt to be proper. This explains why in Canada the Church of England is weak in the country and strong in the cities. The country is more democratic than the city.

These features distinguish it from the other Protestant churches in Canada, but they are not necessarily bars to union. In fact, the warmest advocates of union are found among clergymen of the Church of England, just because of the influences of the practical breadth already alluded to. A liturgy might be all the more valuable if its use were optional. In our day it is impossible for a church to be narrow, or to limit itself to one type of thought or experience. As regards orders, the presbyters, elders and deacons of the Presbyterian system are in principle much the same as bishops, priests and deacons. But the actual development is widely different, and it will be a long time before the Church of England in Canada will forego, or the other churches accept, what are now its distinctive features; but, so long as the different denominations remain separate, this church will be a powerful religious force with people who could not find a congenial home elsewhere. They may not be able to define why it attracts them, but it does so; not because of social influences, but from its inherent excellence—a formative influence on character, which is seen at its best in women more than in men. Thus it is that it comes next to the Church of Rome in its power of attracting devout and refined women from the highest ranks of society to the service of Christ and His Church, women who not only serve without thought of salary, but who devote all they possess to the work to which they have freely given up their lives.

THE NON-EPISCOPAL CHURCHES OF CANADA

may be grouped together, for they co-operate in Christian effort, exchange pulpits, and are becoming every year better prepared for some form of organic union. In England, they are united in a Council of Free Churches, which has prepared a joint catechism for the instruction of the young—always a more vital bond of union than a symbolic book, which is usually read only by clergymen.

After several smaller and preparatory unions, the four organizations of Presbyterians in the maritime provinces, Quebec and Ontario, formed, in 1875, "The Presbyterian Church in Canada." The four Methodist churches also, after preparatory smaller unions, followed the good example in 1883. The Baptists, though Congregational in their church order, are closely united, not only by the practice of adult baptism, but by common missionary effort and by having established as part of McMaster University, Toronto, a Faculty of Theology, in which the maritime provinces unite with Western Canada. To assist this unification of the church in Canada, Acadia University, Wolfville, Nova Scotia, has kept its Faculty of Theology in abeyance for several years.

The non-Episcopal churches may be said to be the aggressive religious forces of Protestantism in Canada. They have moulded rude, scattered, unorganized communities of immigrants into a strong, self-governing people, distinguished among the countries of the world for sobriety, respect for law, and a high average of general intelligence. Canada owes a debt it can never pay to the earnest, self-denying, pioneer preachers of the Gospel who laid the foundations of its present moral and religious order.

The most effective agency during the first half of the century in doing this good work was supplied by the Methodists. Their elasticity of organization, especially their readiness to take advantage of the services of uneducated laymen, provided only that their souls were so aflame with the love of the Saviour that the fire burned in their bones and necessity was upon them to preach Him to others, gave to that church some of the same measure of success in Canada which has put it easily in the first place, as regards numbers and political influence, in the United States. Methodist preachers with extensive circuits, aided by numerous local preachers, were the best organizers of society in the different provinces. They gave to our primitive society a moral and religious basis, which was being lost in connection with forest and wilderness life. They did not trouble themselves about abstract doctrines. They preached to all the necessity of the new birth. In the spirit of their great founder, John Wesley, who was a social reformer from the beginning of his ministry, they attacked the social evils which threatened the life of the community, evils that are incident to the early stages of backwoods life. Drunkenness, gambling, profane swearing, dances, often continued through successive days and nights, were the excitements which followed by natural reaction long seasons of monotonous, solitary toil and the endurance of hardships of which Canadians now know little.

Presbyterian ministers also girded up their loins and did like battle with the sins which faced them. But their church always insisted on an educated ministry, and highly educated men are comparatively few in number and not always willing to leave civilization behind. One of these early ministers who came from Scotland by invitation, the Rev. William Bell, in pastoral letters addressed to the people under his care, dated Perth, Upper Canada, 1828 and 1829, thus describes the discouraging circumstances under which he commenced his labors, and his experience may be taken as typical:

"There was little unanimity among the settlers. No house had been provided for me and no church was built. My congregation was small and the number of those who felt and acted like Christians was still smaller. My ordinary congregation during the first year seldom exceeded fifty and sometimes not thirty. The minds of all were unsettled, and the majority seemed to consider the ordinances of religion rather as a hindrance to their happiness than as the means of promoting their enjoyment. The Sabbath was shockingly profane, and drunkenness and profane swearing were common occurrences."

When writing his pastoral letters, he was able—thanks, no doubt, to his own efforts—to pronounce a more favorable verdict. "The people," he says, "are now in general distinguished for external decency and decorum."

Immigrants of a very different class came to Canada, from both the Highlands and Lowlands of Scotland and from the North of Ireland; men and women who had been brought up under the strict rule of the church of their fathers, and to whom religion was the great fact of life, with God ever present. These, when in the majority, gave a profoundly religious tone to the settlement from the outset. When a minority, they acted as a saving salt to the community. Individuals or single families imbued with their spirit were often prevailing witnesses for higher things and not infrequently became, from sheer force of brain and character, the leaders of the people. There came to some counties in the maritime provinces and Ontario Scottish clans in almost unbroken strength. Forced to leave their native land, they brought with them their best possessions, which are always those of the spirit. In other parts of the country, little rills from various quarters united to form the backwoods congregation; in the language of MacLachlan, the Scottish-Canadian poet:

> "Mountaineers with deep-marked features;
> Tartans showing clannish pride;
> Shepherds from the vale of Ettrick,
> Peasants from the Strath of Clyde."

It was a high day for such a congregation when a minister from dear old Scotland appeared among them, to break to them the Bread of Life, were it only for a single Sabbath. He linked them again with the past; inspired them with the memories of fathers who had never bowed the knee to tyrant in church or state nor served Mammon or Belial; assured them that He would be with them and their children, and would enable them to plant their faith, the faith of freedom, in those distant forests of the West, where they were now struggling to hew out homes for themselves and their families. Such inspirations made their log huts better than palaces. Men of this stamp still form the core of the Presbyterian Church in Canada. It is true that the very intensity of their natures sometimes made them hard and narrow, and so blinded them to the perspective of truth that they were led to divide on petty issues, issues, too, which had no meaning in Canada, however necessary it might be to fight them out in Scotland. Because of this, Presbyterianism in Canada was for some decades distracted and weakened.

> "Each spake words of high disdain
> And hatred to his heart's best brother."

But they were brothers, none the less; one family in blood, nationality and religious ancestry, as well as in creed, forms of worship and church discipline. Union, therefore, could not be long delayed. Some of the older men remained Scottish to the last, preserving conceptions of doctrine and forms of life, as well as prejudices which died out in their fatherland soon after they had left it, just as to this day there are congregations in the United States who consider the ancient "Solemn League and Covenant" of Scotland still binding on them; but the young people of Canada felt more and more that they owed their first duty to the country of their birth and the difficulty of maintaining religious ordinances over half a continent with divided forces became more and more evident. The union which was consummated in 1875 made Presbyterianism an effective force in Canada. It is now organized from ocean to ocean in six synods and forty-six presbyteries, and almost every year new presbyteries are being formed in the great Northwest, which extends from the Red River of the North to the Pacific. That the organization is by no means so complete as that of the Roman Catholic and Methodist churches is proved by the fact that the census of 1891 showed that there were in Canada nearly two hundred thousand more Presbyterians than those reported in the statistics of the church; whereas the statistics annually furnished to the Roman Catholic hierarchy by the priests almost correspond with the official census, and those sent in last year correspond to the supposed increase of the population which has taken place since. In the Methodist Church, too, the disparity between the church and state returns was not marked.

There has been a marked improvement in the Presbyterian Church all along the line since 1875. The union is telling powerfully on Christian life and thought. As the church has not allowed itself to be distracted to any great extent by attempts to suppress legitimate differences of opinion, it is giving its undivided strength to the work which needs to be done in a new country by energetically conducted home missions. By the introduction of instrumental music and of an authorized hymnal into its service of praise, it has relieved the baldness which repelled the young and nationalities unaccustomed to its forms. It is preparing Aids to Social Worship for the use of those groups of settlers scattered everywhere over a new country who are not yet in circumstances to have a regularly ordained minister settled over them. These people have often had to endure silent Sabbaths so long that the ordinances of public worship have become unfamiliar to them, and in those cases the ordinary law of supply and demand does not operate. Supply is most needed where there is no demand. The Presbyterian Church in Canada, it may be said, is assuming something of the attitude of a national Protestant Church, and should a union take place between it and Methodism, the new organization would be co-extensive with the country, to its remotest and most sparsely settled districts. Each church, too, would supply something that the other lacks, though the union would be far from complete until the Anglican Church was included.

Union has added, also, to the effective force of the Methodist Church in Canada. This church has peculiar difficulties, to surmount which wisdom will be required. The very success which it had in stamping its mould on the plastic life of infant communities led it to identify certain external compliances with the spirit of religion. A danger lurks here of either provoking reaction or making religious life unreal. The attitude of that church to the use and to the sale of intoxicants illustrates this danger, which results from making hard-and-fast rules or prohibitions regarding things not wrong in themselves, and of binding these on the neck of a church which rightly aims at being comprehensive as life. There was a time when the rule was called for. When farmers bought whisky by the barrel and kept it on tap for all comers; when it was pressed so freely on everyone at funerals that the drunken mourners were sometimes unable to bury the corpse; when baptisms and marriages could not be solemnized without a debauch; when the poor Indian converts of the missionaries were shamefully tempted, and when drinking led almost invariably to impurities, the church naturally declared war against its use and debarred from its membership all engaged in its manufacture or sale. The conflict led it to believe that the only remedy for the evils of drinking was total prohibition, and it therefore brought its whole political power to bear on legislatures to induce them to pass the most drastic laws. It is said that in the United States there are three votes, the Republican, the Democratic and the Methodist, and that the last is the strongest of the three. Whether this be so or not, the saying testifies to the prevailing impression of the solidarity of the Methodist vote in politics, and there can be no doubt that politicians recognize the fact. By its action in pressing for national prohibition, it ranged against itself thinking men inside as well as outside the church, and to a certain extent divided the forces of temperance. By men who have studied history and social movements, abatement of excessive drinking and of the evils connected with it is expected from a gradual rise in the whole life of the people, from improved material conditions affecting their health, and from elevation of their moral sentiments and social habits, rather than from restrictive legislation. Prohibition of the sale of strong drink to minors, to Indians and to especially designated persons; judicious licensing laws; regulations as to hours, days, places; all such laws have their place. But restriction is totally different in principle from prohibition. If restriction is pressed so far as to unduly interfere with individual liberty, the law will be evaded by many, produce a recoil or be flouted by others, band together in a league against the law all who have invested their property in a legal business which has been destroyed without compensation, and stimulate a weak religiosity or sanctimoniousness in those who identify ecclesiastical rules with the eternal obligations of spiritual religion. Card-playing, dancing and theatre-going the Methodist Church also rightly denounced, when these, on account of the habits of the time, were inseparable from sin; but these are no longer the real dangers which threaten social welfare or spiritual life. Evil is Protean. It takes new forms in every age. The church must be eternally vigilant to discern these in their beginnings. Unless it does so, it may be fighting noisily against toothless giants or evils which are strengthened by direct attacks, while the real enemies of all the churches are capturing the citadel.

It is, however, only an incident of its vigorous growth that the Methodist Church now finds itself somewhat cumbered with disciplinary rules which it cannot set aside formally without danger of being misunderstood. The church is really possessed of such vitality that it is sure to emancipate itself from everything that may hinder its free development, and it is destined to take a prominent part in leading the people of Canada to a higher elevation of Christian citizenship. The confederation of its University at Coburg with the University of Toronto was as signal a proof of its insight as its early establishment of the Upper Canada Academy and other institutions of higher education in different parts of the country. One of the first exhorters appointed to help the itinerant ministry, according to Playter,* "did not know the alphabet when he began, but he afterward went to school and soon could read a text and a hymn." These men did the work that their time demanded, but as the mass of the people became educated a different class of local preachers was required and a thorough university training had to be supplied for the regular ministry. This has been provided and a weakness incident to the use of warm-hearted but ignorant exhorters is disappearing. The weakness referred to is the tendency on the part of those who have been reached through their emotions to fall back into religious indifference, and the danger, also, of their being led away from the church by selfish adventurers, skilled in playing on the feelings. The attachment of Methodists to their church is as pronounced as the attachment of Anglicans and Presbyterians to their respective denominations, but it is not always so deep. The reason is evident, and with the passing away of the cause the effect will cease.

No Protestant Church in Canada has so effective an organization as Methodism. The annual conferences, like the synods of the Presbyterian Church, consist of all the ministers within the bounds and an equal number of laymen, but anyone who has attended the respective courts soon notes great differences between them. The conference is attended by all its members and it sits for a full week or longer, because important work is entrusted to it and because the general conference meets only every fourth year. The synod, on the other hand, is attended by comparatively few clergymen and by fewer laymen, and it meets for only one or two days, because there is little or nothing for it to do except formal business, and the General Assembly, which meets every year, is entrusted with the final decision of all legislative, executive and judicial matters from the least to the greatest. The Presbyterian Church again can hardly be said to have an executive, save during the week in which the General Assembly is in session. The moderators of assembly, of the synods and of presbyteries have no functions to discharge, except when their respective courts are in session, to such an extreme has the fiction of the parity of presbyters been carried; whereas Methodism has a vigorous executive. The church can put itself in evidence, can give united expression to its well understood sentiments, and can take appropriate action constitutionally whenever that may be called for. Each church might well learn from the other. They are steadily approximating in doctrine, modes of worship and community of sentiment; and national, social and religious forces are all silently at work to bring about their unification. The Baptist churches likewise are influenced by the same forces, but their Congregational polity and distinctive mode of baptism will probably keep them a separate denomination for a long time; though the growth of Canadian sentiment and the necessity in the common interest for union may override denominational zeal and distinctiveness sooner than most observers expect.

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*"History of Methodism in Canada," Vol. I., p. 33.

The Baptist Church in the maritime provinces is much stronger relatively to the population than it is in the West. Its record there in home missions, foreign missions, and the cause of higher education entitles it to a high place in the history of that section of Canada.

Of the other Protestant denominations, the Lutheran has the largest body of adherents. A community of German Lutherans landed at Lunenberg Harbour, N. S., a century and a half ago, and twenty-five years later a Lutheran congregation was founded at Williamsburg, Dundas County, Ontario, but the Evangelical Lutheran Synod was not organized till 1861. This synod includes thirty-seven pastors and nearly a hundred congregations, and there are other smaller organizations, so that, in all, the body includes about eighty pastors and a hundred and sixty congregations.

Lutheranism has much of the spirit of the great man whose name it bears. Its fundamental doctrine is still that through which Luther found spiritual peace, the consciousness of the personal intercourse between the child of God and the Father reconciled in Jesus Christ. While on this doctrine of justification by faith Lutheranism has broken completely with the ancient church, it is essentially conservative in ethics and liturgics, in homiletics and church forms and government. It seems to occupy a middle position between Anglicanism and the Reformed family of churches. It rejects the Diocesan bishops which the former retained, and it rejects what seem to it revolutionary features which the latter adopted and which it considered unwarranted by the letter of Scripture or ancient tradition. It is not an aggressive religious force in Canada, but its influence on its adherents is profound, chiefly because it begins with the young and makes the catechism, Bible history, church music and the committing to memory of Scripture texts and hymns prominent features of everyday instruction in the family, in the school, and in classes taught by the pastor preparatory to Confirmation and admission to the Lord's Supper.

It is unnecessary in this article to speak in detail of the smaller denominations: the Congregational, the Moravian, the Reformed Episcopal, the Free Methodist, the Unitarian and other churches; the Quakers, the Salvation Army, the Jews and the Latter Day Saints. It is difficult to estimate accurately their relative importance as factors in our religious life. All have a place and this may be greatly in excess of the organic results which they show. For instance, the Rev. Mr. Barnes, the highly esteemed minister of the Unitarian Church, Montreal, has good ground for claiming that "However slight its corporate expression, Unitarianism in Canada is one aspect of the growing intellectual and spiritual life of the times." It is so in more ways than one; in its distrust and rejection of intellectual tests of church fellowship, in the hospitable reception it gives to the light which science and scholarship are contributing to our knowledge of the Holy Scriptures, as regards both their literary and their spiritual significance, and in its insistence on rational religion, on unfettered freedom of conscience, on the importance of the religion of common life, and, above all, on the supreme importance of character. Other churches, even such small bodies as the Moravian, are distinguished by characteristic features which contribute elements of strength and picturesque color to the general religious life of Canada. Peace and good-will reign between all.

SUMMARY.

Reviewing the condition of the churches of Canada as a whole, it may be said that they are full of an energy which the youth and hopeful spirit of a new country has inspired. They have done little in the realm of literature, theological learning or criticism, because they have not yet had time. As religious forces they are strong and healthy, because they are based on the genuine convictions and religious sentiments of the Canadian people. The popular religious spirit finds expression not only in the organized churches, but in various popular movements, such as Roman Catholic associations or sodalities, the Young Men's Christian Association, the Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew and interdenominational Sunday-school work. Not only the conventions held by these organizations, but conventions of public school teachers, and other popular gatherings, are uniformly characterized by an earnest religious tone in every part of our great Dominion.

The press of Canada may also, as a whole, be called one of its religious forces, whose function is to check the narrowness, one-sidedness and pretensions of sects, and, while recognizing the value of ecclesiasticism, to place it in proper perspective to life and due relation to the public welfare. In every widespread force or movement there is a right and left extreme, but these—in Canada—so far as the press is concerned, are insignificant in quantity and quality with the solid centre, the tone of which is invariably ethical and sympathetic to true religion. In this case, too, we find an expression of the genuine convictions and sentiments of the people. It may be added that this estimate is intended to apply to what—in deference to an antiquated mediævalism—is styled "the secular" in contradistinction to "the religious" press. Denominational organs are, as a matter of course, animated by zeal for their special type of organized religion. That is the reason of their existence. But the spirit of religion is apt to evaporate or to be stifled when identified with institutions or anything formal. A great daily newspaper, conducted by high-minded men, may be, and in Canada not seldom is, a better exponent of the spirit than the organs of any denomination can well be. It must make its appeal to what is authentic and universally valid, to ethical science rather than to church creeds, and in the long run ethical science will be recognized as the supreme interpreter and the only infallible expounder of all church creeds. There are daily newspapers in Canada which have been trusted by their regular readers for more than a generation, and which as a rule have deserved to be trusted, to strike a high and clear note in dealing with questions which affect the interests of the spirit. On the possession of such a press Canada may be congratulated. It is a religious force of incalculable significance.

CHINA.

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Christianity found an entrance into China at a much earlier period than is currently considered to be the case. In 1625 a number of Chinese laborers found a marble tablet, which had been erected in the year 781 A. D., and had then been buried under dirt and rubbish to be discovered fully eight hundred years later. This tablet was then embedded in the walls of the city of Singanfu, and is understood to be there yet. In this tablet is recorded the statement that the Nestorian Christians from Asia Minor in the year 505 A. D. sent missionaries to China, who found many adherents there and continued their work until the fourteenth century. It is shown by this old inscription that high officials of the Empire were at that time confessors of Christianity, and that these men made special provisions for the preservation of the Christian churches, and that the Emperor of that period was favorably disposed toward Christianity. It is here reported that on the birthday of Christ the Emperor sent them fine incense for public services and also food from the imperial tables. These data form the contents of this old tablet, which is written in the Syriac dialect of the Nestorian missionaries.

Roman Catholic missionaries built their first church in China at Peking in the year 1299. At first these men managed to secure a good deal of influence, which, however, after some seventy years, they again lost, and their mission work went to pieces. After two hundred years the Jesuits renewed this enterprise, and by becoming useful to the Emperor in showing him how to make cannon, etc., they won the ruler on the throne between 1662-1723, who officially made the public declaration that the Christian religion was "good." But his successor in 1723 feared the power of the Pope as a rival ruler, and published severe edicts against Christianity, reducing their number by persecutions to 130,000.

The first Protestant missionary in China was Robert Morrison, of London, who in 1807 began his work amidst phenomenal difficulties. In 1823 he had completed his herculean task, namely, the Chinese translation of the Scriptures. He baptized but few converts. At that time the hatred of the "foreign devils" was so pronounced in China that Morrison's teacher in the language was accustomed constantly to carry poison with him, in order to escape the torture which the authorities and the mob were ever ready to inflict for his crime of teaching the Chinese language to a foreigner.—"The Literary Digest," Vol. xiv., No. 12.

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THE present situation in the East makes it impossible to speak of Christianity in China without giving a somewhat detailed account of the "Boxer" uprising, and the way in which it may affect the Christian church. The condition of the church at the beginning of 1901 cannot but be very different from what it was at the beginning of 1900. If the results of persecution in China are similar to what they were upon the church of the early centuries, they cannot but have a decimating influence, for though the storm-centre was in and about the three northeastern provinces of Shantung, Shansi and Chihli, its force was not spent until it had reached the extreme limits of the south, west and northwest.

The "Boxer movement" is the outgrowth of a large number of forces, chief among which were the rise of German influence in Shantung, and the interference of Romish priests in cases of litigation between Boxers and native Christians. It was the united efforts of a secret society, originally organized for the practice of athletic exercises and purposes of self-protection, to exterminate the Christian church by the massacre of native Christians, and the driving out of China of all foreigners, regardless of nationality or religions, business or diplomatic interests.

They began their attacks first on the Roman Catholic Christians, then on the native Protestant Christians, still later on the foreign missionaries, and finally announced it as their intention to rid the country of all foreigners and all foreign influence. They looted villages, burned churches, destroyed homes and compelled native Christians to buy them off, join their ranks or flee for their lives. The prospect of gain caused the hoodlum element in all the villages to join their ranks. They announced themselves possessed of supernatural power, which caused the superstitious to fear, and even filled many of the better classes with dread.

From the beginning the movement had the sanction of the officials, especially that of Yü Hsien, the Governor of the Province of Shantung, who, when consulted by the foreigners as to whether he could protect them, announced that he was powerless to do so. The same answer was given by officials of lower ranks, until such complaints were made to the government as to necessitate the Governor's recall; but this proved, however, to be nothing more nor less than an opportunity for the Empress Dowager to reveal to the Boxers the fact of her own sympathy and protection, by at once granting him two audiences, conferring upon him the Character for Happiness, a mark of honor, and appointing him Governor of Shansi and sending Yuan Shih-k'ai as Governor of Shantung in his stead. That the latter would have put down the Boxer trouble in the province had he not been interfered with, was evidenced from the fact that the man whom he put in charge of the army began at once to use stringent measures with the Boxers. He, however, was soon recalled by the Empress Dowager, which took the sword out of the hands of the Governor and added fuel to the Boxer fire. The movement spread rapidly during the first year over the greater part of the Province of Shantung, with little cessation of persecution, except perhaps during the latter part of the winter, and by the early spring it had covered the whole southern part of Chihli and was menacing Paoting-fu and Tientsin. It was not until it began to threaten the foreign legations and the capital of the Empire that the cry was heard beyond the seas.

Let us turn now to consider some of the causes which have contributed to the present remarkable anti-foreign sentiment on the part of the Conservative Government, for not until we have understood these can we appreciate the silent and disintegrating influence that Christianity was beginning to have in China at the close of the nineteenth century.

It is unnecessary to go back to the time when Spanish and Portuguese pirates infested the southern ports of China, or when English and Dutch adventurers took all the advantages the shrewd trader may take with the unsuspecting business man, while at the same time the immorality of their conduct was indescribable. Nor is it necessary to refer to the French, British, German and Japanese wars, which have wrought devastation along the coasts because of trumped-up or trivial causes, forcing opium upon the people, and demanding and obtaining concessions such as have never been obtained from any other nation at any period in history. In addition to the very natural though illegitimate anti-foreign religious sentiment, the Chinese have abundant reason for a just fear and hatred of the foreigner. There are, however, more immediate causes for the present unnatural conduct of the highest and most conservative Manchu leaders.

It was during the childhood of the Emperor Kuang Hsü that the eunuchs of the palace discovered, in the foreign stores in Peking, toys which were more suited to the tastes of his baby majesty than anything produced by the native toy-makers. As he increased in age his taste for foreign toys continued to develop, more especially in the line of clocks, watches, lamps, telephones, telegraphs, gramophones, graphophones, electric cars and electric lights, until the part of the palace occupied by him became a museum of wonderful inventions equal almost to a patent office in the West; and, through the Peking storekeepers, all Europe began to cater to the tastes of the boy Emperor.

On the sixtieth birthday of the Empress Dowager the Christian women of China, native and foreign, presented her with a copy of the New Testament, printed with new type, on the best quality of foreign paper, bound in silver, inclosed in a silver box, which was put in a plush case and the whole sent to her in a fine hardwood box of Chinese make. The next day after it reached the palace the Emperor sent to the American Bible Society for copies of both the Old and New Testaments such as were being sold to his people, and it was not long after this incident when a private eunuch of the Emperor informed a Christian horticulturist, and friend of the writer, who went daily to the palace with flowers and vegetables, that the Emperor spent a part of each day in the study of the gospel of Luke. That this was true we could not doubt, for there was no object to be gained by the circulation of such a false report, nor was there any way in which he could have learned of the gospel of Luke except the one indicated, and at this time the eunuchs repeatedly invited this man and his pastor to dine with them because of their anxiety to obtain information about Christianity, detaining him at times all day to "teach" them, and on one occasion advancing him as much as three hundred ounces of silver to invest in his business, assuring him that it need not be returned, but that he might repay it with vegetables and flowers, while at the same time there were absurd street rumors current in Peking to the effect that the Emperor was catechizing the eunuchs as to their faith, and that he intended to become a Christian.

In a word, the present ultra anti-foreign sentiment on the part of the Conservative party is in opposition to these reform movements of the Emperor, the conduct of Germany in Shantung, the constant discussion by foreign papers in Chinese ports of the division of the empire, and difficulties between Roman Catholics and Boxers in Shantung.

Ever since the introduction of Christianity into China the work of Christian missionaries has been carried on in four separate, though not distinct, lines—literary, educational, medical and evangelistic, the very methods used by Christ and the apostles. Those who are familiar with the Chinese character know them to be a literature-loving people. To them paper is sacred when it contains written or printed matter, and it becomes a work of merit to gather up such paper, or hire men to gather it up, that it may not be trampled under foot.

THEIR LITERATURE is an integral part of their life, and any movement set on foot without its assistance is destined to certain failure.

This is clearly seen in the attempts to establish the religious systems already current in China. The life of Confucianism, if it has any life, is the Four Books and the Five Classics, together with their numerous commentaries. Taoism as a religious system is dependent upon a single small classic, though as a system of geomancy and superstition it has accumulated during the past twenty centuries an immense literature. When it was designed to introduce and establish Buddhism, such travellers as Fa Hsien scoured India, Burma and Ceylon to secure and bring to China all the Buddhist books that could be discovered. Not less than 2,278 different works were found, and upon the translation of these 176 priests were engaged for many years, while princes assisted in transcribing them, and even emperors gave up their throne to enter the cloister.

On the other hand, when Mohammedanism attempted to establish itself in China, it tried to do so without the creation of a literature, and though it has been propagated for a period of 1,200 years or more it is not, even at this late date, recognized as one of the religions of the empire, but in the proverbial literature of the people, the Mohammedans, when referred to at all, are spoken of not as priests but as robbers.

The efforts of the Nestorians to establish a church during the eighth century, although it was one of China's brightest literary epochs, seem to have been made without any attempt to create a literature, unless it was a translation of the Bible, and at the present time nothing is left of the Nestorians except the tablet at Sianfu, which remains rather as a monument of failure—a tombstone—than a record of their success.

The first work of the Jesuit Fathers three centuries ago, and that by which they ingratiated themselves into the Chinese mind and heart more than by any other, was their "survey of the empire," their "correction of the calendar," and their preparation of astronomical, mathematical and religious books. And if Roman Catholicism were blotted out of China to-day, the works of such men as Verbiest, Adam Schall and their companions and successors, both foreign and native, would remain as long as Chinese literature exists, because of the service they thus performed for the Chinese people.

From what we have said the importance of literature in any attempt to introduce new ideas into China will be readily seen. Let us now observe what has been done by Protestant missionaries in this particular field and with what results.

The first work of Robert Morrison, the pioneer of Protestant missions in China in 1807, was the translation of the Scriptures and the making of a Chinese-English dictionary. This, whether consciously or unconsciously, set the pace for all his successors, not only in his own mission, but in others as well, so that there is not a mission in China which, in addition to its distribution of Bibles, does not prepare and distribute annually a large amount of Christian literature.

There are three Bible societies and six tract societies in active operation. The British and Foreign Bible Society has distributed more than 2,000,000 copies of the Scriptures in whole or in part, with an average circulation of more than 220,000 books. The American Bible Society has circulated more than a million and a half of copies of the Scriptures and portions, having an annual circulation of more than 300,000 copies, while the National Bible Society of Scotland has circulated about 3,000,000 books, making a total of Scriptures and portions of about 6,000,000.

Seven years ago the annual issue of the East China Religious Tract Society was about 23,000 volumes, having 550,000 pages. During the first seventeen years of the Central China Religious Tract Society it put into circulation not less than 7,098,316 volumes, or an annual circulation of 416,371. The Chinese Religious Tract Society had an annual circulation of 279,428 books. The North China Tract Society had an annual sale of 166,331. The North Fukien Religious Tract Society an annual circulation of 74,000 books, making, with the annual circulation of the Kiuliary Tract Society, a total annual circulation of religious books of about 1,000,000. At present the issue from all the presses is about 2,640.335 volumes annually. In addition to the above China has 32 periodicals with an annual circulation of 27,270.

There are two other societies engaged in the distribution of lit-

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erature, which, though not distinctively Christian, but more particularly educational, have the same general influence as that of the tract societies. These are the Educational Association and the Society for the Distribution of General and Christian Knowledge Among the Chinese. The character of the works distributed by these two societies is of a more general nature than those of the tract societies. They embody all kinds of religious books, which may be represented by "Evidences of Christianity"; semi-political works, such as "Our Country" and the "Nineteenth Century"; and even an epitome of Edward Bellamy's "Looking Backward," together with mental and moral philosophies, international laws, political economy, geography, astronomy, physiology, chemistry, physics and all kinds of mathematical works. The annual distribution of these societies we are not able to give, further than that during the recent reform movement, though they kept their printing presses running night and day, they were still unable to supply the demand.

In addition to the literature distributed by the various societies to which we have just referred there is a large amount put into circulation by the various educational institutions, missions and mission presses. The A. B. C. F. M. press in Peking prints not less than 2,000,000 pages a year, much of which, of course, is for some of the tract societies. The Presbyterian mission press in Shanghai prints more than 40,000,000 pages annually, of which not a little is outside of anything to which we have already referred, while more than 25,000,000 pages annually is turned out by the Methodist Episcopal press at Fuchao. In addition to these there are half a dozen other large presses, together with many small ones, in active operation. These do not include those of the Roman Catholic Church. The press which does perhaps the finest work, though not the most useful, is the one connected with the North Cathedral in Peking. It uses the finest French paper, the latest and most approved type, leads its pages, which gives them added attraction, and prints in colors.

There are presses connected with several of the leading colleges and universities, and these are another source of a high-grade literature. Some of the books published by these institutions of learning have been pirated by the native printers in Shanghai and issued in large editions at a surprisingly low price, giving them a wide circulation among the literary classes throughout the whole empire.

It is due, I think, to the cause of truth to say that the largest proportion of all the books prepared or translated into Chinese have been done by those who went to China as missionaries. To this statement we allow some notable exceptions, especially in the preparation of distinctively educational works.

Let us now inquire what has been the result of all this book-making on the Chinese people.

In the first place it has revolutionized one department of Chinese industry, the art of printing, which was a discovery of this people. Yet up to the time of the introduction of printing from the West, it was anything but an art in China. Every book printed had to be cut on wooden blocks before it could be put to press. No movable type was used. Newspapers—especially daily papers—were out of the question. A glance at the "Peking Gazette," the oldest newspaper in the world, will indicate the primitive condition of native printing as carried on by the Chinese Government. It contains all the edicts and news from the palace, is daily cut on wooden blocks, is three by seven inches, on the poorest quality of paper, and is thus sold to the people or distributed among the officials.

Quite different from this is the printing done by the press connected with the Foreign Office and Imperial College. This institution uses the best class of movable type, prints on the finest qualities of native paper and in the best style of Chinese book-making.

Movable type has been adopted by all the large printing establishments in the various ports, where large editions of books are printed in the most approved style and circulated among the scholars of every province. Photography is used in the reproduction of books, and book-pirates flourish in these ports as they did in the West before the establishment of the International Copyright law. The Chinese-English Dictionary, prepared by Dr. S. Wells Williams; the Translation of the Four Books, by Dr. Legge; the History of the Japanese-Chinese War, by Dr. Allen, and many other books, have been thus pirated by native printers and sold at from one-fifth to one-tenth of their former price.

This book-making disposition has been communicated to some of the highest officials of the government. A few years ago a work was prepared by Chang Chih Tung, the Viceroy of Hunan and Hupeh, and is now being published by the Fleming H. Revell Co., under the title of "China's Only Hope." When it was finished the Viceroy presented it to the Emperor, who wrote a short introduction giving it his sanction, ordered it printed at the press of the Foreign

Office and copies sent to the Viceroys and Governors and other high officials, that it might be distributed as widely as possible. This was done, and during the first two years it reached a circulation of a million copies. Yellow posters were to be seen on the walls along all the streets of the cities and villages advertising this work, and everybody was engaged in reading the Viceroy's book just as, ten years ago, everybody read "Looking Backward." The book is the direct outcome of information secured from Christian and other literature prepared by those who went to China as missionaries.

The Viceroy urges that the consuls and ministers to foreign countries translate into Chinese all the books of the countries to which they are sent that would be of interest or assistance to the Chinese in the reform which must come. He further urges that the bookshops in Shanghai and other port cities print large editions of the books already prepared, that they may be scattered broadcast throughout the empire in order that the people of China may learn the advantage of the improvements of foreign governments and the shortcomings of their own. He speaks of the conservative officials in a way which is anything but complimentary, and it is said that it was this book more than any other which induced the Emperor to enter upon his reform scheme of three years ago.

Notice for a moment this reform of the Emperor and how it was brought about. Before he began, the writer was depositary of the North China Tract Society and had charge of the books of the Peking University and the press. For more than a month a eunuch from the palace visited us daily, in order to secure a new book for his Majesty, and we soon discovered that the Emperor was making a collection of all the books that had thus far been printed in Chinese, on science in all its branches, philosophy, government and religion. To say that the Emperor mastered all these books would not be true, but it is not an exaggeration to suppose that Kuang Hsü did all in his power to secure what information he could before he began one of the most remarkable if not the most momentous undertaking that has ever been attempted by a ruler of the Middle Kingdom, viz., to get that great and conservative empire out of the ruts in which it had been running for two thousand years and put it upon the new road to progress. Let us see what he did to bring about this desired end, for whatever may be said of this reform movement, and whether it was and will be a benefit or an injury to China, it must be admitted to have been largely the outcome of the literary and educational work done by the Christian missionaries, whatever bearing that admission may have on the missionary problem.

His first move was to issue a series of reform edicts and to attempt to put them into operation. He is accused of having been too precipitous, and perhaps he was. That, however, was not his greatest mistake. Had he secured the co-operation of the army and put the Empress Dowager in confinement, instead of having been imprisoned himself, there would have been little fear of his success. But at the same time it is too much to hope that a reform such as he undertook could be brought about without a violent political cataclysm. It is certain that every decree issued was calculated to bring about a reform such as was best adapted to further the interests of the Chinese Government and people. Let me give a summary of the edicts:

1. The establishment of an Imperial University at Peking.

2. The sending of imperial clansmen to foreign countries to study the forms and conditions of European and American governments.

3. The encouragement of art, science and modern agriculture.

4. The proclamation of free speech to all those who, as honest conservatives, objected to progress and reform.

5. The abolition of the essay as a prominent part of governmental examinations for literary honors and the adoption of certain foreign studies to take its place.

6. The censure of those who attempted to interfere with and delay the establishment of the Peking University.

7. An edict urging that the Lu Han railway be carried on with more vigor and expedition.

8. An edict advising that Western arms and drill be adopted for all the Tartar troops.

9. An edict ordering the establishment of agricultural schools throughout the provinces for the purpose of teaching the farmers improved methods of agriculture.

10. The enactment of patent and copyright laws.

11. An edict demanding of the Foreign Office a report on the reform of the military examinations.

12. Special rewards offered to inventors and authors.

13. The officials ordered to encourage trade and assist the merchant class.

14. The establishment of school boards in every city of the empire.

15. The establishment of a Bureau of Mines and Railroads.

16. Journalists encouraged to write on all political subjects—a free press.

17. Naval academies and training ships ordered.

18. The ministers and provincial authorities called upon to assist the Emperor in his work of reform.

19. Schools ordered in connection with all the Chinese legations for the benefit of the children of Chinese in foreign countries.

20. Commercial bureaus ordered in Shanghai for the encouragement of trade.

21. Six utterly useless boards in Peking abolished.

22. The right to memorialize the throne by sealed memorials granted to all who desired to do so.

23. Two presidents and four vice-presidents of the Board of Rites dismissed for disobeying the Emperor's orders that memorials should be presented to him unopened.

24. The governorships of Hupeh, Kuangtung and Yunnan abolished as being a useless expense to the country.

25. Schools for instruction in the preparation of tea and silk ordered established.

26. The slow courier posts abolished in favor of the Imperial Customs Post.

27. A system of budgets similar to those in Western countries approved.

Those who will take the trouble to study these decrees, and the present conditions and needs of the Chinese Government, will discover that they are not only suited to China's needs, but are the reforms most urgently demanded. And if it be admitted that missionaries, through their literary and educational work, have been the unintentional cause of this political upheaval, there is nothing for which they need be ashamed; for their most pronounced critics will not be able to find among these twenty-seven edicts a single one which would have been injurious to China if it had been put into operation as it was intended.

Nor must it be supposed that these edicts were without results. The Peking University was established, Western arms and drill were introduced. The Bureau of Mines and Railroads is now in active operation and the Imperial Customs Post is on a foundation from which it will never be overthrown.

The pulse of the country was well indicated by the decree for the establishment of the university. In less than three months after the decree had been issued not less than twelve hundred young men sent in their names for matriculation, and the only fear of the authorities was that they would not be able to accommodate the host of those who promised to attend. The spirit of progress and reform had been carried by this mass of literature into every province and throughout all the ramifications of the government.

China has 12 colleges and universities, in which she has 1,814 students; 66 theological and training schools, with 1,315 students; 166 boarding and high schools, with 6,393 students; 7 industrial institutions, with 191 students; 30 medical schools, with 251 students; 6 kindergartens, with 194 pupils, together with a large number of village day schools, the number of whose pupils we are not able to give.

From the time of the beginning of Christian work in China education has been a feature of every mission established. By some it has been emphasized more than by others, and is now regarded with greater favor than ever before. Some of the missions which began educational work with enthusiasm afterward gave it up as a failure or as an over-expensive department of church work, but their successors in the mission have taken it up once more and are emphasizing it as absolutely necessary to success in the evangelization of China.

EDUCATIONAL WORK in the south is different from that in the north. Its situation being more favorable for business intercourse with the West, there has been found to be a greater demand for English, and as a consequence most of the schools established are in the form of Anglo-Chinese colleges. They are for the most part self-supporting, with the exception of the salaries of the foreign instructors, and as a consequence most of the students enter business after they leave the school. Some of them become Christians while in the school and contribute liberally toward Christian enterprises after they enter business, but few enter Christian educational or church work. In making this statement we allow for some notable exceptions and remarkable instances of self-sacrifice; but they are the exception rather than the rule. The teachers in these schools have been some of the most liberal contributors to the literature of which we have spoken, and the young men who go out, help to swell that noble band of young Liberals who have ceased to worship idols, who no longer look upon the foreigner as a "devil," who are helping to create a reform sentiment, and who, in the near future, let us hope, will be among the firm supporters of him who undertakes to carry out China's much-needed reform.

In the north, two out of the three leading educational institutions do not teach English. The students are educated in the Chinese classics, under Christian instructors, who, with great care and delicacy, point out to the students those places wherein these otherwise excellent books deviate from the highest moral ideas. Books have been prepared in the vernacular so that students may be taught in all the various branches of mathematics; in chemistry and physics; mental and moral philosophy; astronomy and physiology; science of government, international law and political economy; botany, geology and zoology; geography, both political and physical, together with a large number of works on theology and medicine; so that new views of Nature, life, matter and mind are opened up to the student. The results of educational work in the north have been such as to lead its opponents to become its hearty advocates. In one of these institutions in which English is taught, out of twenty-eight graduates, twenty have entered educational or evangelistic work on salaries ranging from one-third to one-tenth what they were offered in business. A few examples will impress this thought upon the reader.

Out of the first class of graduates four out of five entered church-work. The one who entered business began on fifteen ounces of silver a month the first year, twenty the second and twenty-five the third, with the opportunity of doubling his salary by teaching Mandarin or English or translating for the newspapers, and is now receiving fifty ounces a month as teacher in the Tientsin Imperial University. His four classmates, equal in intelligence and ability and having the same opportunities, began teaching or preaching for five ounces of silver a month, with no prospect of ever getting more than ten. One of these, after preaching thus for two years, gave up his salary and continued to preach without salary, taught English to the sons of officials for a living, and from what he thus made gave, during the first year, ten ounces of silver toward the building of a street chapel, ten more toward the building of a dispensary, and collected two hundred ounces more from outside officials, which completed the building of the dispensary.

Another, who was offered forty dollars a month in business, began preaching outside the Great Wall for two dollars and seventy-five cents a month. His brother, who had the same offer as the first-mentioned, began teaching for five ounces of silver a month, was asked to teach English to Li Hung Chang's grandson one hour a day for thirty ounces of silver a month, which, when received, he put into the treasury of his Alma Mater for the education of a Chinese boy. Another, who began preaching on five ounces of silver a month, during his first year had seventy-five baptisms and one hundred and thirty united with his church on probation; and during the first three months of his second year, which are the last statistics we obtained, he had thirty baptisms and seventy-five united with his church on probation. Another, who, after his graduation, completed the course in an American theological school, was offered a salary of one thousand dollars a year in America, which he refused, returned to China and began preaching on seven dollars a month, and out of that supported a boy in college. Such are some of the results of Christian education in China.

From another institution there have gone out about one hundred and thirty graduates, almost all of whom are in educational or evangelistic work. Some of them were selected as teachers in the Peking Imperial University; others have passed the government examinations and obtained their degrees as Chinese graduates, thus ranking as literary men from the official point of view, and still others have been engaged to conduct schools which are under the supervision of the Chinese themselves.

The education of girls has been carried on with equal enthusiasm to that of boys. In theological and training schools, while there are 772 boys, there are 543 girls; in boarding, high schools and seminaries there are 2,884 boys and 3,509 girls, showing an excess of girls in this department of over 500. This is more than made up for by the excess of men in colleges and universities, but girls are found in goodly numbers in all departments of school life and school work. This class of work has been highly approved by Li Hung Chang, Wu Ting-fang and others of this class, and the officials and merchants in Shanghai have decided to open a girls' school in that city for the higher education of their daughters.

The influence of education on the Chinese Government was indicated by some of the edicts issued by the Emperor. That concerning the establishment of a university at Peking was the first, or among the first. It was decided at that time to open similar institutions in the capital of every province of the empire, and smaller institutions in other cities. The determination to open agricultural schools, and schools of instruction in the preparation of tea and silk, was from this same cause, as was also the determination to establish school-boards in every city. The enormous influence of educational work on the Chinese mind can only be conceived when we remember that this, with literature, are the two chief characteristics of the Chinese people. As a people they are indifferent to a man's religious belief. He may be Confucianist, Buddhist, Taoist, Mohammedan or what not, or all of them together, without seeming unreasonable. They know nothing about what passes for popular speaking in the West. Preaching is a new thing in China. But the making of literature and teaching in schools are in harmony with the genius of the people, and as a consequence have had a stupendous influence in the highest circles of society.

In spite of the hostility of the Empress Dowager and the Conservative party to foreigners and all things foreign, the Peking Imperial University was firmly established. The university at Tientsin was not interfered with. The university at Nanking put into operation by Liu K'un-yi was allowed to go on with its work, and the college established at Shanghai by the China merchants and the telegraph companies was not only tolerated, but continued to grow and increase through it all. And the fact that the presidents of all these institutions, together with the head of the Shanghai arsenal and the woman who was selected to take charge of the girls' school designed to be established at Shanghai, are all Americans, may be taken as an indication of the kindly feeling existing between the Chinese and the Americans. And the further fact that *all these persons went to China as missionaries* is decidedly against those who hold that the Chinese hate and despise the missionary.

Dr. John Fryer, Professor of Oriental Languages and Literature in the University of California, says: "The Chinese officials do not hate the average regular missionary as a man; but they dislike his teaching. The missionary's pure and upright life as an example for the Chinese people is a continual and unmistakable object lesson to the officials, making manifest by contrast their own cruel, grasping lives. The corrupt official is better pleased with the depraved European or American merchant than he is with the missionary. He feels that the merchant and he have much in common, are "birds of a feather," for "even the well-to-do merchants and other representatives of our Western lands when in China too often live anything but moral lives, so that the Chinese are led to cry shame upon them." A similar sentiment is expressed by John Barrett about missionaries and mission work in Siam. He says: "During the four years it was my privilege and honor to be the Minister of the United States to Siam, there were over one hundred American missionaries in my jurisdiction. They caused far less trouble in their relations with the officials of the Government and with the common people than did some promoters of various business enterprises who thought they could take advantage of the unsophisticated Asiatics. The King of Siam, one of the most progressive monarchs in Asia, favored and assisted the missionaries in every way consistent with his high position. Likewise, it will be found that missionary work in China has prospered wherever there have been viceroys of intelligence and fairness at the head of affairs. Possibly no one has had a better opportunity to study all the conditions that surround missionary work in Asia than the Ministers and Consuls of the United States. If they gave their views while in office they might be accused of catering to the missionary interests, but when they express themselves freely in private life, and have no axe to grind, their conclusions should carry weight." Sentiments similar to the above have often been expressed by Hon. Charles Denby, for twelve years United States Minister at Peking, among which, on March 22, 1895, in his report to the Secretary of State, he says: "I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of missionaries in their midst."

There are in China at the present time not less than 124 hospitals, with 33,529 in-patients; 250 dispensaries, in which there are treated not less than 800,000 different persons, the number of different treatments being about 2,000,000 a year. There are 11 leper hospitals, with over 400 inmates; 9 asylums for orphans and infants, in which there are over 200 children.

MEDICAL WORK, like literary and educational work, is not at all unpopular among the Chinese, the reason, no doubt, being that these all present concrete evidences of Western philanthropy. It is said that Li Hung Chang once remarked: "We Chinese think we can take care of our souls well enough, but it is evident that you can take care of our bodies better than we can; so send us medical missionaries as many as you like." A similar sentiment about the sending of lady missionaries was expressed by his Excellency Wu Ting-fang, the Chinese Minister at Washington, when addressing the graduates of the Woman's Medical College of Philadelphia, at which time he paid special compliments to the work of Mrs. Howard King, who was for many years physician to Lady Li, and Miss Hu King-eng, a graduate of the college whose students he was addressing.

The first use of medical missions was supposed to be their adaptability in overcoming the prejudice of the natives. One day a man came with his young wife to our hospital at Tsunhua. His wife had a tumor on the breast weighing fifteen pounds. In their efforts to remove this tumor, the native practitioners had used various escharotic remedies, with the result that the top, the size of a man's hand, was an open ulcer. Fear and anxiety were written on the faces of both as they came to the physician, but his kind tone and evident sympathy soon put them at their ease, and though he explained the danger of the operation necessary in removing the tumor, he assured them that it could be done. The woman submitted, her husband assisted in the operation, weeping like a child as he helped the physician and his assistant, and in two weeks he took his young wife home the happiest and most grateful couple it has ever been my lot to see in China. On another occasion, while driving through the country on a mission tour, we came to a village where the people crowded out to meet us with demonstrations of joy, asking us to stop and baptize some of their children. We did so. Six children were gathered on a brick bed, or *k'ang,* without a particle of clothing except a chest-protector and a pair of shoes, and some of them not even these, and a large number of the people were present to witness the baptism, among them being a man who I discovered had been cured of blindness after he was seventy years old. This incident had not only broken down all prejudice in this village, but had been instrumental in establishing a healthy and vigorous church. Such incidents as these being multiplied a thousandfold throughout the whole or a greater part of China for the past sixty years, will give some idea of the power of medical missions to disarm the prejudice and win the confidence of the people and so gain a hearing for the Gospel message.

But the breaking down of prejudice is not the best work of medical missions. The testimony of Rev. Griffith John is the unspoken sentiment of hundreds of other evangelists throughout the length and breadth of China. "I am happy to be able to state that our hospital at Hankow is a thoroughly Christian institution. Every helper is, so far as we are able to judge, a genuine disciple of the Lord Jesus Christ, and in perfect sympathy with the establishment. From end to end and from top to bottom the atmosphere of the hospital is a purely religious one. So actively engaged are the assistants in making known the truth to the patients that it is almost impossible for anyone to spend three or four days within the building without obtaining a fair knowledge of the Gospel. I never enter the wards without feeling that the institution is a great spiritual power, and that it is destined to accomplish a mighty work for God in the centre of China."

One hundred miles east of Peking there is a section of country nearly one hundred miles in diameter in which Dr. N. S. Hopkins has been working for the past fifteen years. In his reports he says: "The country work has been carried on not by special circuits, but by going wherever there seemed to be a call, visiting fairs or villages where ex-patients live. Often there would be invitations to visit homes, and a chance offered to bring some light to the most pitiable of China's millions—the incurables. In this way I have visited eighty-six villages, and treated about five thousand patients. There have been many cases of special interest treated during the year, which in results have exceeded the hopes of both physician and patient. One man with complete loss of vision was restored to perfect sight in a few days, and literally took up his bed and walked. There was another who was not so well satisfied. He had suffered an amputation of the foot for serious bone disease and made a good recovery. One day he presented the stump to me asking to have another foot attached. When I was obliged to confess my lack of skill in that kind of surgery he said: "Any kind will do; even a cow's foot will be better than none." In a village where I stopped one night they told me of a man who, they said, was not right in his mind since returning from our dispensary. His sickness, they said, was cured, but he had a way of going off by himself and kneeling down and praying to the empty wind, and did not mind even if people made sport of him. This poor charcoal burner made no profession while with us, but the Gospel seed had evidently taken root." Similar work is being done all over China. A young gentleman in the Imperial Customs service once said to the writer that while in Chungking, in West China, whenever he or any of the others went into the country they were called Dr. McCartney, that gentleman being the only foreigner universally known by the Chinese, and as all foreigners looked alike to them, they called them all *Ma Tai Fu.*

As has been already indicated, among the multitude of other duties, physicians have found time to translate or prepare a large number of medical works, which have been printed in Chinese, and have had a large circulation among scholars who have been interested in progress and foreign affairs. The Emperor, in his search for foreign books, made a collection of all the medical works thus far issued, and there are Han Lin, or highest literary graduates, who have been turned out of office by the Conservative Government, pursuing the study of medicine in the interval, knowing that the revolution must some day come, and determined that they will be the better prepared for it because of the present interval of idleness. Dr. Dudgeon is widely known throughout the empire by his medical works. Dr. J. G. Kerr, of Canton, is still more widely known, perhaps, both by his medical works and his immense practice. The influence of Dr. Mackenzie on Li Hung Chang and, through him, on a large number of other officials is well known through the work of Mrs. Bryson. The hospital erected in the London Mission compound was not less commodious because in it there was a large "preaching hall." The "spacious dispensary, thanks to the liberality of the Viceroy, is wanting in nothing, rivaling an English dispensary in the abundance and variety of the drugs, appliances, etc." The government hospital at Tientsin is the result of this Christian influence. Dr. Pritchard, a young physician, was invited into the palace to perform an important surgical operation on one of the favorite eunuchs and the physician connected with the French Legation was invited to see the Emperor. When Chang Yün-huan went to attend the Jubilee of Queen Victoria he took with him a foreign-educated physician, as did also Li Hung Chang on his trip around the world, and when the Peking Imperial University was established a medical department was made a part of its curriculum.

Medical work among women has been equally productive of good results. The influence of Mrs. Howard King in the family of Li Hung Chang has been as great perhaps as that of any other person, through him having been called to attend the families of officials as far south as the Yang-tse. The popularity of the two young ladies educated by Miss Gertrude Howe in the Michigan University is well known. When the hospital in Shanghai, of which Dr. Reifschneider is in charge, was burned, the officials of that city subscribed liberally toward the building of a new one. A large number of high official families in every city where foreigners are located employ the foreign physician entirely. Posters on the walls along all the streets of the capital announce "foreign methods of repairing the teeth," as an indication that dentistry has also obtained a strong foothold in the empire. Indeed, foreign medical work has contributed its quota toward the enlightenment and progress of the Chinese and their empire. Col. Denby well says: "Foreign hospitals are a great boon to the sick. There are more than 20 charitable hospitals in China presided over by men of as great ability as can be found anywhere in the world."

EVANGELISTIC WORK has always been and continues to be carried on in all its various forms. Every facility that has been found in Western lands to make the work of soul-winning more effective is used in the Middle Kingdom. Preaching is carried on in street chapels, in domestic chapels and on the streets; at village fairs and in private homes; to large audiences and to individuals; by men and women, foreigners and natives. Prayer-meetings are held during the week and on the Sabbath day. Sunday-schools are opened in connection with all the churches where it is possible. The International Sunday-school series of lessons are translated into the vernacular and taught throughout the whole of China. Young people's societies, such as the Christian Endeavor, Young Men's and Young Women's Christian associations, Epworth League and others, are at work among the young people. Reform clubs, anti-opium leagues and anti-footbinding societies number among their members many who are not Christians, but who are in hearty sympathy with this good work.

It may be well to take a closer view of some of these movements in order that we may get a better conception of their power and influence.

On the evening of March 6, 1900, a revival service was concluded in Peking. The service was held by Revs. J. H. Pyke and W. T. Hobart in the Methodist Church. Both natives and foreigners from all the other Protestant missions in the city joined heartily in the services. There was an average attendance of about eight hundred, consisting of students of the Peking University, North China College, Presbyterian and London mission schools, the Girls' High-school and other girls' schools in Peking, and members from all the various churches. At the close of the exhortation and singing the platform and the first two rows of seats were crowded with from one hundred and fifty to one hundred and eighty seekers. The whole congregation knelt, two and two, one who had obtained a blessing and one who sought a blessing, and for more than an hour there went up from that whole congregation a continuous chorus of prayer. A more inspiring sight could not well be imagined. Around the altar there were old men and women from seventy or eighty down to boys and girls from twelve to fifteen years. As soon as one obtained the peace he sought he went at once to find some friend or neighbor to whom he desired to communicate the good news and whom he urged to seek and obtain a similar blessing. Day and night this work went on, the students of the various schools carrying the message to those who were not able to attend the meetings, and thus spreading the revival spirit into other schools and towns. No one who saw that and similar movements in China can ever say that the Chinese are too lethargic to participate in a revival service.

In the same church in which this revival service was held is one of the most remarkable Sunday-schools that can be found in the heathen world, if, indeed, its duplicate can be found anywhere. Ten years and more ago a number of heathen children who attended the regular Sunday-school were formed into a class in a room ten feet square. This class soon grew till a partition had to be torn out, making a room ten by twenty feet. After a little while this room failed to accommodate the numbers who applied for admission, and it was decided to start an afternoon heathen Sunday-school for the instruction of heathen children in the elementary principles of the Gospel. It was not long until the parents and friends of the children began to attend and the school numbered five hundred, and could scarcely be accommodated in the church and adjoining rooms. As the church had to be propped up to keep it from falling, it was decided to tear it down and build a larger one, and a church was erected which would accommodate two thousand persons. During the reform efforts of the Emperor two years ago this Sunday-school numbered fifteen hundred persons. The children were first taught the commandments, the Lord's Prayer and a few hymns, after which the catechism and specially prepared Sunday-school lessons follow. This Sunday-school has transformed that whole section of the city. Where formerly the children reviled the missionaries, now their only greeting is: "When is the Sabbath day?"

While passing along the street, groups of children, gathered in the police station, may be heard singing:

> "Around the throne of God in Heaven,
> Ten thousand children stand."

This revival meeting and Sunday-school is a fair indication of the progress Protestant Christianity is making all over the empire, and the harmony and union of all the various Protestant sects and creeds. Union meetings are held everywhere and in all branches of work. The harmony of all Protestant creeds is such that the Chinese call them the worshippers of Jesus, thus distinguishing them from the Roman Catholics, whom they call the worshippers of the God in Heaven. *All statements of critics of missionaries as to the confusing of the Chinese because of the controversies of Christian sects is wholly without foundation in fact.* From the beginning of Protestantism in China until the present there has never been a controversy of this kind. The Chinese have been taught that regeneration is the thing to be sought, and that creed is a secondary matter.

The strongholds of Catholicism in China, as in the West, are the great cities. Shanghai, Tientsin and Peking are well fortified, and the statistics of one place may be duplicated in any of the others. We are not among the critics of Catholicism. The principle of that church in China is to drill its Christians in civil and military as well as in spiritual matters, which is not the principle followed by the Protestants. The Catholics have secured for their priests and bishops the rank of civil officials, which the Protestants have not only not wanted, but rejected. It does not seem to us that their methods are as conducive to harmony as those of the Protestants, but all the Catholic Christians we have thus far met are better, so far as we have been able to judge, than non-Christians in the same grade of society. The statistics of the Catholic Church in North China for the past ten years, as given by Monseignor Favier, are as follows:

	1889.	1899.
Stations	322	577
Christians	34,417	46,894
Adult baptisms	1,022	2,322
Catechumens	1,170	6,506
Annual confessions	23,464	31,417
Marist Brothers	—	18

HOPE HOSPITAL, AMOY, CHINA.

Sisters of St. Joseph	38	62
Houses	4	11
Large European churches	16	31
Minor churches	136	216
Large seminary pupils	12	23
Small seminary pupils	36	88
Colleges	2	5
Pupils	135	325
Free schools	153	370
Pupils	2,727	5,503

The Pei Fang, or North Cathedral, as it is called, in Peking was erected by the Chinese Government at a cost of $160,000, the East Church costing $80,000 and the South Church $40,000. These are their three most expensive buildings. The cost of the others are from $10,000 to $20,000 each. The pupils in their schools are from their best Christian families, are educated for the most part at the expense of the church, the cost of their education being about $20 per year. To prepare a student for the priesthood requires from fourteen to fifteen years' study.

That the influences of Roman Catholicism on the Chinese Government during recent years has been unfortunate is without doubt. During the whole history of Buddhism, whenever she interfered in political affairs there was trouble. Indeed, has it not been true of all history that when the priest becomes politician he causes trouble? It has certainly been so in China. And while under no circumstances can it be shown that the Catholics have been the *cause* of the present uprising, the Boxers and the Government have made them the occasion of its precipitation. This has been unfortunate for Christianity, for the Liberal party, led by the Emperor, had manifested a very warm feeling toward all forms of Christian work and Christian influence.

The influence of the evangelist has been exerted upon the people rather than on the Government. It has been private and individual rather than public and general, and as a result the Romanists have won to their standard not less than a million and a quarter, while the Protestants number from eighty to one hundred thousand souls. The influence of this mass of Christians, small though their numbers be as compared with the whole mass of the Chinese people, is tremendous. They are scattered throughout every province, they are working every day in the year, their numbers are increasing more rapidly than ever before, the educational institutions are raising them to a higher moral, intellectual and religious standard, and their intercourse with the foreigner is giving them a large fund of information which is indispensable often to the Government and the officials, so that it was proposed by one of the Han-lin graduates, who confesses belief in God, Christ and the power of the Holy Spirit, that one of the most influential missionaries in China be made adviser to the Emperor, and this unquestionably would have been done but for the interference of the Empress Dowager.

In this effort to describe what Christianity is doing in China we have omitted to mention the societies individually and the special work that each has taken upon itself. But an attempt to set forth the work of all would have been wholly futile. There are twenty-three American, seventeen British, ten Continental and three international societies at work, having not less than 2,500 missionaries and 5,000 native assistants, any of whose work examined in detail would require more space than we are here allowed. We have tried to show what Christianity has accomplished by her literary, educational, medical and evangelistic work, and how this work is regarded by the Government and people. That missionaries are suspected by some of being political spies we have no doubt, though in ten years we have never been accused of such motives. That Christianity is not wanted by a large part of the officials there can be no question—it was not wanted by the pious Jew even when presented by the Master, and it is not wanted, except theoretically, by a large proportion of those in Christian lands. That it is welcomed by those blind who receive their sight, by the lame who are enabled to walk, by the lepers who are taken care of and by a large proportion of the poor who have the Gospel preached to them, the rapid growth of the church during the past ten years is the best proof, unless it be the large numbers of those who have preferred to suffer martyrdom rather than give up their faith during the recent persecutions.

And now what is the outlook? It is impossible to predict what the Powers may be led to do. It is to be hoped that their conduct will not be characterized by narrow selfishness and personal ends rather than benevolent generosity and altruism. The present is the greatest opportunity the Christian world has ever had to do a good turn for the greatest heathen nation the world has ever known. There is in China at the present time an Emperor who is inclined to lead his people in the way in which the Japanese were led, and there is a party of young, educated, intelligent and progressive men who are ready to support him. There are a number of old officials whose eyes have been opened to the danger of looking to the past as an example for the future, and who are willing to assist the young Emperor in his efforts at reform. There are among the Conservatives no promising young men and no powerful old men, while those who have had control have demonstrated to the people the futility of such principles and government as they have tried to carry on. Shall not the Powers give China, in the person of the Emperor and the Liberal party, assisted by such men as Li Hung Chang, Chang Chih-tung, Liu K'un-yi, Prince Ch'ing, Yuan Shih-k'ai, Sun Chia-nai, Sheng Tao T'ai and others who have demonstrated their ability as officials and their inclination for progress, another chance for self-government and self-improvement, thus showing that their desire is for peace and progress of the whole world, with no selfish desire to possess the property of others? Let the Emperor be put upon the throne; let the Chinese be made to pay the expense incurred by the past year's folly, and if necessary let those who have been guilty of murder be made to suffer the penalty of their crime. But let the country be preserved intact; let the people remain the great nation they have always been, with wiser and better leaders and with the co-operation and support of the Christian Powers, and we will not only have an "open door" and "progress" in opening up all the physical wealth of the country, but we will see the progress of the Kingdom of God in a way it has never yet appeared in the history of the world. China is like a great heap of lime on which the dews of the Gospel have been falling for the past hundred years, and it is ready now for a shower which will cause it to crumble at once. Are Christian governments and the Christian churches ready? The coming year will answer.

"The early years of Christianity have been regarded as a kind of treasure-house of heroes whose example has been often cited to stimulate Christians of to-day to deeds of self-sacrifice for Christ's sake. But the last year of the nineteenth century has furnished as noble characters, and perhaps as many, yielding their willing blood as confessors and martyrs, as the closing years of the first century. The quick succession of great events, such as the overthrow of the Government in China and the change of sovereigns in Great Britain, ought not to divert our attention from the fact that Christian heroism never has been more illustriously shown than in our own time and before our own eyes. The faces of strong, hopeful young men, of serene, yet vivacious, young women, and of trustful little children look out at us from the pages of magazines and newspapers, while beside them are the touching records of their death, tortured often, publicly exposed to cruel indignities, beheaded, their heads offered as a sacrifice in idol temples. More than 200 American and English missionaries and their families have laid down their lives in China within a year. And with them have fallen 16,000 native converts, very many of whom might have saved their lives and property by renouncing their faith in Christ. No year of our Lord has had its record written in crimson letters which witness more faithfully to the characters of disciples following Him even to death than the year just closed. It ought to and it will stimulate the highest ambitions of the generations which will make the new century."—Ed.

THE DANUBIAN STATES.

Rev. Marco N. Popoff and Rev. Stephen Thomoff,

BULGARIA.

Bulgaria, Servia and Roumania are the so-called Danubian States, and together contain a population of about 11,000,000; of whom 5,500,000 are Roumanian, 3,500,000 are Bulgarian and 2,000,000 are Servian. For more than a thousand years the peoples of these states have in some form or another enjoyed the teachings of Christianity. The three forms of Christianity being propagated at present are the Orthodox Greek, the Roman Catholic and the Protestant, Servia alone denying religious liberty.

THE ORTHODOX GREEK CHURCH IN BULGARIA.

Christianity had reached the Balkan Peninsula before the Bulgarians. It may have been introduced, indeed, by St. Paul himself through his preaching at Philippi. However, when the Slavonians began to settle on the peninsula at the end of the third century, the local Christians, true to their Lord's commission, taught their new neighbors the doctrines of the Christian religion. The zeal thus manifested appears intensified when we learn that the majority of the Slavonians were captives. That they received the Word in the love and in the power of it, appears from the fact that many of them in turn became most ardent missionaries to their own kindred. Thus was the leaven of Christianity introduced and spread until the entire nation became Christian. But in 678 A. D. the country of the Slavonians was invaded and conquered by the Bulgarians—still a heathen people. These latter, however, adopted the language, and, about the middle of the ninth century, formally accepted the religion of the Slav. Received as they were without sufficient instruction, and with less spiritual understanding of the Christian religion, they still retained many of their heathen practices, so that to this day the Bulgarians are but nominally Christian.

In 1872, after a prolonged struggle, they refused to be governed ecclesiastically by the Greek Patriarch, and elected an Exarch to be the head of their own church. While this Exarch resides in Constantinople, he exercises authority over the church in Bulgaria as well as over that in Macedonia.

In the Principality of Bulgaria the Orthodox Greek is known as the State Church, and has a membership of 2,544,997; all baptized persons being regarded as members whether or not they manifest any interest in organized Christianity, or exhibit the marks of Christian discipleship.

The Orthodox Church has 1,767 churches and 274 chapels, the principality being divided into 11 bishoprics. There are also 18 archimandrites, 19 deacons, 1,902 priests, 75 male monasteries, with 215 monks, and 19 female monasteries, having 306 nuns. Very little voluntary support is secured directly from the people, as the clergy are paid by the state. Consequently but little aggressive work is being undertaken; enough that the services of the church are carried on as in former centuries; stagnation in thought and activity being the rule. The enemies which menace the life of the Orthodox Church at present are infidelity and socialism. These foes are appearing in such force among the younger generation of Bulgarians that one would suppose the church would begin to recognize the evil and endeavor in some measure to meet it. But the church continues to manifest her accustomed indifference, content to conduct her services in the most perfunctory and mechanical manner.

The services of the church continue to be rendered in the Slavonian language, which can hardly be understood by the people. This language bears the same relation to the Orthodox Church as the Latin does to the Roman Catholic. Public exposition in the vital truths of the Scriptures there is none; and though saving truth is no doubt in the possession of the Orthodox Church, yet it is so obscured by the numerous superstitious practices that it is practically ineffective. On retiring from a service in the Sophian Cathedral a gentleman remarked to the writer: "The Saviour's words respecing the church in Sardis may be truthfully applied to the Bulgarian Church: 'Thou hast a name, thou livest, and art dead.'"

Yet the outlook is not without signs of encouragement. The Holy Synod is about to issue an authorized translation—from the Russian—of the Bible in the vernacular. The Protestant community have had the use of the Bible in the vernacular for nearly thirty years; but this, of course, has not been authorized by the Orthodox Church, being regarded as a Protestant Bible.

From all sides the cry is being heard: "Give us priests that are more intelligent." This demand is being met to some extent by the appearance of men who, in a fuller measure, recognize the defects of the church and the necessity for reform. Aroused by the example of the Protestant missions, the Holy Synod is doing more than formerly to give the people a religious literature, books, magazines, papers, etc. The taste thus being awakened will doubtless issue in a growing demand for more and better reading.

The Orthodox Church in Bulgaria has no benevolent enterprises worth mentioning, and this doubtless is due to the fact that there is no Christian teaching in the church calculated to awaken and develop the benevolent spirit. However, we are laboring and praying that the twentieth century will see great religious changes among a people who are capable of the highest type of Christian civilization and development.

THE ROMAN CATHOLIC CHURCH IN BULGARIA.

This church had its representatives in the principality even before the Turks had conquered the ancient Bulgarian Kingdom. Different Popes at various times have made strenuous efforts to induce the Bulgarian people as a whole to accept the Roman Catholic faith. These efforts must be far from satisfactory to the Roman See. When the Bulgarian Kingdom became subject to the Turk, religious toleration was announced for all non-Mohammedans. The Roman Catholic Church, in the second half of the sixteenth century, took advantage of that edict and labored most zealously to draw the Bulgarian inhabitants into her fold. Political complications with Austria, however, at the end of the seventeenth century resulted in a compulsory withdrawal of the Catholic missionaries from the Turkish Empire, to be readmitted in 1707. Notwithstanding all those years of arduous labor, the Roman Catholics, including foreigners, do not number in Bulgaria more than 22,617. They have 24 churches, 64 priests, 18 common schools, with 2,134 scholars; 4 high schools, with 230 scholars; 1 theological seminary, with 26 students; 2 hospitals and 2 orphan asylums. As a rule the schools are well conducted and attract many children of the Orthodox Church. Morally, however, the Roman Catholic Church has not proved itself more uplifting than the Orthodox, and, in fact, is declining rather than advancing.

THE PROTESTANT CHURCH IN BULGARIA.

The first Protestant missionaries to the Bulgarian people were from the United States. The first of them was the Rev. Elias Riggs—recently deceased at Constantinople, full of years and full of honors, January 17, 1901. Dr. Riggs was at first appointed to labor in Athens, Greece, and represented the A. B. C. F. M. He was later located in Smyrna, and finally, in 1847, in Constantinople, where he continued to reside until his death. His work has been mostly of a literary character, being chief of the bureau for the translation of the Bible, which has been made in some five Oriental languages, Bulgarian being one of them. The Bulgarian Protestants will ever hold Dr. Riggs in grateful remembrance, not alone because he gave them the word of God in the vernacular, nor because he has prepared and translated for them their hymns of praise, but chiefly because he was the first who called the attention of the American Protestants to the spiritual needs of the Bulgarian people. In response to his appeal the Methodist Episcopal Church began work north, while the A. B. C. F. M. have occupied the field south, of the Balkan Mountains.

In 1857 Rev. Wesley Prettyman and Rev. Albert L. Long were sent out to labor in Bulgaria by the Methodist Episcopal Board. In the following year they were joined by the Rev. F. W. Flocken. A beginning was made at Shumla and afterward at Tirnova. From the remark to Mr. Long, made by a Bulgarian priest, a good idea may be gathered of the lack of vital Christianity among the people: "I am but a poor, weak, ignorant man," said he; "what can I do? My people have no instruction; and when I attempt to instruct them they will not even hear me. When I tell them they must pray, they reply: 'We are not priests; it is your business to do the praying.' They call themselves Christians, but they do not love God, they do not love the Saviour, nor do they keep his commandments."

In 1860 Mr. Flocken opened a mission in Tulka, on the lower Danube. The work here was chiefly confined to the Russian sects—Molokans and Lipovans. No sooner were the missions in Bulgaria fairly begun than the difficulties arose with which the enterprise ever since has had to contend. In 1862 Mr. Prettyman returned to the United States; in 1863 Dr. Long removed to Constantinople to assist Dr. Riggs in Bible revision, and in 1872 resigned his position as superintendent of the mission to accept the Chair of Natural Science in Robert College. Thus the Bulgarian field has suffered from too frequent changes in the working staff more than from any other cause. All the missionaries sent out since 1875, for example, have returned to the United States.

From the first the preparation and distribution of wholesome literature has been a prime aim of the effort in this field, as it is one of the most direct and successful means of reaching and influencing the people, whose advantages in this respect are very few. In 1893 Dr. Davis began the publication of "The Christian World" at Sistof, and it is still continued, though now at Rustchuck. There are in all eleven pastoral charges, all of which are now ministered to by native Bulgarian pastors. A girls' school with fifty pupils is an encouraging feature of the work at Lovetch.

To attempt a statistical statement of the work done is impossible; and, even were it possible, would only furnish food for discouragement. The best part of the work done here, as elsewhere, cannot be tabulated, yet several items that appear on the surface are worthy of notice as affording encouragement and inspiring hope for the future. The evangelical mission work in Bulgaria has to a large extent removed the prejudices of the people against evangelical Christianity wherever systematic work has been carried on. Through the distribution of religious books and papers a taste has been awakened for wholesome literature, which in itself is no small matter. And, finally, the clergy of the State Church themselves have had impressed upon them a deeper sense of their responsibility through the consecrated zeal and self-sacrifice of our Protestant pastors.

THE MISSION OF THE A. B. C. F. M. SOUTH OF THE BALKAN MOUNTAINS.

The American Board began their work in European Turkey in 1858 by assigning Messrs. Morse and Byington to Adrianople. It was soon found that this city was unsuitable for the purpose desired. so, in 1859, Philippopolis was chosen as the centre of operations, to which was added Samokov as a second centre. The work carried on throughout the principality is directed from these two points. Throughout Macedonia there are more than one and a half million of Bulgarians under Turkish rule. Missions were therefore opened in Macedonia, at Monastir in 1873, and at Salonika, Ancient Thessalonica, in 1894.

As already noticed, the A. B. C. F. M. have conferred a priceless boon upon the Bulgarian people in having translated the Bible and so many good books into the vernacular. This work is done at Constantinople by a bureau of competent scholars. A school for young men was opened in 1861 and is now carried on at Samokov, with ample and well-equipped buildings, and includes an industrial department. The curriculum requires seven years' study, the last year being entirely theological. There are at present more than fifty students in attendance, which has been the average for ten or more years. Though the graduating classes have not been large, yet those who have been privileged to enjoy its shelter and instruction owe the school a debt of gratitude for what they are as Christians and for their first impulse to seek a higher education. Now, however, the school is not such a necessity as it was formerly, since in Bulgaria itself we have national gymnasia and even a university. Still, the need of such a school as that at Samokov is beyond question, in view of the consecrated religious spirit with which it is conducted. This cannot be had for any price in our national institutions. A girls' boarding-school is also located at Samokov, begun in 1863. This school has been a great regenerative and moulding power in the case of a large number of the young women of the country. A similar school is located at Monastir, Macedonia, and is productive of results equally gratifying.

The utter inefficiency of the national church to meet the spiritual needs of the people was the justification for founding Protestant missions in Bulgaria. The preaching of the Gospel therefore has been the first and principal duty of the missionary. while education and publication have been aids thereto.

The evangelistic work has been twice interrupted by war, while it has met with uninterrupted opposition from the leaders of the national church, who fear the unity of the nation would be imperiled by dissent. Not alone the foreigners, therefore, but the native converts as well, have been marked for persecution. Anathemas have been pronounced against them in the churches; people were forbidden to trade with them or to give them work. The owners of the public ovens refused to bake their bread; wives were separated from husbands; sons and daughters have been disowned by their parents, and in numerous other ways the converts have been made to suffer for the Kingdom of Heaven's sake. For this reason the growth of the work has not been rapid. In the main, however, the confidence of the public has been won, while the suspicion and opposition of the religious authorities have subsided.

Forty years ago there was not one evangelical Christian in Bulgaria; now we have 1,270 church members, with 3,385 adherents; preaching-places, 52; organized churches, 15; native laborers, 85, of whom 30 are pastors; contributions last year about $10,000. Twenty years ago in Sophia, the capital of Bulgaria, ten to fifteen persons met in a dismal room each Sabbath to study the word of God and unite in prayer. Now from three to four hundred people assemble in a large church twice each Lord's Day. The dark room of twenty years ago has been replaced by a commodious, well-appointed edifice, lighted by electricity. A new church has just been erected in Philippopolis worthy a place in any city in the world. Here is a body of consecrated workers who are resolved to give the Lord no rest till Bulgaria is redeemed from ignorance and superstition.

In addition to the Protestants already mentioned, there are in three places small societies of Baptists, and in Sophia a colony of Germans.

SERVIA.

The people of Servia belong to the Orthodox Greek Church. Twenty years ago they secured ecclesiastical autonomy with their political independence. Innocent, the present metropolitan, resides in Belgrade. There are five bishops and more than 2,000 parish priests. The constitution of Servia gives the King the right to appoint one-third of the deputies of the Skupshtina, or Parliament, and if he please he may appoint priests. There is much to deplore in the religious life of the people. Infidelity is widespread. The attendance at the church is exceedingly small and consists mainly of women. Intemperance prevails to a lamentable extent among all classes of the people, including the clergy. There is a theological seminary in Belgrade with 200 students in attendance. A religious paper is published in the same city, mainly designed for the priests. Theological literature is obtained mostly through translations from the Russian.

Religious liberty is unknown in Servia. No one is permitted to preach or to teach the people any form of Christianity but that represented by the Orthodox Greek Church. The German Lutherans, it is true, have been accorded the privilege of erecting a church and holding services in Belgrade, but strictly for themselves. The present Servian Minister at Constantinople, an accomplished statesman, greatly regrets the fact that the Servian constitution does not grant religious freedom. When a few more such liberal spirits appear and secure control of the affairs of the kingdom the announcement of religious toleration will not be far distant.

ROUMANIA.

Though allied by language to the Latin races, the Roumanians have always professed the Orthodox Greek faith; and though formerly under the oversight of the Greek Patriarch of Constantinople, they became ecclesiastically as well as politically independent after the Crimean war.

The working forces of the Orthodox Church in Roumania consist of two metropolitans, who have the privilege of seats in the Roumanian senate; 4,417 priests; 830 monks; 1,776 nuns; 6 theological seminaries, with 72 professors and 800 students. Though the Roumanian priest stands intellectually higher than the same class in Bulgaria, yet the religious indifference which everywhere prevails is no improvement on the religious condition in that country. Few of the clergy appear to have any adequate conception of the responsibilities of their calling. Regarding themselves simply as state officials, they come to look upon their duty as fully performed when they satisfy the state's requirements—those requirements being interpreted according to the conscientious character of the man.

Religious freedom being accorded in Roumania, the Roman Catholic Church has taken advantage of the opportunity to enter the country and vigorously to push her cause. They have in the field two archbishops, 72 priests, 217 nuns, employed as nurses and teachers; a large church and flourishing schools in Bucharest; a theological seminary in each of the two principal cities, and churches in the principal towns throughout the country. During the past thirty years they have made great progress, ministering mainly, however, among the Austrian and Hungarian population. It is somewhat of a surprise that no evangelical church has as yet entered this territory with a population larger than that of Canada. It is true, the German Lutherans and the Reformed Hungarians have each a strong church in Bucharest, as well as churches in several other towns; but these minister mainly to representatives of their own nationalities, making no attempt to preach the Gospel to the Roumanian people. The Anglican Church has a mission in Bucharest to the German Jews, while the British and Foreign Bible Society has a distributing depot in the same city.

ENGLAND AND WALES.

REV. J. ARTHUR MEESON, LL.B.,

MANCHESTER.

[**If we were** inclined to become pessimistic in our study of the present state of society—the inequality, the injustice, the misery, the vice that still abounds, we might find a wholesome corrective in an examination of the condition of England a hundred years ago. At that time there were no factory laws, no sanitary regulations, no Ragged Schools, reformatories, or industrial schools; no board schools, no mechanics' institutes, no workingmen's clubs, no postoffices, savings banks, no technical classes, no free libraries, no cheap, good literature, no trained nurses. The poor-laws were pauperizing aids to wages; the stamp duties prevented the man of small means from getting his rights at law; guardians of the poor in name were guardians of the rates in fact; convicts were sent to rot in the hulks; debtors' prisons were dens of vice and misery; the brutal punishment of crime-bred criminals; and the treatment of helpless, demented people was even more cruel than that of hardened criminals. A century ago unhappy people who had lost their reason were confined, under the authority of harsh officials, significantly known as "keepers," in horrible "mad-houses," where they were treated like wild beasts, the only end in view being to prevent them from becoming a danger to the community. On holiday occasions the public were allowed to visit Bethlehem Hospital and amuse themselves by staring at the caged inmates as at the animals in a menagerie, a charge of twopence each being made for admission to the show. It was customary for the lunatics to be left to themselves, chained to their beds, with bread and water by their side, from Saturday night till Monday morning.—W. F. ADENEY, M. A., "A Century's **Progress," page 173.—ED.**]

* * *

THOUGH the Christian Church in England and Wales was never more alive to her responsibility, nor better equipped in every department to meet the needs of the age, yet many are oppressed, if not discouraged, by the magnitude and the difficulty of the religious and social problems which the new century presents. No one will deny that intemperance, impurity, gambling, the housing of the poor, the absence of the masses from public worship, the increasing quest for pleasure, cry to heaven for united Christian action. Our benevolence and Christian enterprise are no match for the rapid growth of our cities. But this failure might largely be remedied did we not so unpardonably waste men and money in Christian (?)

competition. Yet one of the most encouraging signs for the future appears in the fact that denominational distinctions are becoming less and less pronounced as the needs of the people and a common spirit seeking their good bring us together in service. The churches vie with each other in the many enterprises—inspired by Christian thoughtfulness and love—originated for the purpose of bringing the brightness and power of Christian fellowship into touch with the poor and the forsaken. The most vigorous efforts are being made to minister to and save the whole man. The Word has become flesh and is dwelling among the needy, the outcast and the hopeless multitudes, through means of our social settlements, rescue missions, doors of hope, etc. This warrants us to hope for a social redemption which shall save all classes and conditions of the community. Less than this does not satisfy the heart of the Son of God; less should not satisfy the sons of God. The religious condition of England and Wales at the present time is, therefore, full of encouragement, not more in view of what has been already achieved than because of what we are working for, and because of the spirit of love and determination which animates us. For there are no evils which love and persistency united may not remove. If we need to have our faith quickened, respecting what may be accomplished by a patient continuance in well-doing, we should read Professor Adney's papers in "A Century's Progress," page 171—an extract from which precedes this article.

The ideal of the Anglican communion promises much for the spirituality and purity of England's faith in the new century: "A free federation of churches under the sole headship of Christ, each having its own characteristics and variety of development, but all having communion with one another in Him," while the federation of the free churches of nonconformity is equally reassuring. There are abundant signs that the twentieth century will witness much greater things done for the church, and by the church for the world, than have ever been enjoyed or attempted in the centuries that are past. This expectation is justified inasmuch as the church's conception of her duty has enlarged and is being more keenly felt. Causes and conditions have been studied and remedies have been tested. It seemed needful that much of the time and strength of the leaders of pioneer movements should be spent in explaining and defending "new departures"; now, however, both may be wholly employed in carrying the new movements into practical effect.

We have recovered from the scare occasioned by "Christian Socialism" and "Higher Criticism" and find that what, at first sight, we supposed were our foes, we discover, on better acquaintance, to be our best friends—the ministers of true Christian progress. While our fathers in their teaching and preaching placed the emphasis almost wholly on the salvation of the individual soul, we, their children, are beginning to place an equal emphasis on social regeneration and salvation. There are those among us, however, who are fearful that this gospel of humanity will lessen zeal for the Gospel of Christ. But, surely, we have gotten beyond believing that the Gospel of Christ is wholly confined to the exposition of texts and the administration of sacraments. Nay, rather, is not the Gospel most clearly and forcefully taught by the consecrated life and the kindly deed of the "living epistle"? No; the increasing solicitude to have people enjoy more of the Kingdom of Heaven in their experience and environment here is not likely to make either them or us less solicitous that that experience should be perpetuated under a more favorable environment hereafter.

The past century has placed in the hands of the Christian people of England a twofold trust: first, many soul-destroying evils that demand redress; secondly, time-honored and well-approved institutions and remedies fitted to bring salvation to the people if faithfully employed and sympathetically applied. Other men labored and we have entered into their labors. The presence and power of God have been abundantly evidenced among His people throughout the century that has gone, and He will not fail nor forsake us through the coming years if we but trust and obey.

The Episcopal communion exerts, through its large body of devoted clergy and active laity, a mighty Christian cultural influence throughout the kingdom, and, for that matter, throughout the world. With her 19,000 churches and chapels, her 30,000 clergy, her 1,941,760 communicants, her 207,539 Sunday-school teachers, with 2,394,904 Sunday-school scholars, and her thousand and one agencies for ministering to local conditions, her philanthropic enterprises and her social prestige, what might not this army of the Lord accomplish in redeeming the people of England from their ignorance and misery and vice were all factions and jealousies and formalism laid aside? Two years ago this church contributed for home and foreign missions, church extension and philanthropic work the sum of £3,221,320. This great sum of money represents an amount of devotion and self-sacrifice on the part of the rank and file of the church's members whose influence on the national life cannot be weighed in the scale with pounds, shillings and pence.

The bare mention of her various home agencies, evangelistic, social and philanthropic, would occupy much more space than we can devote to this entire paper. Aside from the ordinary parochial work, the church employs special agents to minister in the hospitals, in the workhouses, in the jails, in the army and navy, among British seamen, among navvies in their huts, among longshoremen on canals, and, indeed, among those in any circumstances who are not being reached by the ordinary agencies. In most large towns and cities there is a house of refuge, numerous industrial schools for girls, reformatories and homes for waifs and strays; these are ministered to by a devoted band of men and women who count no sacrifice too great if the needy may be helped, the fallen raised and the lost recovered. The society of the White Cross League is doing much in the cause of personal purity. In 1898 in 35 dioceses the Church of England Temperance Society had 7,106 branches, with 622,049 members. The work of this great society, vigorously and judiciously carried on, must mean something in the promotion of habits of temperance and the restraint and suppression of the drink curse.

The clergy are assisted in stirring up the spiritually indifferent in their parishes by the church army and parochial missions. The Anglican Church lays great store by her lay readers, 2,201 of whom are employed to minister to people whom the pulpit and the clergy would not be liable to reach. Indeed, it would seem as though it were a very difficult matter for anyone to get beyond the reach of some of these soul-saving agencies of the Episcopal Church.

There was founded in 1899, under the auspices of this church, the Christian Social Union, to apply the moral truths and principles of Christianity to the social and economic questions of the day. Women and girls are united in the Girls' Friendly Society for mutual support, sympathy and prayer. These have 76 lodges and homes of rest, 225 recreation rooms, 22 training homes and 211 registries.

Organized in 1891, there are now 1,123 companies of the Boys' Brigade. This organization aims to keep in sympathetic touch with boys when they leave school; enforcing lessons of order, obedience and promptitude.

The Bible Readers' Union has a membership of over 50,000, who pursue a systematic study of the Scriptures.

The Church Missionary Society, founded in 1799, has 541 mission stations in various parts of the world, and a total staff of agents, including native pastors and teachers, numbering 8,077. The society's income for all purposes last year amounted to £404,906.

The agents of the Zenana Missionary Society are found at 72 stations in India, China and Ceylon; workers of all sorts 1,167, schools 280 and pupils 11,202.

The Society for the Propagation of Christian Knowledge is the Bible and prayer-book society of the church. Its aim is to provide a pure literature, alike for the home and the foreign field.

The Society for the Propagation of the Gospel was organized as far back as 1701, and claims to be the church's representative for foreign mission purposes. The society has a list of 787 ordained missionaries, laboring in different parts of the world's open fields.

But though this church is doing such a varied and world-wide work, indications are not wanting which show that she is not satisfied with her progress when compared with nonconformity.

At a recent church congress "a remarkably fair and able paper was read by the Rev. Dr. Wace. He said that he understood that what was desired of him was to give some account of the facts. He said that in 1700 the Nonconformists were only one in twenty of the population; now there are more than a quarter, if not one-third of the whole. He said, further, the church has 1,920,140 communicants, the Nonconformists 1,897,175. The church has more than 20,000 clergymen, the Nonconformists 8,802. The church has 206,271 Sunday-school teachers, and 2,410,209 scholars; the Nonconformist figures are 381,153 and 3,284,963. Dr. Wace said that, on looking abroad, throughout England, Ireland, Wales, Scotland, the United States, India, the colonies and the missionary districts, he found the facts and figures even more striking. Summarizing these very briefly, he found something less than three and a half millions of Church of England communicants, as compared with considerably more than seventeen millions of the Nonconformists. The thousands of church people who listened to the facts and figures of Dr. Wace seemed stricken dumb with astonishment."

Fears are entertained also by many minds in the Church of

England respecting the Romeward trend on the part of many within her fold.

This trend, says a recent writer, may be put down to the predominantly aristocratic character of England's national development since the era of the Reformation. The external splendor of the public service has ever found a warm place in the hearts of the people. Such has ever been a prominent factor in its church life, notwithstanding the brief check of the Puritanic period of Cromwell.

Within the last half century the expansion of the Roman Catholic hierarchy on English soil has furnished the Ritualists a model to guide them in their work. The establishment of this hierarchy is of comparatively recent date, having been inaugurated by Pius IX in 1850. The remarkable success of the Tractarian movement in Oxford encouraged the Vatican to enter upon this enterprise, where only a few decades before Catholic services had been forbidden.

Then, too, the success of this Catholicizing movement has been due to the inactivity and the patience of the several parties in the established church fold. Here side by side have existed three distinct tendencies—namely, the High Church, or ritualistic party; the Low Church, or evangelical party, closely akin to the Methodistic and pietistic school; and a Broad or Liberal party, closely akin to the negative Protestantism of Germany, which denies more or less even the fundamentals of traditional evangelical doctrine. The evangelical party has done excellent work in the department of practical Christianity, while the Broad Church party has developed a technical scholarship of a high degree. But both have until recently regarded with comparative indifference the hierarchical ambitions of the Catholicizing sections of the church, and have not stood for the traditional landmarks of the church of the Reformation. In fact, the Broad Church party has in many cases made common cause with the Ritualists against the Evangelicals; and this explains why so many of the leading chairs in Oxford are occupied by rationalists. Furthermore, the anti-ritualistic movement has been poorly organized, its leadership having been intrusted to men who are more zealous than wise.

On the other hand, the claim recently made by Cardinal Vaughan, that the Catholic Church in England each year was receiving into her fold thousands from all the leading classes of

English society, has not been sustained. The Archbishop has, unfortunately, failed to give us the statistics in the case. The year-books of both Whitaker and Hazell make the Roman Catholic numbers, in all the parts of Great Britain, somewhat less than two millions. This is the estimate which Whitaker gave in 1872; so Catholicism cannot be said to have increased in Great Britain during the past quarter of a century. It is only fair to observe, however, that during this period in Ireland itself the Roman Catholic population has decreased quite half a million. This decrease is due doubtless to emigration, mainly to America, but also to England.

It may be true that the English people have taken more kindly to Catholics in recent years, yet not to Roman Catholics.

The "Missionary Review" quotes Father Lynch, of San Francisco, as saying:

"Taking the world around not more than one-tenth of the Roman Church are English-speaking people, and hardly more than one in forty of these are of the Anglo-Saxon race. In the British Isles the Roman Catholic population is diminishing, both relatively and actually; and it is a fact that the Catholic population of the Isles is hardly two-thirds what it was at the beginning of Victoria's reign. England, Ireland and Scotland had then 8,000,000 of Catholics in a total population of 25,000,000. To-day they have 5,500,000 in a population of 33,000,000. Catholics were then a third of Victoria's subjects; to-day they are hardly a sixth. And there are now in all the British Empire a million fewer Catholics than when Victoria came to the throne. In every other country they have increased; in the British Empire alone there has been a steady decrease. Year by year they are diminishing, as if struck by some fatal disease, wherever the English flag flies. The spread of the Empire is no preparation for the growth of Catholicism."

"For this it has itself greatly to blame. It did not know the time of its visitation. It doubted where it ought to have believed, and believed where it ought to have doubted. It sacrificed the church to the Papacy, and lost England through its belief in Rome and its use of Roman methods. The 'Life of Manning' is full of evidence that a Catholicism seated at Rome, or, indeed, with a head localized anywhere, can never again govern the world. To rule the Middle Ages was a relatively simple thing; Europe, Southern and Western, was but a little place, homogeneous, with all its parts easily reached and all its forces so concentrated as to be easily controlled. But the Christian world to-day is another matter; vast, populous, diversified, full of many minds, and all minds touched with a freedom that ecclesiastical authority cannot bind. Government of all from the centre has ceased to be possible; all that survives of it is appearance and make-believe. For the centre must be got to do as the provinces require; and so the authorities in the provinces negotiate and intrigue at the centre that their will may be done there, in order that what seems its will may be done with them. Then, the attitude of Catholicism to thought is a radical weakness. The less it can mingle with the world in the free marts of knowledge, the less will the world mind what it says. The authority that does not speak reasonable things reason will not hear. And Catholic thought taken as a whole is a peculiarly sectional thing, apologetical, polemical, standing outside the large movement of modern literature and science. Within Catholicism itself, then, there seems to us no promise of victory over the mind, or control over the destinies, of our people. But it is possible that forces outside her ranks may repeat by and by the story of fifty years ago. As the danger of the Low Church party was its affinity with Dissent, the danger of the High Church is its affinity with Rome; and affinity has a trick of turning into identity. But one thing is certain, the English people are, and intend to remain, masters of their own religion in their own churches, and they, and not the clergy, will be the arbiters of our destinies."

Yet the Roman Catholic Church exercises no inconsiderable influence on the religious life of England and Wales, having 19 archbishops and bishops, 2,837 priests, 1,536 churches and missions. Then, by means of her philanthropic work, homes for the aged, orphanages, hospitals, charities, industrial homes, rescue and reform activities, she ministers to a large circle of the suffering and the needy—people to whom life would be much less endurable were it not for the help afforded them by our Roman Catholic brethren.

That Catholicism is not going to be behind the other sections of the Christian Church in England in her facilities for the higher education of her youth, appears from the fact that the Duke of Norfolk has purchased a site for £13,000, on which it is proposed to erect a Catholic college at Oxford. It is about three acres in extent, and is within a short distance of Mansfield and Manchester colleges. This college will be an addition to and quite distinct from the hall under the auspices of the Jesuit Order, which is about to be started by Father Clarke in St. Giles, Oxford. The proposed college is the result of the favorable consideration given by the Pope to the petition presented to him for permission for Catholic laymen to attend the universities.

Instead of itemizing the statistics and the activities of each of the dissenting churches—Baptist, Methodist, Presbyterian, Congregational, Friends, etc.—which, to say the least, would be a wearisome recital, we have deemed it wiser to present their labors as a whole under the title of the National Council of the Evangelical Free Churches. This great federation movement, though but ten years old, has already exercised a marked influence on the religious life and progress of the churches since its organization. And still greater things are expected of it in the future. The objects of the National Council are: (1) To facilitate fraternal intercourse and co-operation among the evangelical free churches; (2) to assist in the organization of local councils; (3) to encourage devotional fellowship and mutual counsel concerning the spiritual life and the religious activities of the churches; (4) to maintain the New Testament doctrine of the church, and defend the rights of the associated churches; (5) to promote the application of the law of Christ in every relation of human life.

The theological basis of the council was thus clearly stated by its first president: "To us, in common, Christ is the soul and centre of revealed religion. His essential deity, His real incarnation, His sacrificial and redemptive work, the vital relation of the Cross to the remission of sins—these are held by us all as facts of history and truths of revelation. It is to give due weight and influence to this common faith; it is to put an end, so far as we can, to the mischievous suspicion of a divided faith, that we have united in this larger and closer association."

Many of the local councils—of which there are more than 640—have held united missions which have been the means of dispelling denominational prejudices and have everywhere resulted in an increased spiritual life and membership. In 1900 a simultaneous mission was held from January 26 to March 6 throughout the whole of England and Wales. All the evangelical free churches took part in this unparalleled effort to reach and to save the multitude. It was, perhaps, one of the greatest evangelistic efforts ever put forth in the history of Christianity. Preparation for the mission had long been made by prayer, house-to-house visitation and special advertising. All the greatest leaders and preachers in the free churches became missioners during the campaign. The fruits of such a widespread movement must be unspeakably great. A number of societies for mutual helpfulness have grown up under the fostering care of the council. A Free Church catechism has been prepared, and is being used in practically all the denominations represented in the federation. A course of lectures are given on Free Church history and principles. Two magazines are issued by the council, the "Free Church Chronicle" and the "Free Churchman." A series of Tracts for the Times are also being published. The expenditure of the federation for the year ending January 31, 1900, was £7,844.

Beyond question, this is one of the most promising, timely and practical enterprises of English Christianity at the present day; and, surely, there can be nothing more gratifying to the Son of God Himself than to see His brethren thus dwell and labor together in unity. The influence of this federative movement is not confined to Great Britain alone, but is felt and acknowledged even beyond the Atlantic.

The churches thus federated have a devoted army of pastors, lay workers and Sunday-school teachers, whose consecrated labors must issue in the regeneration and spiritual enlargement of the multitudes to whom they minister. Although the free churches have entered into the National Council referred to above, still each sustains the home and foreign work to which it is committed as a denomination.

The large number of young people's societies, temperance societies and bands of hope, social settlements, children's homes, clubs for mutual improvement found in the several denominations are in a flourishing condition. Indeed, it would seem to be difficult to suggest any other, or a better, organization than already exists for the physical and spiritual betterment of all classes and all ages of society. However true it may be elsewhere, certainly no one in England can say: "No man careth for my soul."

But should there be dissatisfaction with the church as an institution—and among a large number of the laboring classes dissatisfaction is openly avowed—or should there seem to be a neglected field where consecrated labor might find a sphere of service, then the ranks of the Salvation Army, the Y. M. C. A., the Temperance Society, the Bible and tract societies, the city missions, the independent social settlements stand open to welcome you to their privileges and to direct you in unselfish service.

Though the Salvation Army was but begun in 1865 by William Booth, it has to-day 7,560 corps, 13,505 officers and others wholly employed in. its work in 47 different countries and colonies, besides 40,114 local officers. Here in itself is a great temperance society, a mighty organization for the maintenance of law and order; a band of Christian workers with whom many are in fellowship, and which many, who have lost confidence in the church. as constituted, are glad to support financially. Were the army's saving and ennobling offices confined wholly to the large corps of officers and workers who, throughout the world, are laboring so unselfishly and heroically for the emancipation of their fellow-men from lust, vice and intemperance, this in itself would be an achievement worth all the effort and cost. But far beyond these, what a multitude are clothed and fed, encouraged and comforted, cleansed within and without, given a new hope and a new start in life, through the multiplied agencies for the relief of the distressed and the rescue of the lost, by the Salvation Army.

Then there is the London City Mission—undenominational—with its 460 missionaries, and its expenditure for the year 1899 of £54,045. Other large cities throughout the kingdom are equally well provided with similar means to reach and minister to the unchurched population. The more than seventy thousand meetings for all classes, held last year, must count for something in the salvation of a great city like London. If it should have meant but the reclaiming of 1,750 drunkards, the rescue of 195 unfortunate women and the sending of 5,999 children to Sunday-schools, its laborers deserve a far more glowing recognition than was ever given the greatest heroes of many victorious battles.

Though the churches as a whole throughout the country are, in one form or in another, combating the drink evil, by temperance lectures in the public schools, by instructing an army of 3,504,544 juvenile abstainers, by the wisely directed efforts of more than six strong temperance leagues and associations, nevertheless the traffic seems to be on the increase and is becoming more firmly rooted in the social life and the business interests of the nation.

Earl Grey proposes a novel plan for minimizing, not suppressing, the British retail liquor traffic. He proposes to buy out the entire retail liquor trade of Great Britain, and cover it with "municipal saloons," to be run under strict regulation and their profits to go into the town and city treasuries. The movement is to be considered in the light of the admission of Lady Henry Somerset, President of the British Women's Christian Temperance Union, who says that the brain of the Anglo-Saxon race has been too long alcoholized to allow any reform experiment to succeed except "by the total abstinence of several generations," of which it is needless to say there is no prospect. It is a fact, to be emphasized in this relation, that the liquor appetite seems to be growing in Great Britain; nor is Europe more temperate. The latest official returns do, it is true, put England at the head of the drinking list, giving her per capita consumption of all alcoholic liquors as 32.71 gallons per year, against Germany's 28.73 gallons, France's 28.79 gallons and the comparatively very small 13.48 gallons of the United States. But these round totals are subject to the qualifying fact that 30.31 gallons of the British total of 32.71 gallons are beer, while of the French total 23.69 gallons are wines and spirits, and even Germany drinks nearly double the quantity of spirits per capita that England does. It is not the least significant and certainly not the least hopeful fact in the social conditions of the country that its people drink less than half as much alcoholic liquors as are consumed by the most temperate of European nations—the Germans.

Once upon a time, it is said, the Government of Japan sent a commission to Great Britain to investigate the question whether it would not be wise to make the Protestant Episcopal Church the state church of Japan. The commissioners reported in the negative, giving as their reason the fact that "Christianity had not saved England from becoming a drunken nation."

Space fails me to do more than make bare mention of the work of the National Waifs' Association (Dr. Barnardo's Homes). This association maintained last year 7,459 children. Besides being given religious instruction and a common school education, the children are given an industrial training; the boys in trades, and the girls in housekeeping, dressmaking, etc. This, however, is but one of many such institutions. The great and growing work of the Y. M. C. A. must not be overlooked in enumerating the religious forces which are exercising a saving influence on the English people. This association—with its spirit and aim as broad and deep as that of Jesus Christ—has its branch in every important centre of population throughout the country, and has proved a haven of refuge to multitudes of young men beset by the increasing temptations of town and city life. Not only does the association afford to its members a pleasant, social centre, but, likewise, labor bureaus, gymnasiums, baths, educational classes, Bible study, etc., training the young men for more efficient service in the church and in the state. The name and influence of Sir George Williams will be held in grateful remembrance as long as there are young men to be tempted and to be helped to a higher type of manhood.

The British and Foreign Bible Society, founded in 1804, still maintains its place in the confidence of the English Christian public, and is regarded as one of the many forces which makes for Christian unity. As in its organization, so in its service of religion, it knows no sectarian distinction. The society is the common and cordial ally of every British foreign mission throughout the world. It has printed the Scriptures in 373 languages, and maintains a force of 1,352 colporteurs and Bible-women in different parts of the globe. Last year the society spent in carrying on its work the sum of £235,210.

The Religious Tract Society, founded in 1799, is another of the non-sectarian religious forces that must be reckoned with. This society has circulated Christian literature in 237 languages and dialects, so that the foreign as well as the home field enjoys the assistance which it renders in gifts of literature. Last year reports an income of £131,509. At Christmas time especially, a wide distribution of Christian literature is made to hospitals, asylums, refuges, workhouses, training-ships, orphanages, schools, etc. And not till eternity will it be known how much good has been accomplished by these silent messengers.

> But, "no good thing can be lost,
> Nothing that's true and pure;
> We do not see the seed-corn in the earth;
> The harvest time is sure;
> Faith, love, and hope are golden grain
> None sow in vain."

There are, of course, many other institutions and organizations of a truly Christian character which we have not named, which yet exercise no small influence over the national Christian life. But were we to take due note of all, we would require to write a book, rather than an article of limited length. We must not fail to mention, however, that modern movement which has had such a marvellously rapid growth, until there is scarcely a spot on the face of the globe where Christ has been preached that has not a Y. P. S. C. E. This organization, founded but twenty years ago, has now more than sixty thousand societies and three and one-half million of members. In England we have a union which represents more than seven thousand societies—represented mainly in the denominations which constitute the National Council of Free Churches. The union publishes its own organ, "The Christian Endeavor."

While the Christian Endeavor Society is doing much to develop a more intelligent and consecrated Christian service among our young people, it is also aiding, in no small degree, in creating and maintaining a spirit of Christian unity among the several denominations. This fact alone is a sufficient justification for the society's being.

The Sunday-school Union, organized in 1803, is doing much to encourage Bible study, and prepares by systematic training Sunday-school teachers for their difficult task. The International Bible Reading Association, under the direction of the same union, has a membership of 580,000.

During the last few years, however, careful observers of our Sunday-school work have noted with much concern a gradual falling-off in the attendance of scholars. At first an attempt was made to find comfort in the thought that the decline was only local and temporary. We are sorry to say the result of extensive inquiry is that that thought is not sustained. The decline is, unhappily, observable in several parts of the country, and in all the large churches, and has been going on for a few years. The returns for last year show a decrease in the Established Church schools of 7,000; Baptist, 2,000; Wesleyan, 5,600; Welsh Calvinistic Methodists, 4,200; Free Church of Scotland, 4,300; United Methodist Free Churches, 3,000, and Presbyterian Church of England, 1,400. We do not give the statistics of the Congregationalists, as those we have got are far from complete, but there is no reason to hope that they are different from the others. In the churches named, there is a decline of more than 30,000 scholars in one year, notwithstanding the growth of the population is not less than 300,000.

Here is abundant food for grave thought for all the churches.

And it is certain that the best minds among us will soon be at work on the question.

Among other things such a state of affairs surely points to religious indifference on the part of parents. Here, therefore, is where the remedy must be applied. And if the state of parental religious indifference can be remedied a number of other religious problems will be solved at the same time.

FRANCE AND BELGIUM.

M. Eugene Réveillaud,

Paris.

Of the 38,641,333 population in France about 700,000 are Protestants. If we are to judge Roman Catholicism by its fruits it has given us in politics "Boulangisme" and "Nationalisme." These are the masks behind which it has endeavored to hide its true face in order to deceive the French people.

In religion the tares of superstition and idolatry have increasingly choked "worship in spirit and in truth." For example, the prayers to St. Anthony of Padua, whose office it is to find whatever has been lost or procure whatever may be desired, shows a degree of barbaric credulity beside which the grossest superstitions of the Middle Ages appear innocent and reasonable.

M. E. Saint-Genix, in the "Contemporary Review" for March, 1900, has this to say for the present state of the Roman Catholic Church:

"Thousands of honest, hardworking people, men and women, rich and poor, young and old, priests and laymen, seriously and solemnly treat St. Joseph and St. Anthony as the savage deals with his fetish. There is no essential difference. They flatter, supplicate, and pay him, bribe him and tickle his self-love. Moreover, the worshipper in both cases calls on his little protector to help him to whatever he wishes, and he never asks himself whether the object of his desire is good, indifferent or bad, nor whether he has any right to it, nor even whether he could not obtain it by his own unaided efforts if he only put them forth. He is in a hurry, as people generally are nowadays, and always takes the short-cut, which is a vow to the saint, the promise of a number of candles to his shrine, or better still, a sum of money to the reverend fathers who play the part of middlemen, and the bargain is struck. . . .

"Yet the church, though she not only knows but encourages all this, is obstinately silent on a subject of such vast importance as the deliberate and gross materialization of the ethics of Jesus. Catholicism is being methodically turned into crass fetishism, and the mass of the people, their minds steeped in rank superstition, are being fleeced of their hard-earned wages on the falsest of false pretenses, for the material profit of the church, and no voice is heard protesting. If public opinion be ever sufficiently aroused on the subject, and the Vatican shamed into taking some tardy steps to suppress the scandalous abuse, Catholic men and women of the intelligent classes will then raise their voices loudly enough against it and take credit for their courage. But at present and for years past they are and have been silent. Now which of these two evils is the more baleful: the belief held by Professor Mivart that after all hell may not be quite so hot as it has been described, nor the devil quite so black as he has been painted, or the cold-blooded system of trafficking on the groundless hopes, fears and delusions of millions of hard-working men and women kept in dense ignorance for that special purpose, and literally of sucking the life-blood of a confiding and well-meaning people? Yet Rome has eyes, ears and thunders only for the humane opinion, and remains stone blind, deaf and dumb when the fishers, not of men's souls, but of men's silver and gold, carry on their traffic under the cloak of religion, and keep an entire nation in the mental condition of savages. . . .

"Monks and nuns," he continues, "are found nowadays occupying all the highways and byways of life, and French Liberals complain bitterly in consequence; trades, industries and professions are invaded by them to the detriment of the family-supporting layman. Not only do they deal in ecclesiastical products, such as masses, indulgences, rosaries, scapulars, miraculous waters and benedictions of the Pope, bishops, etc., but they manufacture in their workshops all that can be manufactured in the world. You can buy of Franciscan friars beer brewed by Cistercian monks; you can procure wines, brandies, sweets, digestives or medicinal waters, strengthening jams, oil, vinegar, preserved fish and meat, soaps, fruits, dried plums and a thousand other alimentary, chemical or sanitary products from those who have fled the secular for the sacred life; you can drink tea, coffee or chocolate imported and sold by pious Trappists, who themselves never taste any of these concoctions; finish up your dinner with a glass or two of liquor distilled by holy but rival anchorets, who are believed to have fled in horror from this world of sin and sorrow, and buried themselves in a cloister, in order to give themselves wholly up to God; you can polish the enamel of your teeth with patent powders and sweeten your breath with marvelous elixirs invented by men of God who have themselves no further use for either; you can get shod by enterprising Assumptionists, have your purple and fine linen made by nuns or their orphan slaves, and generally get your perishable body as well as your immortal soul taken in and done for by the members of modern congregations. In certain walks of literature, in the less dangerous domains of science, in the work of education, and, above all, in the schemes and intrigues of subterranean, as well as in the debates of daylight, politics they are indefatigable organizers, clever leaders, venturesome pioneers.

"As they are always acquiring and never alienating, the congregations must necessarily end in possessing the whole capital of the nation."

Urbain Gohier, writing in "The Independent," October 18, 1900, presents the state of France thus:

"It should be observed that it is not a question there of the high and pure Christian religion, which inspires respect even in the incredulous, and which is for believers a source of consolation, of comfort, of self-denial and charity; that it is not even a question of the Christian Church, which has fulfilled for centuries noble duties, kept the last *foci* of civilization in the midst of the barbarian ages, and maintained the rights of the mind over brute force. No. It is a question of clericalism in the worst sense of the word.

"Some plain and unquestionable facts will show the present state of France in this respect.

"One hundred years ago the French Revolution had interdicted monastic vows, shut up the convents, dispersed the monks and nuns, and nationalized the ecclesiastical fortunes. All the elements of congregational power were thus done away with and made null. To-day they are not only reconstituted, but they have become, within one century, three times stronger than during the long, prosperous centuries under the ancient system. In 1789 there were about 60,000 monks and nuns in France; the ecclesiastical wealth was worth about $800,000,000 (present value). To-day, although the population of France has not doubled, the inmates of monasteries have been tripled. In 1900 there are more than 180,000 monks and nuns. They constitute 1,468 different religious orders, of which half only are authorized by the state, while 694 live in perpetual violation of the law. Their well-known wealth amounts to nearly ten thousand million francs, which make $2,000,000,000 in absolute value, though much more in reality if estimated in America. In addition to this well-known wealth, registered by the public administration, it is possible that the various orders conceal as much by means of fictitious owners.

"The congregations—the whole of the religious orders being included in this title—hold all the political, administrative and economical machinery of the French society. It is traditional that the magistracy has always been recruited among the agents of the clerical party, and that is a point which has no need to be insisted upon. But the congregations hold in their power the parochial clergy, public instruction, an important part of industry, almost all the press, and absolutely all the command of the army and navy. So that the officers who have not come from the congregational schools are obliged to bow before the monks, or to leave the army.

"The effect of the political power and social working of the congregation is that it has monopolized, among other things, the instrument which leads public opinion—the press—its wealth having permitted it to buy up the principal journals or to enter into partnership with their editors, as well as to buy up the principal manufactories and to enter into partnership with their managers. According as it is to its interest to play a masked rôle or not, it either takes the papers entirely under its control, or has them directed by its agents, who are sometimes so clever that, while mocking irreverently at religion, they play the part of the Roman congregation with all fidelity. Almost all French papers with large circulations belong openly or secretly to the congregation. The principal of this new press is 'La Croix,' a journal controlled by a comparatively new, but already formidable congregation, that of the 'Pères de l'Assomption.' These supporters of the clerical reaction have had the genius to employ the most modern inventions and methods in order to lead the people of France back to the Middle Ages. They have founded such a paper, with which they have inundated the country, so that in the less enlightened parts the peasants do not believe that any other paper exists. At the top of these papers Christ is always represented on his cross, and the articles are signed 'The Monk.' Between the pious signature and the picture of the God of Love and Peace are spread atrocious calumnies against every thinking citizen, terrible libels, anathemas and threats against Jews, Protestants and free-thinkers. In the space of a few

REV R W McALL.

years the congregational papers have created in France a state of mind which can only be compared to the worst crises of fanaticism in the sixteenth or seventeenth centuries."

Protestantism has been represented as a foreign importation; its friends and adherents traitors; the secret allies of Germany and England.

An attempt has recently been made to blacken the good name of the Huguenots—one of the most honorable in history—while leaflets have been sown broadcast whose aim has been the defamation of the reformers, Luther and Calvin.

In view of this state of affairs, is it to be wondered at that the Laws of Associations bill should have been introduced and carried through the Chamber of Deputies with such a convincing majority?

The Laws of Associations bill is aimed mainly at the religious orders, their constant dabbling in politics being the ostensible reason for it. Its most radical features are the confiscation of the property of the religious orders, at a price to be determined by the courts, and the barring from all government service, military, naval and civil, from president to mail-carrier, from field marshal or admiral to private or cadet, to all persons but those educated in the public schools. As the great religious orders maintain the finest schools and colleges in France, this is a severe blow.

It is believed that four-fifths of the 16,468 religious communities in the country have already complied with the law. The recusants are mostly Jesuits, Assumptionists, Carmelites and Benedictines.

France has, indeed, been long-suffering and exceedingly generous in regard to the dominant religion. The financial burden which she has borne during recent years in supporting her religious orders has been a heavy one. The more than 16,000 monastic establishments of France with about 400,000 inmates give one to every one hundred inhabitants.

If to these celibates are added the army and the civil service, one finds that every twenty-five Frenchmen have to maintain a monk, nun, soldier or civil servant. Every five persons possessing an income have to maintain a monk or nun, with the proportionate share in keeping up a religious establishment.

Assuredly there is great faith in the French nation, for this heavy burden has never impaired the prosperity of these establishments.

The claim is frequently made, however, that the French are gradually ceasing to be a religious people, and that that country, formerly and frequently called by the Popes "the most faithful daughter of the church," is rapidly drifting into atheism.

This contention cannot be maintained, if you are prepared to admit that Roman Catholicism in France is a *religious* institution. The "Evangelisch Lutherische Kirchenzeitung," of Leipsic (No. 39), adduces sufficient evidence to show that the Church of Rome is as powerful as ever in France.

"Even the fact that in Paris fully twenty-five per cent. of the burials are conducted without religious services is no evidence that the people as a whole are drifting into irreligion. In the country any neglect of religious observances is unknown. All marriages and funerals are under the direction of the church; almost without exception all children are baptized and are thus officially members of the church. It is true that the state schools exclude religious teachings, substituting in their place a 'non-religious morality'; but then it must be remembered that the religious schools of the church are crowded to the utmost. France is to-day, as was the case thirty years ago, in the hands of the clergy. The aristocracy of Paris as well as the bourgoisie in the country are on the best of terms with the priests, and the great mass of people in the rural districts have never been estranged from the church. None can deny that here and there in the larger cities groups of atheists or individual unbelievers manage to create a good deal of a stir in France; but this element constitutes a phenomenally small minority."

Then, it by no means follows that because some Frenchmen see and oppose, with scathing rebuke, the defects and corruptions of the Roman Church they themselves are anti-religious. The very contrary is the truth. It is because they are concerned about true religion that they dare oppose the false.

Yet ever and anon the leaders of anti-clericalism are made to feel the power which the Catholic Church still wields over the French people. Indications of this power in the hearts of the people are the pilgrimages to the Lourdes shrine and the Heart of Jesus cultus so extensively in vogue in France.

Then witness the loyal tone of the recent assembly in Rheims, a convention of some seven hundred French priests, called together by Abbé Lemire. This congress was regarded by some as signifying an emancipation of the lower clergy from the government of the bishops and the Pope. A number of prelates looked with terror on this convention. But little of what was done has reached the ears of the public, as the deliberations were carried on behind closed doors, but what has been reported shows that its purpose was anything but a declaration of independence on the part of the inferior clergy, but aimed rather at strengthening the church throughout the republic. Abbé Lemire declared in his opening address that this was not an assembly of democrats, or socialists, or malcontents, but a body that in every respect submitted to the Pope. One of the resolutions of the body makes it the duty of the priests to get nearer to the heart of the people, also by engaging in social enterprises for the uplifting of their economic condition. In short, the whole convention turned out to be *ad majorem ecclesiæ gloriam.* Signs like these go to show that the Church of Rome continues to be the all-controlling factor in the public life and thought of France, and that it is a superficial view to judge from the radical utterances of a few that the French people as such are becoming irreligious.

"France is not one of Lord Salisbury's 'dying races,' " protested M. d'Aubigné, in an address recently given before an American audience. "Her political condition is full of hope. A thrifty peasantry forms a foundation of economical prosperity. A pervasive interest in religion is shown by the popularity of such publications as Brunetière's 'Failure of Science,' and by the writings of Yves Guyot, the editor of the 'Siècle.' The movement also in favor of greater liberty and a simpler and a more vital faith finds expression not only in such conferences as that at Bourges, but also every week in 'Le Chrétien Français,' with ex-Abbé Bourrier as its editor-in-chief. Frenchmen, however, are agitated with the desire to know some form of Christianity other than Roman Catholicism. The old alternative which they have been taught to regard as inevitable, 'Catholicism or Atheism,' is no longer accepted. This," he said, "is the opportunity for the six hundred thousand Huguenots in a population of thirty-eight million."

Let us now turn to what properly may be termed the vital Christian forces in France. These are to be found chiefly among those religious societies of which several date from the revival of 1830-48.

But before viewing the work of these societies it may be well to have some understanding of the relation of religion to the state. The "Interior," of Chicago, of a recent date, presented the relation of the Reformed Church of France, which will answer for others of like character.

"Although France to-day is a republic the principles of religious liberty are but little understood and less regarded in the relation of the state to the church. Every religious denomination is under the close supervision of the civil authorities, and to none is genuine autonomy permitted. The Protestant body known as the Reformed Church, the old church of John Calvin and of the Huguenots, is practically without disciplinary power, and unable, under the laws of the state, to formulate for itself as a body an authoritative creed. It can neither receive nor exscind a church without the consent of the civil authorities, the ministerial status of every pastor being fixed not by the ecclesiastical authorities, but by the *corps legislatif.* Of its 100,000 members. about three-fourths are what we would call 'evangelical,' and the remainder rationalists, or Unitarian. The synod has no power to form for itself a doctrinal test, but as a consequence voluntary associations are formed, comprising those of like confessional standing. Its missionary activities in consequence must be carried on not by official boards of the church, but through incorporated societies, as is done in other countries by churches of Congregational faith and order.

"It exhibits, nevertheless, a marked missionary activity, and of late years has greatly increased its foreign work. Before the conquest of Madagascar its congregations were contributing $100,000 a year to foreign missions, chiefly in the southern and central portion of Africa among the Basutos and kindred tribes. When the republic took possession of the great island of Madagascar, some years since, the Protestant missions, conducted by England, were greatly hindered by racial and religious antagonisms. The English societies appealed to the Paris Missionary Society to take up what they were forced to lay down. Forty Protestant pastors were needed to take charge of the principal stations, and in a year's time volunteers were found ready to go to the island. The income of the society was immediately raised from $100,000 to $200,000, and the church was enriched rather than impoverished by the enlarged benevolence. It must be remembered to their credit that this was effected although the French Protestants belong for the most part to the middle or humbler classes of society."

The oldest of the evangelical societies, and the one whose annual income is the largest, is the Society for Foreign Missions—"Société des Missions Evangeliques."

This society has been in existence 76 years. It has a training house in Paris, where 20 to 25 students are constantly in preparation for the foreign field. It supports about 60 missionaries, 18 of them laboring in Basutoland, each having a station, and in all a native membership of 10,654; catechumens, 7,768; pupils, 9,910. This society has also encouraging mission enterprises, on the Zambesi, in Senegal, French Kongo, the Loyalty Islands, Madagascar, Tahite and the Windward Islands. Madagascar, being under French suzerainty, shares liberally in the contributions and labors of the society. Here it has now fifteen missionaries, with an equal number of teachers, assisted by a large number of native pastors. There are on the island more than 400,000 Christians, of whom about 100,000 are Roman Catholics.

The French Wesleyans are engaged in missions among the Kabylis and Berbers, who are Mohammedans. They have also a promising work in the north of Africa, in Algeria, where ten missionaries represent this society. The expenses of a society with a work so wide and varied amounted last year to 1,127,552.05 francs. This amount has been contributed through the self-denial of the evangelical Christians of France, partly aided by those of other countries.

Home and colonial missions are carried on by "La Société Centrale Protestante d'Évangelisation." This society is a representative of the National Reformed Church. Its purpose is, "to endeavor to develop faith in the Protestant churches in France, and to aid in their extension." The society has posts in seventy-five of our departments; it has 150 agents, who in general are located in the midst of Roman Catholic populations in order to minister to scattered Protestants; yet it is no less a mission of conquest than of conservation. This society has founded a preparatory theological school, which it supports in order to aid young men who desire to enter the ministry. Two other such colleges exist in France, in Paris and at Montauban. These latter are supported by the state.

La Société Évangelical de France has practically the same aim as the former, but it is not identified with the National Reformed Church. It labors almost exclusively in the midst of Catholic populations, leaving converts to unite with the Reformed or the

Free Church as they may elect. It employs twenty-three agents, pastors or evangelists in the prosecution of its work.

The Free Church Union has also an evangelistic department, employing twenty-five evangelists or pastors, its work extending throughout fifteen departments.

The Lutheran Church, like the Reformed, is under state control, its pastors and theological professors thus receiving state aid. The chief centres where this church is located are Alsace and Montbéliard, together with the department of Doubs and Haute-Saône. The Lutherans also carry on home mission work in every populous centre, and are successful among Roman Catholics.

Les Société Evangelique de Geneve was founded in 1831. This society affords us most efficient aid in seeking to evangelize our people and in distributing the Holy Scriptures. It has seventy-eight colporteurs, laboring in forty-nine of our departments, who sold, in 1898 and 1899, 4,300 Bibles, 39,000 New Testaments and portions, besides 310,000 almanacs and tracts. During the past half century of its existence the society has opened 117 stations, the majority of which are now regularly constituted churches. It supports also a theological school with an average attendance of 30 students, which has given a large number of faithful pastors to churches in Switzerland, Belgium, Italy and France.

There is a Belgian Evangelical Society, having 32 pastors, 2 evangelists, 13 colporteurs and Scripture readers, laboring in different parts of the country. The above societies are not wholly supported by the Christians in France. A portion of their income is contributed by friends in England and America who have become deeply interested in French evangelization.

There are few people who have given any consideration to religious and missionary movements during the last quarter of a century but have heard of the name of the McAll Mission, and its devoted and self-sacrificing founder who died on Ascension Day, 1893. For the aid afforded this enterprise we owe America, England and Canada a very special debt of gratitude. This debt of gratitude is particularly due to those individuals who have so generously given time and earnest effort to the task of interesting others in behalf of the spiritual needs of France. This mission is represented in Paris by twenty-two regular workers, twenty-one superintendents of halls, with twelve ministers and laymen, the latter giving their services gratuitously.

There are sixteen McAll mission halls in Paris alone; ten in the environs, besides a missionary boat, "Le bon Messager." In the different provinces there are fifty-two halls. It has been the purpose of this mission to minister to the people in a non-ecclesiastical way, and thus meet the prejudices of those who have broken with the church. The work is absolutely undenominational, and the Gospel is preached in its primitive simplicity.

There are a number of Methodist, Baptist and independent churches scattered throughout France that help to maintain and promote evangelical Christianity.

Religious services of an independent character are maintained, in the season, at the different watering places along the Mediterranean coast.

Several private evangelistical movements have arisen under special circumstances, or to minister to special conditions, such, for example, as the work carried on under the direction and inspiration of men and pastors such as Faivre, Robert, Duproix, Pasquet, Bourgeau, Gast, Monod and La Comte.

Here, as elsewhere, the Y. M. C. A. work is being pushed with vigor. Of these associations there are more than ninety throughout France. A beautiful and suitable edifice for the association has been erected in Paris through the generosity of a friend in New York.

Though the Y. P. S. C. E. is still in its infancy in France, yet the good it has accomplished among young people elsewhere is a sufficient pledge of its future growth and usefulness here.

France is not behind in the matter of philanthropic undertakings. The Institute of Deaconesses, founded in 1841, has attached to it a preparatory school for their training; a sanitarium for women; a maternal school, and a reformatory for young girls; homes for discharged prisoners; for people out of work; refuges for abandoned women; orphanages for children of both sexes; asylums and hospitals; homes for imbeciles and incurables, and industrial schools, are all represented here in efficiency in the great centres of population.

The Bible (1818) and Tract (1822) societies continue to carry on their beneficent work of distributing the Bible and wholesome religious literature to the French people wherever located—following them, in their labor of love, to the ends of the earth.

A society has been formed to help those priests who for con science's sake have left the Roman Catholic communion, three hundred and sixty of whom are said to have done so in recent years.

All of these, however, have not continued in religious work, but have entered various employments, since withdrawing from the church. A home has been founded at Courbevois, near Paris, to receive such priests as may desire a quiet retreat for counsel and further instruction, after having severed their connection with Rome. A society has been formed by these converted priests which, through conferences and suitable literature, is awakening considerable religious interest.

The "Chrétien Français" for April gives interesting details of this movement among the French Catholic priesthood. The editor speaks of his personal knowledge of a large number of the most brilliant abbés, whose names he could cite, who have been profoundly impressed by M. Sabatier's "Esquisse." They have, in fact, "become practically the disciples of the Huguenot thinker." They still, however, cling to the idea that "Catholicism is the best and, indeed, the sole possible form of a religious society," and that they will do best to "stay where they are and to Protestantize Catholicism."

M. Victor Charbonnel, the eloquent French priest who recently left the Roman Church, has been lecturing among the working-classes of Belgium and Holland with immense success. To audiences of Socialists and atheists he has been preaching "a religion free from ceremonies, dogmas and priests," and these rude workers have applauded him *"a tout rompre."* At the close of one of his conferences some workmen who had professed atheism said to him: "Hatred of the priest had inspired us with hatred of God; you have reconciled us with religion and liberty."

Meantime, in France, another ex-priest, M. l'Abbé Bonhomme, who gave up his charge in 1895, has since been working in the neighborhood of his old parish as a Protestant evangelist with remarkable zeal and success. In conjunction with M. Robert, pastor of the Reformed Church at Pons, without any regular resources, he has during the past two years labored to such purpose as to secure the following results: Twenty-four communes have been evangelized; thirteen possess mission halls; two will shortly be provided with church buildings, and in six of the localities regularly organized churches have been founded.

Thus the present conditions, political, but especially religious, in France, while not specially cheering, are of great interest. Regenerated by the Gospel, which alone can save the political institutions, the literature, art and family life of France, that country is capable of a service in the Kingdom of God, a service marked by an enthusiasm, brilliance and devotion not to be surpassed by any other Christian nation.

GERMANY.

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[German scholars are without doubt the most powerful factors and forces in the development of the Protestant religious and theological thought of the age; Germany is the storm-centre of the theological unrest characteristic of our times. This state of affairs is not at all accidental. Its explanation is found in the fact that the modern ideal of scientific research and of detail specialism is found realized to a greater degree in Germany than elsewhere; and this especially in the department of theological thought. Whatever we may think of the merits or demerits of some of the theories advanced by the theologians of that country, certain it is that nowhere else is there found such a wealth of exact learning, such limitless patience in the pursuit of the details, and such a high conception of the mission of the scholar to search for truth for its own sake without any consideration of its practical bearings, as is there to be found. The code of the ethics of scholarship is nowhere higher than in the "land of authors and thinkers," as the Germans with pardonable pride call themselves. Not the compiler of even the best works; not he who merely gathers, garners and rearranges what others have discovered, is entitled to the rank of a scholar; but only he who by independent research has added to the sum-total of human knowledge by bringing to light new data and facts or by correcting old error is, by the consensus of competent judges, admitted to the charmed circle. While it cannot be denied that in some cases this ideal has given a sensationalistic character to some phases of German learned research, the ambition to produce something new at all hazards leading to hasty hypotheses, it is equally certain that this high canon has led to the development of the finest exact scholarship the world has seen. The list of leading problems easily shows that in German theological thought the very living and life-giving truths of positive Christianity are in front in the arena of discussion and debate.

But while the critical and destructive positions maintained by many of the theological teachers in biblical, historical and dogmatical matters may represent a portion of the church at large, on the whole the Protestant Church of Germany is evangelical to the core, and both in pulpit and in pew clearly positive and progressively conservative.—Prof. GEORGE H. SCHODDE, Ph.D. "Hom. Rev.," February, 1896.—ED.]

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NO ONE mourned more sincerely than the intelligently devout German Christian the formalism which prevailed in the churches of his country at the close of the eighteenth century. It is acknowledged that if Christianity had a name to live it did not have much else. There was little hearty belief in the Scriptures as a direct revelation from God. Attendance at church services was scant; sermons were cold, unattractive and lifeless. To the occupants of the pulpit the field of Natural Religion seemed far more fruitful than that of Revealed Theology. The doctrines of sin and grace, outside of certain circles, were almost entirely neglected. The sad state of the church, further, appears in theological disputes; in failure to start missions in foreign lands, and in satisfaction with formalism in church membership.

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*Translated by Rev. W. H. Feldman.

Some of the causes which led to the reaction in Christian thought and life were Pietism; the missionary activities of the Moravians; the War for Independence, which brought the people to their knees—when the great Napoleon put his iron foot on our country, and tried to efface Prussia from the map of Europe our people began to seek God; the writings of men such as Kant, Fichte and Hegel, and of such theologians as Schelling, Schleiermacher, Neander and Tholuck. These men believed in a spiritual religion so simple that the common mind could apprehend and appreciate it. To the influence of Schleiermacher, more than to any one else, is due the revival of confidence in Christianity as a revelation from God, and the new religious earnestness in the nation. And no writings have ever had a greater or more beneficient influence, taken as a whole, than those of Goethe, Herder, Schiller and Lessing. This influence was all the stronger since no one of these men sought directly to defend Christianity—unless Herder, perhaps. Yet they exercised an immense influence in awakening religious thought and arousing a feeling of moral responsibility to God.*

The discussions, too, which accompanied the efforts of Frederick William III, in his efforts to bring about a union of the Lutheran and Reformed churches in Prussia (accomplished in 1817), were not without favorable effect upon the religious life of his subjects.

Enthusiasm for foreign missions, while indicative of appreciation of Gospel privileges, and expressive of a personal responsibility to carry these privileges to others, ever results in a reflex influence not alone upon the hearts of those immediately exercised, but upon entire communities and nations. This has been eminently true in the history of Christian life in Germany. While the church, as such, was not sufficiently alive to its responsibility to the heathen, individual members, such as Zinzendorf, Francke and Spener, led the way in carrying the Gospel to the dark places of the earth. Without doubt the religious enthusiasm of these men in thus observing the last command of our Lord had the effect of arousing the church as a whole to a sense of its duty, and deepening the spiritual life of the nation.

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*See "Christian Life in Germany," by Dr. Ed. F. Williams—T. & T. Clark

These influences, set in motion during the first half of the nineteenth century, have continued to make themselves felt with increasing power, so that however large may seem to be the number of men who reject supernatural religion, it cannot be denied that the Christian ministry has constantly grown more spiritually minded, and that, within the last fifty years especially, the church has aroused itself to such activities as are indicative of a new life.

Not least among the influences which have contributed to the deepening of Christian life in Germany during the last half century, though regarded by many with suspicion as a menace to vital Christianity, is Ritschlianism. The system of Professor Ritschl grew out of the left wing of the Hegelian philosophy. As one of Baur's most promising pupils, and thoroughly familiar with his methods of investigation and thought, Ritschl furnished the antidote to any influence his writings might exert in opposition to Christianity. He drew from them ammunition with which to destroy the armies of unbelief. While the object of much suspicion in Germany, and very imperfectly understood either in England or in America, the Christian earnestness of the representatives of the Ritschlian school leaves no doubt as to their fundamental principles of belief, or the sincerity of their purpose to serve the cause of Christ. This school of thought insists upon experience as a test of truth.

Among the advocates of the Ritschlian system are such men as Harnack and Kaftan of Berlin, Schultz of Göttingen, and Hermann of Marburg. The watchword of the school has been: "Back to Christ," back to the sources of truth. Its leaders are striving to do their work as students of the original documents of Christianity, in the spirit of Luther, and independently of the religious dogmas which councils of learned men have formulated.

Another of the influences which have helped to make the German people appreciative of spiritual religion, was the celebration, in 1867, of the three hundred and fiftieth anniversary of the Reformation. This event directed the attention of the people anew to the Divine source of the doctrines for which the Protestant churches have stood.

"Germany claims to be a Christian nation. In the minds of the people the state is as truly a Christian State as the church is a Christian Church. The laws which are enacted and enforced are Christian laws. The institutions of the country, whether educational, military or benevolent, are thought to rest on the principles which underlie the Christian religion. The form of the German Government has a very decided influence upon the form of the religion prevailing in the territory under its control. Christianity cannot wear the dress in a monarchical country which it wears in a republican state. The Emperor himself, the constitutional head of the nation, is the head also of the church. Not that he can force conscience; not that he has the right to dictate in matters of religious faith; but that he is the official head of a body of Christian believers whose faith is as much a part of their patriotism as service in the army or payment of taxes is a part of the public duty of a citizen. One cannot breathe a monarchical atmosphere, therefore, without having both thought and expression more or less influenced by it."*

The population of Germany is 56,345,000, one-third of whom are Roman Catholic, and two-thirds Protestant; while ninety-five per cent. of evangelical Christianity is included in the Lutheran Church. The Moravians, the Mennonites, the Baptists, the Methodists, and a few smaller bodies, number about 120,000. The Jews number about 750,000.

The Roman Catholic Church in Germany is superbly officered, and fully organized in all its departments. Employer and employé, mistress and maid, mechanic and merchant, priest and publicist, teacher and taught, and especially the young, are banded into specific societies, brotherhoods and orders. They are a nation within the nation, holding themselves aloof from the rest of the community as though fearing contamination. Every opportunity is taken advantage of—politically, educationally and religiously—to advance the prestige of the church. And nowhere in the world is the Roman Catholic Church doing better work. Its relations to Protestanism make this necessary. The zeal of Romanism reacts upon Protestantism, so that both are benefited by the religious competition.

The 800 Roman Catholic labor societies, with their 70,000 members, are at the same time the working force of the "Centrum"—the Roman Catholic political party. In recent years in Germany the Catholic Church has been strengthened in the increased numbers of its religious orders. In 1842 the number was about 8,000; while in 1900 the number had increased to 20,808. During the same period the cloisters increased from 900 to 1,527. The total membership of all the orders of both sexes is now about 40,000. Yet, however great Roman Catholic progress in Germany may appear, such is far from being satisfactory to Roman Catholics themselves, if the statement of M. Hermann Schell, rector of the Roman Catholic University in Wartzbourg, may be relied on as representative. In discussing "Catholicism as a Principle of Progress," M. Hermann Schell asks:

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*Williams.

Whence proceeds the inferiority of German Catholics? He takes for granted, as admitting of no dispute, the backwardness of the Catholic as compared with the Protestant population. His reasons are that the church lies outside society; tnat the priest is educated away from the great current of modern ideas and sympathies; that the church has separated itself from science, and, finally, that its centralization has worked toward the crushing of nationality. He calls for the abridging of external authority and for more individual liberty. There must be more freedom of inquiry. "It is to this liberty the Protestants owe their superiority."

Since the peace of Westphalia, in 1648, both civil and religious liberty have been enjoyed in Germany. Yet, though outward peace prevails between Catholicism and Protestantism, each regards the other with a certain degree of suspicion, and in the light of an antagonist with whom conflict may arise at any moment. This state of opposition is at the present accentuated far beyond what it was at the beginning of the past century, as the agreement which then obtained was due on both sides to religious indifference, rather than to similarity in doctrine and aims—life brings strife. While the Roman Catholic Church has not kept pace with the population, yet in inner consolidation and moral power substantial progress has been made.

After the declaration of Papal Infallibility (1870), the measures which were introduced and passed by the German Parliament drew forth the cry from the priesthood of "Diocletian" persecution. The Jesuits had been expelled from the country, and civil marriage had been introduced, together with many other laws that were regarded by the Roman Catholics as an infringement of their liberties. Since then these laws have been repealed, with the exception of the two measures just mentioned. The conflict through which the Catholic

Church passed on this occasion resulted in welding that population into a compact political party—the Centrum—that can now, by a little political manipulation, defeat any measure which is considered unfavorable to Catholic interests, or put through a measure deemed desirable. The Catholic Church came out of the conflict, therefore, victorious; and in consequence that church, to-day, is represented by the strongest political party in Germany, having 105 seats (more than one-quarter) in the German Parliament. As may be supposed, they are not slow to make use of the advantage thus obtained, and claim for themselves whatever concessions they may wish.

Among those who have deeply influenced the last quarter of the nineteenth century are such men as Professor Christlieb, of Bonn, who introduced foreign missions into his University lectureship. Still another was Professor Messner, of Berlin, who, through the "Church Gazette," tried to enlarge the German outlook and bring home to the hearts of his fellow Christians a sense of their responsibility to lands less favored, by gathering news from all quarters of the globe relative to the spiritual destitution of foreign peoples. Many of the German pastors, however, in time past, have cared little for foreign work. Some of them have openly opposed it. In Westphalia, where the missionary spirit is now the strongest, fifty years ago, when Volkenning gave missionary instruction, gendarmes were present to preserve the peace. In Hallé, when Professor Guericke spoke on the subject, the presence of the police was necessary. Now, however, even men who call themselves free-thinkers advocate the cause of missions, and have formed a society through which to spread their views. More significant still is it that imperial authority requires instruction to be given in the public and high schools on the nature and work of missions. Though a pious layman, Baron Von Weltz, in the seventeenth century, tried to convince his fellow Christians of their duty to send the Gospel to the heathen, it was not until the beginning of the nineteenth century, under the inspiration of Zinzendorf, Francke and Spener, that the feeblest efforts were made by the church to discharge its duty in this respect. Within the space of thirty years, however, in the face of opposition from the universities and indifference from the theologians (in the main), seven large missionary societies were founded.

Yet it was not till 1885 that liberal Protestantism in Germany organized for foreign missionary effort. At the present time Germany and Switzerland combined have some twenty self-supporting societies laboring in foreign lands. Thus it was not the Christian Church, as such, that was the first in the Fatherland to enter the foreign field; after the Moravians, it was such Pietists as Spener and Francke who founded the first missionary society, and personally raised the funds to carry on the work. The fact that the universities and theologians were, to say the least, indifferent to foreign missionary enterprise, and regular graduates in theology could not be secured to represent the organizations, it became needful to found theological schools for the training of missionaries. This accounts for the existence of a number of these schools at the present day. It is gratifying and creditable to observe, however, that the number of missionaries representing Germany in the foreign field has been doubled in the last twenty-five years—the number now being 750. The societies have an annual income of nearly 4,000,000 marks. This sum may seem small to those who do not know the financial ability of the people who contribute most liberally, but when the material resources of the country are taken into consideration, it will be seen that German Christians are not far behind others in their sympathy with and support of foreign work. Increase of funds, however, is very necessary. With the increase of wealth in the church; with the steady increase in the number of those who feel their obligations to their unbelieving brethren abroad; with a development of lay activity; with the organization of Sunday-schools in still greater numbers, as well as of societies for young men and young women, a corresponding increase of funds will doubtless follow.

While spiritual religion appears of necessity, and most manifestly, in the pulpit ministrations of the Christian clergy, it is equally manifest in that benevolent service which is everywhere rendered to the needy in the spirit of the "Good Samaritan."

For centuries work among the poor, the sick, and for orphans has been carried on, though the efforts, until within the last half century, were sporadic, mainly because the clergy were driven thereto by a sense of duty rather than impelled by the constraining power of love. But perhaps never in the history of Germany was there greater need than now for active Christian benevolence. This appears from the fact that in 1871 there were but twelve cities with a population of more than 100,000; in 1900 there were thirty-three such cities; in 1871 there were eighty-eight cities with a population

LUTHER'S MONUMENT, WORMS, GERMANY.

of 20,000 to 100,000, to-day there are but sixty-eight such cities. In Prussia, from 1869 to 1895, the increase in cities was 738 in 1,000, while in rural districts it was but 141 in 1,000. In 1890 there were 57,270 villages with less than 2,000 population; while 42.8 per cent. lived in towns and cities of over 2,000 population. It is needless to say that evils multiply as the population of cities multiply. In consequence, the application of Gospel principles, through Christian love, earnestness and energy, to the city's problems becomes more and more imperative. However, the civil and religious provision which Germany has made, during the last half century, to meet and overcome the growing evils of her cities has been unsurpassed in any country. Hospitals, schools for the blind and for deaf mutes, as well as for the mentally defective, have been abundantly provided. Benevolent institutions, both private and public, number 3,900, with an accommodation for 214,320 persons. These institutions were erected at a cost of two hundred million dollars, while the yearly expenditure in their support amounts to thirty million dollars. Orphans to the number of 13,000 are being trained and provided for in more than 300 homes; 12,000 incorrigible youth are under Christian influence and training in 320 houses of refuge; in 1897 14,500 patients were cared for in 60 sick children's hospitals; 150 cities have provided vacation outings for school children.

It has been frequently asserted that the church in Germany is destitute of spiritual life, but if a test of the life of the church may be made by reference to its gifts of men and money for purely benevolent purposes; if caring for the needy is any index to spiritual vitality, then the Church of Germany will bear comparison with that of any other country.

Of the work begun and carried on by John Henry Wichern (1808-1881), in the Rough House, near Hamburg, and the restoration of the order of Christian Deacon~~esse~~s, it would be difficult to speak too highly. While laboring in Hamburg as pastor in Rautenburg's Sunday-school (the first in Germany) he learned thoroughly the needs and conditions of the poor. Living in a humble way with his mother, at first three, then twelve boys were received into his home. Gradually other houses were added, each forming a home for the children who occupied it. Out of the perception of the needs about him, arising in part from the utter indifference of the people among whom he lived, he came to the conviction that a mission to the nominal members of the church at home was as indispensable as a mission to the heathen abroad; hence the name which he gave to his work—"Inner Mission." With him the work assumed a triple form, the education of children, the training of men to teach them, and that peculiar service which frequently is needed in order to save—especially in the great cities—the unbelieving and indifferent. The great day for him and for his mission was the Church Day at Wittenberg, October, 1848. Here he drew attention to the evils of formalism in confirmation, and of church membership in entering upon which doctrinal views were unnecessary, and no religious experience was required. His words were not unheeded. After half a century, again at Wittenberg, at the fiftieth anniversary, it was seen that the Inner Mission had grown into a great tree with many branches. The Rough House, too, had been followed by many similar institutions.

The sphere of the Inner Mission is far wider than its name would suggest. It not only includes works of mercy and piety as ordinarily understood, but that large class of humanitarian efforts embraced under the words education, and training for special positions in life, deliverance from temptation, rescue of fallen women, care for the sick, work among neglected classes of men, employment bureaus, prisoners' aid; in fact, every possible form of service by which men can be benefited in this world or prepared for the next.

Quite as important, and as fruitful a work, is the Deaconess' training institution at Kaiserswerth, founded (1836) by Theodor Fliedner (1800-1864). By July, 1895, 932 sisters, though laboring in widely separated fields, called Kaiserswerth their home. While connected with it, there are at home and abroad about 80 "mother houses," which have sprung into existence through the inspiration given by the work of Fliedner, in which are about 13,300 persons, who, with true Christian devotion, are now pursuing their helpful calling in 4,750 different fields. The income from this work has increased to the sum of eleven million marks annually.

The Deacons are not so numerous; there are some 13 houses, with 2,000 in attendance; they do not devote themselves to the care of the sick so much as to the poor and aged, having charge of homes for the aged, poor-houses, wayside inns, labor colonies, city missions, etc. These two movements, originating with Wichern and Fliedner, have done a service of incalculable worth in developing Christian workers, and in the ministry they have been enabled to render in all departments of Christian work.

One of the most difficult tasks for the church is that known as

Rescue Work in the great cities. This work has received a mighty impulse during the last ten years. Systematic visitation of the churchless masses has been undertaken; employment bureaus have been established; Sunday breakfasts and religious services have been provided for the homeless poor; social evenings and instruction for their entertainment and improvement; aid has been given to discharged prisoners, and employment secured for them.

The first of these city missions in Germany was begun in Hamburg by Wichern; to-day the best equipped is that in Berlin, under the supervision and inspiration of Pastor Stöcker. These city missions, in the different localities where they have been established, are combined into an association which employs 225 permanent workers. The work is financially maintained by auxiliary societies throughout the country devoted to this particular cause.

One of the most helpful institutions in aiding the unemployed is the "Herberge zur Heimat," or wayside inns. The national welfare suffers annually to the extent of seventy-three million marks, not to mention the evils of fostering idleness. A million and a half of the homeless travel hither and thither and infest the towns and cities of Germany, proving not only a burden to the public, but a menace to its safety. In order to offset the evils arising from the presence of this unsettled multitude, Christian philanthropy, beginning in 1854, has gradually extended a belt of 460 shelters, or wayside inns, for their entertainment. This enterprise was begun mainly through the efforts of the worthy Dr. Von Bodelschwingh, of Bielefeld. The purpose of these lodgings is to keep the travelers from the streets and brothels through the better attention of Christian sympathy and counsel. This enterprise is succeeding in its purpose in an ever-increasing degree; whereas in 1893 only one out of every 47 secured employment through this agency, in 1899 one out of every 15 were helped.

Closely allied with the wayside inns are the labor colonies, or the homes for working men, which to the number of several hundred have sprung up within the last twenty or thirty years in different parts of the Empire. These homes are industrial establishments where various trades are carried on under the oversight of competent directors. The product is sold at the market price, the money obtained going to the support of the home. Those who apply for admission are not the vicious, the lazy, or the undeserving poor, but those who are really anxious to earn their own living, but who, for some reason, are unable to find an opportunity to do so. Food and shelter are furnished, and work of the kind suited to the ability of the applicant. A pastor is generally attached to the home, as well as a man who looks after its economic interests, one trained to this kind of work—a deacon, if possible. Men are allowed to remain in these homes as long as may be necessary. A religious spirit pervades the institution, by means of which many of the inmates frequently are won for Christ.

A Prisoners' Aid Association is doing noble work in affording material and religious help to discharged prisoners and their families. This worthy work is being carried on by 420 societies, with a membership of 32,000; in 1897 aid was rendered in 11,000 instances.

Germany has 100,000 subjects who earn their livelihood through a seafaring life. These men, who are exposed to great dangers and temptations, have their material and religious needs cared for at different ports by about fifty seamen's missions. Beside these mission stations, there are some twenty homes provided for disabled and aged seamen.

That a social democracy in Germany should be able to elect 59 representatives to Parliament has made socialism a question of vital importance to the political and religious life of the nation. The Christian Church has had to take up the issue in self-defence. The founder of the movement parallel to social democracy is Pastor Stöcker, of Berlin, who designates his movement, "Christian Socialism." Stöcker succeeded in withdrawing a number of working men from the social democracy. The party thus formed soon made itself felt in the number of votes it was able to cast at the elections. The movement, however, did not obtain encouragement, either from the Emperor or from the Government. The failure of the movement, if it can be said to have failed, lies in the fact that it is difficult to mix politics and religion.

We frequently hear it said that though the drinking habits of the German people are so prevalent, yet there is very little drunkenness; but even as far back as Wichern's time there was a temperance question. Through his efforts public opinion had been aroused to the widespread character and enormity of the evils of drunkenness and immorality. Toward the end of the '30's the temperance movement in England and America began to make itself felt in Germany. Frederick William III sent for Robert Baird, of the United States, famous as an advocate of temperance, and caused his book to be translated and circulated among his subjects. Pastors and Government officials took hold of the matter at once and made temperance reform popular. Improvement in public morals ere long showed itself. In 1845 eighty-four distilleries failed for lack of patronage, but the excitement of the year 1848 seemed to undo all that had been accomplished for the good cause.

Since 1884 a total abstinence society has put forth strenuous efforts to arouse the public conscience to the enormity of the evils growing out of the drinking habits of the German people. This society, with a membership of 12,000, is working by persuasion, legislation, literature and otherwise to lessen the evils wrought by drink; but the habit fostered, no doubt, by the universal use of beer among the lower classes and wines among the upper classes, and by the prevalence of the feeling that it is foolish to give up one's liberty and to drink moderately, renders it exceedingly difficult to push temperance work with the success attainable in English-speaking countries. Forty-three institutions exist for the care and the possible cure of those who have become the victims of alcoholism. An attempt has been made to offset the evils of the saloon by the opening in towns and cities of coffee houses and resorts where no alcoholic beverages are sold.

The "Kolnische Zeitung," Cologne, makes the following statement:

"Attentive people cannot fail to notice that drunkenness is increasing in Germany, in the country as well as in the cities. Medical men, political economists and clergymen appreciate and record the fact with much sorrow, on account of its deplorable results. That the use of spirituous liquors is equally increasing in the countries around us, that some nations are even worse off in this respect, cannot comfort us. Drunkenness is an inherent evil with us, and we must not mince matters in combating it. Hence we should appreciate the endeavors of our societies for the promotion of temperance, such as the Blue Cross Society, the societies of Catholic Journeymen, and the Evangelical lodging-houses, all of which have done good work. The Catholic societies were founded by Kopling, of Cologne, in 1853; the Evangelical homes were introduced by Professor Perthes, of Bonn. Renewed activity in the battle for temperance is shown in such works as Erich Flade's 'Temperance Movement in Germany,' which should be widely circulated. The author points out that drunkenness is an enemy which may in time reduce our military strength. The excellence of our troops depends much more upon the quality of our men than the pattern of our arms. We need sober, healthy, strong and steady men—men who can be enthusiastic without stimulants. Alcohol destroys these properties, and increases our death rate more than war and epidemics. Temperance, in conjunction with its natural ally, thriftiness, will lead to the solution of the social question by the creation of happy homes."

An important organization for church and parsonage building was formed November 6, 1832, on the 200th anniversary of the battle of Lützen, and of the death of Gustav Adolphus, King of Sweden. This society is known as Gustav Adolphus Verein. The primary object of the society is to furnish aid to those whose lot is cast among Roman Catholics, and who are unable from their own resources to build churches, establish schools, or sustain a pastor or teacher. Upon the whole, the work of the society has been successful. Not less than twenty-eight million marks, or about seven million dollars, have been gathered and expended in the last fifty years. The society ministers without prejudice alike to members of the Reformed and Lutheran faith.

Though the Young Men's Christian Association is now an established institution on German soil, and by the work which it is accomplishing its permanency is guaranteed, yet its prevalence is somewhat prevented by the number of young peoples' societies—about one thousand of which have already been organized—which are scattered throughout the Empire. These societies had their origin as far back as 1768, on the suggestion of Pastor Meyenrock, of Basel. Such societies are found to be best suited to German parishes, and to the social conditions which prevail in them. Either because he suggested its formation, or is most active in bringing it about, the pastor is usually chosen as the president of each local society, and is responsible for its programme.

The Sunday-school was first introduced (1863) in Germany by Mr. Albert Woodruff, of Brooklyn, N. Y., who made a visit to Berlin in that year, and so successful was he in presenting the desirability of the Sunday-school that before he left several were organized in the city. Now there is scarcely a parish without its Bible School and its efficient corps of officers and teachers.

Not only has there been provision made through Christian benevolence for the relief of almost every human ailment, and the supply of every human need, and that of all classes, but the Government has interested itself in establishing a system of insurance for the working classes. First, Sick Benefits—In 1899 there were 22,364 aid societies for 9,156,000 workmen, having a surplus of 152,357,000 marks. Secondly, Accident Fund—The official report for 1900 states that 17,000,000 persons were carried in this class alone; payments for the year aggregating 86,750,000 marks. Thirdly, Invalid and Old Age—January 1, 1901, there had been 599,000 policies issued in this class, while in 1899, 86,000,000 marks had been paid to the same; 11,600,000 marks appropriated to erect hospitals and infirmaries for workmen, and a loan of 136,000,000 marks made to enable workmen to build and improve their homes. In this way many of the injured and infirm, who otherwise would have been thrown upon the charity of the public, are comfortably provided for.

To aid in maintaining these insurances workmen are required to contribute a small amount of their daily income; while the employer, by law, is required to contribute according to the extent of his business. For example, the famous firm of Krupp is required to pay annually to the Sick Benefit Fund 458,814 marks, to the Accident Fund 397,126 marks, and to the Aged and Invalid Fund 248,177 marks, making a total of 1,104,117 marks.

On one occasion, when Bismarck was presenting his plans for the amelioration of the social and material conditions of the laboring classes, he remarked: "This is a practical application of Christianity, which will repay us, when carried out, in the peace of a good conscience, that the utmost has been done for the welfare of the working man."

The only formal bond between the different evangelical churches in Germany is the Church Conference, which meets every two years at Eisenach. This body, though lacking legislative power, has made several recommendations which have been received and acted upon. At least, the conference is a standing proof of the oneness of Protestantism in the Fatherland. The desire is expressed anew for a united National Church. Professor Beyschlag, of Hallé, has issued an appeal to the pastors of forty-five different evangelical bodies within the German Empire, to consider the need of a closer union (at least a method of co-operation) on the part of Protestant Germany. Though advocating such a union movement, Professor Beyschlag is thoroughly opposed to the evangelistic movement ardently advocated by Pastor Adolph Stöcker, the energetic head of the Berlin

City Missionary Society, who lays down the following rules for the guidance of such a movement:

"1. Evangelization, in the biblical sense of the term, is every proclamation of the Gospel, the special purpose of which is to awaken in the soul a living faith in Jesus Christ as the crucified and risen Son of God. Evangelization, in the narrow sense of the term, is a free offering of the message of salvation in addition to and in support of the regular congregational preaching by persons particularly endowed with the Spirit for such purposes.

"2. In order that evangelization may attain its true ends, it is desirable that the work be done as much as possible in connection with the church as now organized. This can best be done if the pastors and proper church authorities direct this evangelistic work.

"3. The subjects to which this evangelistic preaching is to devote itself are chiefly the great fundamental truths of salvation in accordance with the Scriptures and the Confession of the Evangelical Church. It is expected of the evangelists that they be filled with the zeal and ardor of the church of the Reformation, and throughout take into consideration the existing order of things in the church.

"4. The evangelistic work, appointed by synod or congregation, nevertheless maintains its full independence of action. It is, however, desirable that those who are engaged in this work should make full and regular reports to the proper church authorities and cooperate with these.

"5. The money needed for this work, such as salary of evangelist, traveling expenses, etc., is to be secured by collections at meetings, gifts of the friends of the cause, gifts of congregations, appropriations from synodical treasury."

In spite of all opposition the evangelistic movement has become a power in the life of the German nation. In 1898 the movement throughout Germany was represented in an enthusiastic conference at the small Moravian village of Gnadaes by 400 delegates. A number of pastors, Paul of Ravenstein, Keller of Düsseldorf, and others, have resigned their charges to labor as evangelists. The pastors, as a rule, are still hostile to the movement; but, as Pastor Stöcker states, the aim is to work in order to help the pastors, and not to substitute for, or antagonize them in their labors.

Though the system of faith received by the members of the National Church of Germany is intellectual in its nature, and can be put into a form of words easily committed to memory; and may be made to do duty through life in lieu of a religious experience, thus making religion ethical rather than spiritual, formal rather than experimental, yet the people hunger to hear the Gospel in its simplicity, and are restive under essays and theological discussions.

Though infidelity by many is boldly acknowledged, and much formalism is found among the representatives of Christianity, and too often the church itself is slow to appreciate and enter upon its privileges and discharge its responsibilities, yet we have no reason to feel discouraged, or to look forward to the new century with anxiety. Said a keen observer recently: "Not since the Reformation has there been a period so full of Christian activity and beneficial results in the support and spread of Christian life and work as at present."

It must be acknowledged with profound gratitude that the present Emperor and Empress have accomplished much for vital religion since coming to the throne; both by way of example, by attendance on public worship, and in aiding and securing the erection of a large number of churches and chapels in Berlin and throughout the Empire at large.

It is worth while to observe that the Bible in Germany has not lost its place in public esteem. The secretary of the British and Foreign Bible Society reports that in 1881 for every 1,000 of the population 10 Bibles were sold; in 1890, 13; in 1899, 18. This is not a little encouraging in a country where the Bible is supposed, by some, to be discredited by scholarship.

To quote again from Dr. Williams: "The church has set itself, with a determination without a parallel in its history, to emphasize righteousness as an essential element in Christian character, to meet and overcome the influence of unbelief and the withering blight of the merely nominal faith of so many of her members. Hence the efforts to counteract the false assumptions of infidelity, misleading conclusions of natural science, palpable errors in Christian doctrine, hasty interpretations of Scripture, and general neglect of the ordinances of the house of God." These efforts are already bearing fruit. A great change is taking place in the spirit of pastors, and in the attitude of laymen toward Christian work. This tendency toward the employment of the laity is one of the most hopeful signs for the future of German Christianity.

GREECE AND MACEDONIA.

SOCRATES A. XANTHAKY, Editor "Atlantis."

NEW YORK.

[There is no other country which has so occupied the attention of scholars, artists and readers as that little promontory in Southern Europe where not only military prowess, but history, poetry, philosophy and sculpture reached the highest development the world has ever seen. To every child the stories of Marathon, Salamis and Thermopylæ are told as illustrations of the noblest patriotism and manhood. The eyes of all sculptors look to the fragments of the Parthenon and the buried works of Phidias and his co-workers for models of the truest art. The simple and beautiful diction of Xenophon serves not only as a model for the historian and novelist, but likewise to stimulate and instruct the mind of the educator, the political economist and the student of military tactics. The poems of Homer stand far above all later attempts at epic poetry, and will ever live to charm the reader by their wealth of similes, which draw the mind of the reader to Nature, and portray in a most vivid manner the very heart of man. The tragedies, dramas and comedies of Æschylus, Euripides and Aristophanes are all unsurpassed, and the dialogues of Plato have sounded philosophy to its very depths, and found a Supreme God and an immortal soul which waited for the future revelation of its salvation that did not come until four hundred years later.

All inquiries as to a cause for this wonderful development, so far surpassing all other nations, have to this day found no satisfactory answer. The story of the Spartan mothers only in a small degree accounts for the bravery of the Spartans, for what made the mothers so brave?

But though scholars are not agreed as to the cause, all admit that at the time of Pericles, Athens was the most marvellous illustration of advancement in the arts that the world has ever seen. Although devastated in turn by Persians, Turks, Vandals and Christians, it yet remains the most interesting city in the world to the student of art and literature.—GEORGE DONALDSON, Ph. D., in "The Christian Work."—ED.]

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WHEN Greece had declared itself an independent kingdom, the Government thought the country ought to have an independent church also. This task was quite difficult to accomplish. However, the Council of Regents, in the year 1833, appointed a committee, the principal member of which was Theokletus Pharmakides, one of the most prominent men of his time. This committee was directed to suggest means of arrangement of the existing abnormal situation of the church, and after having studied thoroughly all the facts, they suggested, as a most necessary measure, the official proclamation of the independence of the Orthodox Church in Greece and the establishment of a permanent synod, to be the highest religious authority. At the same time, the committee submitted a constitution, framed by Pharmakides, to govern the Church of Greece.

The Council of Regents, however, before putting the constitution into effect, requested the bishops to give in writing their opinion on the subject and, later on, united with the bishops in a general convention, held at Nauplium—the small town which was then the capital of Greece—on July 27, 1833. By this convention the independence of the Greek Church was proclaimed and its constitution adopted and published as a law of the state. The synod undertook the work of managing general church business and the superintendence of the bishops in the management of their respective districts, and also served as a higher religious court. It was stipulated, furthermore, that on purely religious matters the synod should act independently, though always under the supervision of the state.

About that time the Greek Government, at the suggestion of the above-mentioned committee, proceeded to the dissolution of unnecessary convents in Greece, having considered as such all convents numbering less than six monks. Many convents for women were also dissolved in the following year, and the property of all these convents was confiscated in order that the income might be used as a church fund for a more thorough education of the clergy. In pursuance of this plan the Government appointed several young clergymen to study at the state's expense and also began to pay salaries to bishops and preachers.

A most prominent figure at this period in the Greek Church was Theokletus Pharmakides. He was born in the town of Larissa, Thessaly, in the year 1784 and died in 1860. In the year 1811 he was offered the rectory of the Greek Church at Vienna, Austria, and, later on, went to Göttingen, Germany, to complete his theological studies. When the revolution of 1821 broke out, Pharmakides returned home to fight for the independence of his country, the same as did many other prominent Greek priests and bishops.

After the year 1834 the Government, desiring to offer a still better education to the clergy, established the theological school in the National University of Athens, and in a general way put all religious matters in good order, which was approved by the National Assembly in the year 1844. But then arose a strong opposition on the part of the more conservative or rather ignorant and fanatical elements of the population, denouncing all "innovations" as harmful, and clamoring that the best condition for the Greek Church was subjection to the Patriarch of Constantinople. Those over-conservative elements claimed, furthermore, that the "reforms" imperiled the integrity of the church, that the church became the slave of the state, and, finally, that the influence of the King—a Catholic—was dangerous to the Orthodox Church. On the other hand, the dissolution of the convents, which was by many people looked upon as an act of impiety, greatly contributed to the popular dissatisfaction. At that time riots occurred in the province of Akarnania, and also at Manie, in the south of Greece, where the population arose against the synod for not sufficiently prosecuting the Protestant missionaries who were then coming into Greece in great numbers and spreading all over the country thousands of copies of the Bible translated into the common Greek language. And as Pharmakides was the principal cause of all religious "reforms and innovations" he was, more than anybody else, the object of the popular indignation.

A prominent antagonist of Pharmakides was another priest, Sophocles Oeconomus, an eloquent preacher with a profound knowledge of Greek literature, but a very conservative man and a pronounced enemy of any innovation in religious matters. They had a hot controversy through the columns of the press, each defending his own principles as best he could. There then came to Pharmakides's assistance a very strong ally, Rev. Prof. Vamvas, a learned and astute clergyman, much respected by the people, and who was also a professor in the National University of Athens. Rev. Prof. Vamvas translated the Bible into the common Greek language, his translation being published by the aid of the Bible Society of London.

The situation of the church during this period was very unsatisfactory, but it became still worse when the Patriarch of Constantinople, Gregorius the Sixth, condemned the published translations of the Bible and ordered that all copies which might be found should be destroyed by fire, together with other books which were put into circulation by Protestant missionaries. This order of the Patriarch aroused a great deal of unfavorable comment, as the Bible was translated, in every case, by prominent Greek scholars who were known to be faithful members of the Greek Orthodox Church.

The Patriarchs of Constantinople, for a long time, did not recognize the synod of the Church of Greece, on the ground that this synod was established without their knowledge. It was the Patriarch Anthimus the Fourth who, through a synod assembled in Constantinople, proclaimed, for the first time, in the year 1850, the emancipation of the Church of Greece and recognized its synod, prescribing at the same time its future administration. The Greek Chamber of Deputies, however, did not accept the decisions of the Patriarch, and, two years later, in 1852, a new constitution of the Church of Greece was voted by the Chamber of Deputies. This constitution was practically a compromise between the Patriarch of Constantinople and the Independent Government of Greece, as it incorporated many of the decisions of the Patriarch while rejecting any dependence of the synod on any foreign religious authority, and accepting the supervision of the state on all acts of the synod and their co-operation in all not purely spiritual matters. These decisions of the Greek Chamber were finally recognized by the Patriarch with the result that the most perfect harmony has existed for the last fifty years between these two independent churches.

During the first twenty years of the nineteenth century the clergy of Greece were in a state of profound ignorance; the first school for the education of clergymen was founded in the small island of Poros, and later on the Government, as already mentioned, established the theological school in the University of Athens. The "Rizarcios School" also, founded at Athens in the year 1843 from a magnificent legacy left by prominent Greek patriots, the brothers Rizares, materially contributed to the education of many prominent priests, preachers, archbishops and professors of theology. But in the small villages the clergy were still very ignorant, and in the year 1856 the Government established lower schools for the education of priests in three or four towns; this attempt was unsuccessful, however, and the schools are now closed. At the present time, besides the members of the clergy, several religious societies are successfully working for the religious education of the people.

A prominent theological figure in the early period of the Greek Church was Theophilus Caires, whose appearance created at the time great excitement and passionate discussions among the people. Caires was a very well educated priest, having studied for many years in Paris, and took, also, an active part, like many other clergymen, in the Greek war of independence. In the year 1836 he established at Andros, his native island, in the Ægean Sea, an orphan asylum, for the benefit of children whose fathers were killed fighting for their country. Some time after, however, a rumor began to circulate to the effect that Caires had renounced Christianity and that he was teaching those initiated of his pupils a new religion, and had composed special prayers, which were recited by his pupils. According to a high religious authority of the time, Caires was a monotheist; he believed that God is only one person, and consequently did not accept the mystery of the Holy Trinity. He also believed that Christ was but a simple teacher of morality among the Hebrews. It seems that Caires became a monotheist during his stay in Paris, where he came in contact with many French and English Unitarians.

All over Greece the people grew indignant against Caires, who was excommunicated by the Patriarch of Constantinople; while the synod of the Church of Greece took steps toward his prosecution, ordered his orphan asylum closed, and sent Pharmakides to interrogate him as to his religious opinions. Caires admitted frankly all that he believed, and remained inflexible to Pharmakides's exhortations. He refused to go back to the church, and only asked to be allowed to leave Greece, a demand which was favorably recommended by Pharmakides in his report to the synod. But the latter did not approve of this suggestion, and ordered Caires to go to Athens; Caires obeyed this order, and when invited to make a confession of faith, he insisted on his opinions, and, by order of the synod, was expelled from the clergy and deported to the small island of Skiathos, near the northeastern coast of Greece, in the year 1839. Later, Caires was permitted to go abroad, but he came back and after being tried, in a criminal court this time, he was sent to prison, where he died in the year 1853.

Two other enemies of the established order in the Greek Church have been Papoulakes and Makrakes. The former was an ignorant and cunning monk, who used to travel through Greece and invite the people to repent and go back to the old religious customs. His preaching occasioned serious riots in the districts of Messenia and Laconia, and troops were sent by the Government to restore order. He was then arrested, and as his preaching was always accompanied by open attacks against both the Government and the King, Papoulakes was tried and sent as a prisoner to a convent in the island of Andros, where he died.

A religious agitator much stronger than any of his predecessors is Apostle Makrakes, a man of great general and religious knowledge, who has lived in Athens since the year 1863. Makrakes claims to be orthodox, yet in his sermons and diatribes he takes advantage of the shortcomings of the state and the church to carry on a bitter war of criticism against both of them. During the early years after his appearance Makrakes pretended that he had a divine mission for the betterment of the church and the state, and that he was a resurrected martyr of the early centuries of Christianity He teaches that man is composed of three elements: body, soul and spirit; he also styles himself an apostle of God, Mary's son and Christ's brother. In order to support and propagate his opinions among the people, Makrakes has published many books, and is still publishing a weekly paper under the title, "Logos." He established a school for the education of the children of his followers, also a church, which, of course, has never been recognized either by the state or by the church. His pupils, before taking the communion, are invited to confess their sins in the presence of the entire congregation. Makrakes's followers numbered at one time not less than five thousand, among them being many priests and one or two bishops. His followers were so fanatical that in the year 1867 they furiously attacked several young students in the town of Patras and burned their place of meeting, on the simple suspicion that they were freemasons. They also contemplated, it is reported, at one time burning the beautiful buildings of the National University at Athens. The synod of the Church of Greece, which for many years did not take any notice of Makrakes's attacks, finally decided to act vigorously against him, so in the year 1879 an encyclical letter was issued condemning Makrakes's teachings; at the same time nine clergymen were put on trial as Makrakes's followers, while Makrakes himself was prosecuted as establishing a new heresy and violating the law through his attacks on the established religion of the country. In the meantime the Government closed Makrakes's school and church, while he himself was sent to prison twice, the first time for his attacks against the religion of the country, and the second time, in the year 1881, for insulting the members of the synod and the Metropolitan of Athens. Despite this punishment, Makrakes, when set free, not only again opened his school and church, but resumed the attacks on the Government and the synod. But then both civil and religious authorities began to realize that there was no worse policy than to prosecute a man possessed by religious mania, and it was decided to leave him alone. The adoption of this policy brought about calm and indifference among the many weak-minded persons who were Makrakes's followers. Then he himself committed a great mistake by taking an active part in politics and becoming a candidate in the elections for the House of Representatives. Makrakes was not only defeated, but he also lost the former blind confidence of his followers, the greatest number of whom suspected that under the cover of religion he was working for the accomplishment of political aspirations; Makrakes was no more, in their eyes, than a common politician, disguised as a religious reformer. Since that time Makrakes's influence among the people began gradually to decline, until he is now almost forgotten by the public. One or two other men, trying now to create a religious agitation in Greece, are looked upon by the people as inoffensive, half-crazy notoriety-seekers.

The work done by Catholic and Protestant missionaries in Greece constitutes an important page of its religious history during the last century. The first to come were the Jesuits and the Sisters of Mercy, who established schools for Catholic education in Athens, Corfu, Syra, Tenos, Santorin and Naxos. And as the main object of these schools was the proselytism of Greek children into the Catholic communion, their founders were violently denounced in the Chamber of Deputies in the years 1869 and 1870 for violating the constitution of the country, which in the very first article stipulates that proselytism or any other interference with the established religion of the country is prohibited. The result of these discussions in the chamber was that proselytism was carried on by Catholic missionaries more carefully, and their schools were represented to be merely for the education of Greek children desiring to study the French language.

Still more important was the work of Protestant missionaries from England and America, who, long before the independence of Greece, had begun to enter the different Oriental countries under the Turkish rule, and to work for the enlightenment of those oppressed and ignorant nations by spreading among them translations of the Bible in the vernacular. Many Greeks also have devoted themselves to this work of distributing popular translations of the Bible, for the benefit of their fellow-countrymen. Afterward the missionaries established schools, also; the Rev. Hildner at Syra in the year 1827, and the Revs. Hill and King at Athens in the year 1832. Another missionary, the Rev. Hartley, has taught, at Ægina, many Greek clergymen. The Rev. Cork also founded a school at Athens. But suddenly the affection of the Greek people for these missionaries was changed into fierce hatred, when it was rumored that the missionaries were endeavoring to convert the Greeks to the Protestant religion, so a general movement began for the persecution of these missionaries. First Hildner at Syra, in the year 1836, and King at Athens, in the year 1852, were prosecuted; the latter was even deported for some time, but he came back to Athens and continued his work till the year 1869, when he died. King's successors were his Greek pupils, Constantine, Sakellarios and Kalopothakes, the last of whom is still living. In the year 1874 there was established at Athens the first church of these Greek Evangelists, the most prominent of whom was Kalopothakes. Dr. Kalopothakes was born in Areopolis, in the south of Greece, and at first studied in the school which was founded in his native town by two American missionaries. In the year 1841 he went to Athens to continue his studies, and three years later was admitted as a student to the medical school of the University of Athens, from which he graduated in the year 1851.

About that time the prosecution against the missionary, Rev. King, was started, and Kalopothakes, being his friend and sharing his opinions, determined to take upon himself the defence of Evangelical principles in Greece. To this end he resigned his commission of surgeon in the military hospital of Athens and came to New York, where, for four years, he studied theology. Having graduated from a Theological School in New York, he went back to Greece, in the year 1857, and two years later was appointed agent of the British and Foreign Bible Society, a position that he holds to the present day. Through his efforts not less than three hundred thousand copies of the Bible have been sold throughout Greece. From that year Dr. Kalopothakes began to work for the founding of a Greek Evangelical Church, and it is due to his efforts that there are now five Greek Evangelical churches, independent of any foreign management or financial aid, in Athens, Piraeus, Volo, Janina and Salonica, constituting a union among themselves.

Dr. Kalopothakes, writing from Greece to "The Missionary," December, 1900, says: "Though there is little of striking interest to record, yet on the whole there is much reason for gratitude. The Young Men's Christian Association has been reorganized with greatly increased efficiency. A similar association has been formed among the young women, which has already done a good deal of quiet work among the poor, the sick and in the woman's prison. There seems to be a growing desire to learn more about spiritual things, which manifests itself in a greater demand for an educated clergy and more regular preaching. There has been much discussion, too, about an authorized translation of the Scriptures into the language of to-day. The Queen highly approves of the movement, and already the gospel of Matthew has been issued. Though the translation of the Bible Society's edition of the Bible was made by eminent Greek scholars, yet the synod of the Greek Church has never endorsed it. There is also a strong feeling in favor of a better observance of the Sabbath. To secure this in part a bill is soon to be introduced into the Assembly to make compulsory closing of ordinary places of business.

"It is encouraging to observe that the feeling toward our work and workers and people is growing in friendliness on the part of the officials and people of the state church."

In regard to Macedonia it may be said that although a Greek province, this country shared but very little of the progress which has resulted from Christian civilization in the past century. Owing to the Turkish yoke, the Macedonians remain in ignorance. Only through the devotion of the independent Greeks and the great interest taken by the Greek Government are the existing conditions in that country, with regard to education and religion, in any measure improving. The Turks, who have always been shy and tyrannical, do not permit the peoples under their rule to make any effort toward progress. Accordingly, they look suspiciously upon any foreigner going into Macedonia, as well as in any other province of the Turkish Empire, to carry on religious work. The Greeks have succeeded, however, through individual efforts, and the aid of the Government at Athens, to establish colleges and schools in Salonica and in almost all the other important towns of Macedonia, while many young Macedonians are continually sent by their parents to Athens or Constantinople, to study there either in the university or in high schools.

Despite such efforts, the religious conditions in Macedonia are far from being satisfactory, especially in these last years, during which the Bulgarians are, for political purposes, fomenting a continuous agitation by trying to establish churches of their own in towns and villages either totally or in the greatest part inhabited by Greeks of the Orthodox Church. This Bulgarian agitation has many a time brought about serious riots, requiring the Turkish Government to send troops to arrest the most dangerous of the agitators in order to restore peace.

Another source of trouble in Macedonia is due to the Russians, who try to establish themselves in the convents of Mount Athos, expelling therefrom the Greek monks. It must be noted that the Russians, too, are pursuing political purposes in Macedonia under cover of religion, and it has already been proved beyond doubt that many of the so-called Russian monks in Mount Athos are superior officers of the Russian Army. It is gratifying to know, however, that lately the Turkish Government begins to perceive the plans of both the Russians and the Bulgarians, and, on the other hand, to appreciate the work done by Greeks in Macedonia—which is simply a Greek country. There is, therefore, no exaggeration in saying that any progress made in Macedonia in the way of religion and education is entirely due to the Greeks, who justly look upon the Macedonians as their co-patriots and co-religionists.

HOLLAND.

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[The genius of the Dutch people is in perfect harmony with the physical peculiarities of Holland. It is sufficient to contemplate the monuments of their great struggle with the sea in order to understand that their distinctive characteristics must be firmness, patience, courage, ingenuity. That glorious battle, and the consciousness of owing everything to their own strength, must have infused and fortified in them a high sense of dignity and an indomitable spirit of liberty and independence. The necessity of a constant struggle, of a continuous, watchful labor, and perpetual sacrifices in defence of their existence, forever taking them back to a sense of reality, must have made them a highly practical and economical people; good sense should be their most salient quality, economy one of their chief virtues; they must be excellent in all useful arts, sparing of diversion, simple even in their greatness; succeeding in what they undertake by dint of tenacity and a thoughtful and orderly activity; more wise than heroic; more conservative than creative; giving no great architects to the edifice of modern thought, but the ablest of workmen, a legion of patient and laborious artisans. They acquire gradually, but never lose what they have gained; holding stubbornly to their ancient customs; preserving almost intact, and despite the neighborhood of three great nations, their own originality; remaining, in short, of all the Northern races, that one which, though ever advancing in the path of civilization, has kept its antique stamp most clearly.

She is not the great Holland of the seventeenth century; but she is still, after England, the first colonizing State in the world; instead of her ancient greatness, she has tranquil prosperity; she restricts herself to commerce acquired by agriculture; she retains the substance of the republican régime, although she has lost the form; a family of patriot princes, dear to the people, governs tranquilly in the midst of her liberties, ancient and modern.

There is wealth without ostentation, freedom without insolence, and there are taxes without poverty. She is, perhaps, of all European States, the one where there is the most popular education and least corruption of manners.—ED. DE AMICIS, "Holland and Its People," page 14.—ED.]

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WHILE at the beginning of the last century the doctrines of Christianity were, in the main, faithfully preached, they were very indifferently applied—especially to social conditions. As the century advanced, however, there began to arise those agencies which, in aiding the poor and the needy, in relieving the suffering and the unfortunate, and in succoring the helpless of both childhood and age, have won for the nineteenth century the right to be called the Golden Age of Christian Philanthropy.

The character of an age or of a nation is not to be judged by the length of its Christian creed, the number and costliness of its church edifices, or the multitudes who flock to public praise and prayer—the priest and the Levite were, doubtless, more frequent in attendance at the temple services than the Good Samaritan. How is the character of a nation or of a church to be measured, if not by the efforts which it puts forth for the amelioration of the miseries and discomforts and ignorance of mankind? In this respect at least Christian life and activity in Holland will bear comparison with such in any other part of Christendom.

It is fitting, therefore, that some extended notice should be taken of those philanthropic activities which are so numerous among our people, that it may be seen where Holland stands in the scale of Christian being at the dawn of the twentieth century.

There are in Holland four sorts of institutions for the aid of the needy, defined as follows:

(a) State, district or parish institutions under the direction of the district board.

(b) Institutions for the poor of a denomination under the direction of the church.

(c) Institutions under the control and direction of private individuals.

(d) Mixed institutions under the direction of a board chosen from the district council, the church and special societies.

It is generally known that the care and education of orphans have been for generations lovingly attended to in Holland. Their education is still almost wholly in the hands of the church, so that there are at present not less than 130 Protestant Church orphanages throughout the land. Only a few orphanages are managed on general Christian principles, among others, and far surpassing all, that at Neerbosch, near Nymegen, founded in 1866. It has a number of buildings: schools for boys and girls; carpenter, shoemaker and tailor's workshops; a church, the orphans' chapel, and, of course, dwellings for the hundreds of children and for the attendants. Neerbosch has also its own printing works, where its weekly paper, "Het Oosten" "de Weesenalmanak," and numerous children's books and tracts, are printed. Its founder, M. J. van 't Lindenhout, is still director. Children under 14 years of age are admitted, provided their parents, or at least one of them, are dead, and the surviving father or mother suffers from some incurable disease; and on that account, or otherwise, the education of the child is being neglected. No charge is made for nursing, although the relatives are expected to contribute to the expenses as far as they can; and charity and poor boards are expressly enjoined to bear the whole or part of the expenses of their patients as their funds allow.

In a much smaller way the institution that was lately established at Huis-duinen, in the province of North Holland, looks after orphans and ragged children. And in a yet smaller way, Baron and Baroness Ayla van Pallandt, at Putten, in the province of Gelderland, support very young orphans gratuitously, who, on getting bigger, may complete their education at Neerbosch.

EDUCATION OF WAIFS.

The care and education of the street arab and neglected child have, with well-known predilection, been taken up by Christian philanthropy. Numerous institutions are engaged in this work. In 1845 an institution was erected at Groningen for foster-sisters, and a house of refuge for waifs and strays, who could not be placed in any orphanage, but who might, it was hoped, be reclaimed and kept in the right path by Christian nurture. On the initiative of Mr. J. Messchert van Vollenhoven a home (doorgangshuis) was erected in 1848 at Hoenderloo, in the neighborhood of Apeldoorn, where an attempt is made to recover waifs and lads who have fallen. In this institution they are taught farming and gardening, printing and tailoring, or they are boarded out in suitable families where they enjoy similar privileges. The agricultural colony of Nederlandsch Mettray was founded in 1851 by Mr. W. H. Suringar to teach incorrigible lads, on part payment of their boarding expenses, a trade, and to make them good citizens and useful members of society. They are divided into families, about twelve being placed in each circle. Upward of 150 boys are educated altogether. There are farm laborers, gardeners, carpenters, cabinet-makers, smiths, painters, shoemakers, bakers, tailors and even soldiers. No lad is admitted younger than nine and older than sixteen years.

In the fertile Over-Bethune, a little more than a mile from the station of Zetten-Andelst, are to be found the institutions of the

Rev. O. G. Heldring, at present under the direction of the Rev. H. Pierson, in which three establishments are set apart for the care and education of waif and stray girls. The first, "Talitha-kumi," founded in 1856, aims at giving these girls a Christian education and fitting them for service. For admission preference is given to poor girls not younger than four and not older than fifteen years of age. The second "Bethel," founded in 1873, is intended for girls above sixteen years, who are in danger of being neglected and of straying. The third "Kinderhuis,' founded in 1888, is for nursing children whose mothers have been admitted into one of the Heldring establishments for fallen women. The girls remain until their sixth year, when they are sent to Talitha-kumi; the boys till their ninth year, when they are placed in suitable families. The organ of the Heldring institutions, "de Bode der Heldring-gestichten," keeps the public constantly informed as to the work being carried on there.

The homes of mercy, founded at Ermelo in 1863 by the Rev. Witteveen, stand on the roadside between Harderwyk and Putten. Besides whole and partial idiots (of whom we shall speak later), those whose past has banished them from society and those suffering from melancholy are received here; poor wanderers without a resting-place; in short, all who need a home are admitted, as far as means and space allow. The elder lads are taught farming and printing, and are prepared for service. A society was formed at The Hague in 1870 for the maintenance of a home of mercy, and has its building at 21 Zuidoostbinnensingels. Children at least a year old are admitted in case their parents are not able to provide for their upbringing and education. The same year Mr. W. H. Brons and his sister established a home of mercy in the north, at the little village of Wagenborgen. Old and young of both sexes are treated who have been neglected in body or in mind and have lost one or both their parents; in fact, all kinds of helpless persons are received. The institution consists of a Women's Home, a Men's Home and a Home for Imbeciles. In special cases children are also admitted. Nor has Amsterdam remained behind in caring for its waifs, but formed a society, "Abirjam," which built a house at 18 Bloemgracht, in 1878, for the purpose of giving children a Christian training who would otherwise be placed under police control. Illegitimate children are also taken charge of provided the mother pays for their board and gives evidence that she wishes to lead a better life. While this society as yet works in a very modest way, the Martha Institution, founded in 1883, at Alphen on the Rhine, under the direction of Mr. H. C. Geel, is constantly widening its activities. It has two large houses, one of which, the former country-house of Rynstroom, is very beautifully situated. Waifs and neglected children under 15 years are received here. At present there are over 300 children. The elder girls manage the house work, and the boys are apprenticed to masters in the village, while the younger children are taught in the school connected with the institution.

Mention should also be made of the Christina Institution at The Hague, founded by Miss H. Kenchenius in 1890, for the Christian education of half-orphans, waifs, deserted and illegitimate children. The boys are kept until their thirteenth or fourteenth year, the girls until their eighteenth. For completeness it may be noted also that there are institutions for ragged children at Amsterdam, Rotterdam and Utrecht, where Christian instruction is given, and the boys are taught a trade, while the girls get lessons in sewing and knitting. The aim of all these institutions is to afford the young protection and give them a Christian training, and thus fit them for taking their place in society as useful and respected citizens.

RESCUING THE FALLEN.

The temptations to which women are exposed, as well as the abominable trade in white slaves at home and abroad, have called Christians to the rescue in this department also. Homes and shelters have been erected at numerous places, where girls and women can find a safe refuge by day and by night. The Midnight Society aims at dissuading men from the immoral path which they have been pursuing. The first shelter in the Netherlands was erected at Groningen in 1865, by Miss M. W. de Ranitz, where women who have been guilty of immorality, drunkenness, theft or other vices, and young girls exposed to temptation, and waifs and half-orphans, may find a place of refuge. Many shelters have been erected since that time, especially for fallen women and girls, at Amsterdam, Utrecht, Haarlem, The Hague, Arnhem and Leyden. Stray children are also admitted to the shelter at Rotterdam. Fallen women and girls are offered a place of refuge at "Volksheil," Amersfoort. At "Beth-Palet," Amsterdam, unwedded mothers, who have fallen for the first time, are boarded along with their children after leaving the hospital or lying-in institute. And the Salvation Army has erected Houses of Rescue at Amsterdam and The Hague for fallen women and for those peculiarly exposed to temptation.

Superior to all these establishments, however, are those parts of the Heldring institutions that are set apart for the rescue of fallen women, namely, the "Asyl Steenbeck" and the "Magdala" House. No one may enter the first, founded in 1848, uninvited, although all may leave it unhindered. The principle adopted in the duties set the women is that their work is made lighter or heavier, according as it is well or badly done. The term of residence fixed at this institution is two years. In the Magdala House, founded in 1881, unwedded mothers without a home are admitted, after the first offence, and who have given some evidence that they mean to lead a better life. An attempt is made to lead them to better ways, while waiting their confinement, by bringing them under Christian influences and instruction. The director of both institutions is the Rev. H. Pierson, who was also the moving spirit in the formation of the Society for the Prevention of Prostitution. In connection with this society, the Women's Union for raising the moral consciousness was started in 1886, under the patronage of Donairière Klerck, Duchess van Hagendorp. Reliable information is furnished by this union in more than 200 districts, to girls applying for situations. Thus, in this veneered age of low pleasures, old and young alike are reminded by Christian benevolence that the body is a sacred trust, to be jealously guarded.

THE CARE OF THE SICK.

Notwithstanding the wide extent of this department of Christian service, there is no kind of philanthropic enterprise that is so expressly managed by the church. The Dutch Reformed Deaconess Home, which sends out sisters to nurse the sick, was established, in 1884, at Arnhem. Soon after, a similar home was opened at Rotterdam, and a Hospital "Bethesda" for incurable diseases. Under the guidance of the Rev. A. Voorhoeve the Dutch Reformed Deaconess Institution was established a few years ago at Amsterdam, and has connected with it a home for the training of nurses, and a hospital for the nursing of male and female patients; while the Lutheran Church has its Deaconess Institution at Amsterdam, its

Hospital at Rotterdam, its Deaconess Home at Zwolle and its Training Institute at Arnhem. The Baptists, too, at Amsterdam and Haarlem, are not behind with their district and sick nursing. And the Free Reformed ("Gereformeerde") Church have formed at Amsterdam a sick-nursing society, and a society for assisting nursing work among their denomination throughout Holland, and have a home at Ermelo. Further, they have built a hospital, "Eudokia," for incurable diseases, at Rotterdam. In general, the various churches have given great attention to parish and district nursing, especially by means of deaconesses. But sick-nursing on more general Christian lines is also to be met with at various places. On this basis Deaconess Homes have been established by orthodox parties at The Hague, Utrecht, Haarlem and Zeist, while the "liberal" Protestant Bond also takes an active interest in district nursing. And here and there the Salvation Army has a House of Mercy. Christian love has not even forgotten the Dutch fishermen at sea, but has fitted out a Hospital Ship, "de Hoop," with a doctor and minister on board, who lend medical and pastoral aid to the crews of the North Sea fleet in cases of sickness or of accident.

Much has also been done, especially by Christian friends, for those suffering from special diseases. We shall mention only the smaller institutions in passing, such as "Ingenetta," at Ede, for nervous complaints and chronic sufferers; "Kleine Loo," at Driebergen, a convalescent home for women and girls; and "Bethaine," at Zeist, for weak children from 4 to 15 years of age, and its branch, "Rusthof," for female patients from 15 to 25 years of age. The large establishments, however, claim more attention—those for nervous diseases and the insane, for epileptics and imbeciles, for the deaf and dumb, and for those addicted to drink. The three institutions, "Veldwyk" at Ermelo, "Bloemendaal" at Loosduinen, "Dennenoord" at Zuidlaren, at once meet our view, all under the society, founded at Utrecht, for the Christian help of insane and nervous sufferers in the Netherlands.

Veldwyk differs from Bloemendaal and Dennenoord in treating only third-class patients, while all three classes of patients are treated in the latter. In all, third-class board costs $120 per year. In order to help poor lunatics to be admitted to one of these—at least in the province of Drenthe—a provincial relief-fund has been started at Hoogeveen by the Free Church Poor Boards (diaconien). Something similar to this exists at Amsterdam for members of the

Dutch Reformed Church, in "the relief-fund for the Christian treatment of poor lunatics and nervous patients belonging to the Dutch Reformed Church." In this connection we may also note, in a word, the Association for the Relief of Suffering Hollanders at Geel, Belgium, where there is an institution for lunatics and those suffering from nervous complaints, who are afforded the freedom of family life to a considerable extent. Numerous Hollanders are under treatment there, and hence this association has been formed here to further the interests of that Belgian institution.

On a far bigger scale, the Christian Society, founded on a Scriptural basis, attends to the nursing of epileptics. The establishments of this society, "Bethesda" and "Sarepta" at Haarlem, and "Zoar," "Salem" and "Ebenezer" at Heemetede, are charmingly situated. They are under the management of Mr. J. L. Zegers. The patients are not only divided into classes for treatment in these establishments, but many of them are nursed in private homes, by brothers and sisters specially trained for that kind of service. Imbeciles are received at Ermelo and Wagenborgen, mentioned above; and in the first-named village there is an establishment, " 's Heeren Loo," for the training of imbeciles and backward children. This institution is managed by a society formed at Utrecht. The building has a lovely situation, amid fir trees, overlooking the Zuyder Zee, and the other village, Wagenborgen, contains a "Home of Mercy," where "those are nursed and cared for in a Christian way, who, according to the word of God, need to have mercy shown them." Recently a society for the care of disabled and deformed children was started in connection with the Dutch Reformed Deaconess's Home at Arnhem, and has opened a home, "Bethanie," in that town; and a society has been formed on the principles of " 's Heeren Loo," for the Christian education and instruction of the deaf and dumb, and of blind children and youths, and has its establishment at Dordrecht. At Rotterdam there is an institution for providing the blind poor with work, and in that way helping them to help themselves. In this institution they are also given most careful Christian instruction. The society for the maintennance and the moral development of the poor blind at Utrecht, and the institution at Middelburgh for providing the blind in Zeeland with employment, have the same end in view.

At length the fight against alcoholism has been more energetically taken up, and as a consequence several establishments have been opened for the cure of those addicted to strong drink. Total abstinence from all kinds of intoxicating liquors is the aim of the "Christelyke Broederkring," established at Amsterdam in 1860, and of the National Christian Temperance Society, formed in the same city a few years later. At the Christian Convalescent Home, "Villa Wilhelmina," at Prinsenhage near Breda, splendid treatment is offered those who wish to be freed from the slavery of alcoholism. A stay of six months is generally prescribed in this home, which is managed on the highest Christian principles. Previous to admission to the Home for Drunkards at Veendam (province of Groningen) a peculiar condition is made, namely, that the patients themselves desire to get rid of their thirst for strong drink, and that their nearest relations be total abstainers, or be willing to take the pledge on the patient's admission. Women as well as men are taken in, while the home at Hilversum, which aims at bringing the patients in touch with the living Saviour, is devoted exclusively to the treatment of women.

HOME MISSIONS.

A number of societies are engaged, alongside the churches, extending the Kingdom of Christ among the people of Holland. In many parishes where a "liberal" majority holds sway in the Dutch Reformed Church, "Evangelical Halls" have been erected, in which the Gospel is freely preached. Several "Evangelical Associations" have also been brought into being through "liberalism," or have been formed in large parishes where the churches are not sufficiently strong. The following societies strive to bring the Gospel to needy districts: "Christelyk Hulpbetoon," founded in 1844 at 's Hertogenbosch, to protect destitute Protestants against the influences of the Romish propaganda; the Protestant society, "Unitas," started in 1853, consisting of members of different Protestant bodies who are one in their attachment to God's word and to the principles of the Reformation; the Netherlandish "Gustavus Adolphus" Society, founded in 1854, and established in the old university city of Leyden; the Evangelical Association of Amsterdam, and the General Protestant Society, started some years ago by the Rev. J. Quast, of Utrecht. The above-named "Christelyk Hulpbetoon" is also at work in various cities such as Amsterdam, and there is a fund at Rotterdam for giving support to Protestants that are in danger amid Romish errors. In 1895 a branch society of the Œuvre des prêtres convertes was started at Utrecht, with the purpose of giving moral and material support to Dutch and French priests, who, through conviction, have left Catholicism, provided favorable information is obtained regarding their personal character. In 1898 the magazine "Marnix" (Protestantsche stemmen) was started, (1) to explain Romish doctrine, practices and designs; (2) to defend Protestantism against Romish attacks; (3) to test Romish doctrine, church government and service by Holy Scripture.

Even outside her borders the spread of the Gospel among a Romish population is supported by Holland. We merely mention the city evangelical work at Brussels and at Hasselt, in Belgium; the preaching of the Gospel by the Waldenses in Italy, and the spread of the Gospel in Spain. Not satisfied with all this, several Christians have taken up evangelical work in their Fatherland, among God's ancient people of Israel. In 1846 the Dutch Jewish Society sprang out of the society, "Friends of Israel." Besides, the Dutch society for the spread of Christianity among the Jews was started after the London meeting in 1809. The society has the use of a church in Amsterdam, belonging to the Free Church of Scotland, in which religious services are regularly held. These evangelical societies make a grateful and exclusive use of Bibles, tracts and sermons, supplied to them in various ways, but chiefly by the Nederlands Bible Society, founded in 1814, and located at Amsterdam. This society distributes the Bible by means of associations expressly started, in certain districts, for that purpose, as well as through its own channels. The Nederlands Religious Tract Society, established at Amsterdam, and the Reformed Tract Society, established at Utrecht in 1878, distribute tracts and leaflets among the people. The Dutch society for the observance of the Sabbath circulates a very large number of sermons for Sunday reading, written by ministers of various denominations, and intended for those who are prevented by sickness or by Sunday duty from attending public worship. Some societies also provide Christian literature as a counter-attraction to the flood of pernicious literature by which the people are overrun. "Ons Tydschrift," edited by Mr. A. J. Hoogenbirk, president of the Christian Literary Society, has this aim in view.

We get a better idea of the great amount of home mission work done in Holland by fixing our attention on that done by special groups. And, first of all, we notice in this connection the Sunday-school work. The Nederlands Sunday-school Society was established at Amsterdam in 1866, for the purpose of spreading, through Sunday-schools, evangelical knowledge and love of doctrinal truth among the young. It possesses its own paper, "de Christelyke Familiekring."

The Sunday-school society, "Sachin," was established at Kampen in 1871, by the Christian Reformed Church, with the same purpose. Besides the Sunday-schools connected with these societies, there is a very large number both inside and outside of church circles, so that we might say that a network of Sunday-schools is spread over the whole country. The Gospel is thus brought to the children, and through them to the homes of the people, not only by the spoken word, but by means of Sunday-school books, calendars with texts, etc.

Of no less importance are the Young Men's Christian Associations, established with the aim of making the young not only public men, but men of conscience. The various societies are united by the Nederlands Young Men's Christian Association Union, formed in 1853, as one of the fruits of the Revival. The association has its own paper, the "Jongelingsbode," and is greatly indebted to Messrs. T. van Eik, W. van Oosterwyk Bruyn, and C. van Dis. Alongside that society there is the Young Men's Christian Association Union, established on Reformed principles in 1888, with its own paper, the "Gereformeerd Jongelingsblad." And, furthermore, there are numerous independent associations, the same in nature, though unconnected with either of these unions. The best-known Young Men's Christian Associations are "Excelsior" of Amsterdam, and "Obadja" of Rotterdam, and in the provinces the "Friesch Jongelings-verbond" (1865), and the "Zeeuwsch Jongelings-verbond" (1872).

To the "spes patriæ" it is made manifest by the following long list of institutions for instruction that there is no conflict between knowledge and belief. Christian infant schools are established in many places, and the church's "Diaconiescholen" have that aim. Many Christian elementary schools have been opened in opposition to the neutral State Schools. On the 1st of January, 1901, there were 651 of these, with 101,029 scholars. In the course of time many societies have been formed to further the interests of this Christian instruction. A start in this work was made by the erection of a first-class school at Klokkenberg, Nymegen, in 1842, and a normal school was also opened there for the education of Christian teachers.

Mainly in opposition to the school law of 1857, an Association for Christian National Instruction was started in 1864, with which the names of the famous statesman, Mr. G. Groen van Prinsterer, and the teacher, Mr. N. M. Feringa, will always remain connected. Its standpoint was explained by the first-named as follows: "Confessional as well as evangelical." The Christian Reformed people thought, however, at least many of them, that the principles of the association were too wide, and that it erred in not being under church supervision. Accordingly, they started in 1868 the "Association for Reformed School Instruction," founded on God's word and expressed in the formularies of the Reformed churches. That was partly the result of the establishment of "Schoolhulp" by Dr. G. J. Vos, in 1867, with the object of assisting the education of young teachers belonging to the Dutch Reformed Church. To overcome the dangers that threatened the unity of the friends of Christian education, on account of divisions arising in the church, "The Union," a school with the Bible, was formed in 1879, on the occasion of the popular movement against the school law of 1878. This union aimed at giving Christian instruction financial aid chiefly by means of annual union collections. After the passing of the school law of 1889, which recognized the equality of public and private schools, and was thus a victory for the friends of the Christian school, the "Board of Schools with the Bible" was started, with the object of turning to the best account the advantage gained by the latest school law. In consequence of the one-sided position taken up by the Society for National Christian Instruction toward the Dutch Reformed Church, owing to the schism in her bosom, the Society for Popular Christian Instruction was formed, so as to keep the Christian schools as closely connected as possible with the Parish Kirk-Session of the Dutch Reformed Church; and not only was the Christian education of the young attended to in this way, but as "it is the teacher that makes the school," several institutions were opened for the education of teachers. We have already noted the Christian Normal School at Nymegen. Besides it, we would also mention the "Groen-van-Prinsterer School at Dvetinchen (1878), the "Reformed Training College for Male and Female Teachers" at Amsterdam (1885), the "Christian Normal

School" at The Hague (1886), and the "Christian Normal School for Female Teachers" at Zetten (1894). At the last-named place there are also homes where girls are prepared for situations as housekeepers, as infant school teachers, and in special cases for the normal school.

Higher instruction has also been attended to. A Training School (Gymnasium) was founded at Zetten in 1864 on Reformed principles; another at Amsterdam in 1889, under the direction of Prof. Dr. J. W. Wolters, and a third at Kampen in connection with the Theological Seminary there. The State Reformed Church also built a gymnasium at Utrecht in 1897, for instruction preparatory to the university. All these institutions aim at giving our youths a scientific, Christian education before they enter the Theological Seminary, one or other of the State Universities, or to the Free University, founded on Reformed principles at Amsterdam in 1879, chiefly through the exertions of Dr. A. Kuyper. All instruction given in the Free University is based exclusively on Reformed principles.

While, as regards lower and higher instruction, Christian influences are thus strongly felt, it must be acknowledged that such is not the case in the matter of secondary education. Here only state instruction is given; though many Christians help to make their influence felt here, too. "De Nederlandsche Meisjesbond" strives to advance the interests of young girls about 15 years of age, especially through its monthly magazine, "Onze jonge Meisjes." In like manner there are societies in various places for furthering the religious and moral interests of factory girls. "De Nederlandsche Militairenbond" opened in 1874 a number of homes for soldiers, and the society formed at Harderwyk in 1891, for evangelical work among the soldiers in India, is working with success at Kola-Radja, Fort de Kock, Tadang Tadjang and other places. In like manner evangelical work is done, and Bibles and tracts are scattered, at Amsterdam and Rotterdam among the sailors, not only of Dutch, but of German, Norwegian and British nationality; and, not long ago, a society was formed for looking after the Christian interests of office and business employees. On a much wider scale Christian work is done among those more strictly called the working classes. In 1876 the Nederlands Workmen's Union, "Patrimonium" (paternal inheritance), was organized at Amsterdam, under the leadership of Mr. K. Oxater. Workers are here provided with a counter-attraction to the spirit of opposition manifest among the masses to the teachings and work of the Christian church. This union has met with great success. It has a membership at the present moment of about 13,000. Although not connected with the anti-revolutionary party, "Patrimonium" advocates the principles of that political party. For this reason, as well as in consequence of the church disruption in 1880, another Workmen's Society of Christian Protestants was started in 1890, called "de Christelyke Workmansbond." This union is wholly composed of members of the Dutch Reformed Church. They aim at lending each other material aid, according to their motto, "For workmen, by workmen," by establishing a mutual pension fund for widows and the sick. This union, which is under the guidance of Dr. J. Th. de Visser, Minister at Amsterdam, numbers at present 8,000. In 1898 the Lutherans also started a Christian Workman's Society, called "Maarten Luther," which has made a good beginning. These three societies, especially by means of their recently organized branch unions, afford a strong counter-attraction to the social-democratic spirit of our time; "standing for neither a socialistic democracy nor a plutocratic aristocracy, but peace and good-will among the different classes of society."

In 1889 the Christelyke Volksbond was formed by Dr. F. van Geel Gildemeester, of The Hague, and is engaged in similar work, with a slightly different aim. It strives to better the working classes materially and morally by providing them with work. This also is the aim of the Amsterdam Protestant Society in aid of those out of employment.

FOREIGN MISSIONS.

It would be one-sided to give the nineteenth century the sole credit of missionary work in the Dutch colonies. Before that time the East India Company did a great deal. Its activities even surpassed those of other Protestant countries in this respect. The first Governor-General, P. Both, received instructions "to carry on the East India trade with a view to the propagation of the name of Christ, the salvation of the heathen, the honor and good name of the nation, and the profit of the company." It cannot be denied that too great stress was sometimes laid by the company and its employees on "profit" to the detriment of missionary work, but on the other hand the company gave the then State Church powerful financial help for many years, toward sending out and supporting ziekentroosters, ministers and teachers. For in those days all religious activities passed through the channel of the Reformed State Church. It was the classes of Amsterdam and of Walcheren especially that strove to keep the directors of the company interested in the spread of Christianity. This mission was carried on for a great length of time, and often at the cost of much self-sacrifice.

With the decline of the company, as well as on account of the state of the Dutch Church, interest in missionary work, alas! diminished. Owing to political troubles, and especially owing to the colonies falling into the hands of the English, most of the Indian congregations ceased to enjoy pastoral oversight. But by and by a day of better things dawned. In 1797 the Nederlandsch Missionary Society was founded, and at first chose South Africa as its field of labor; on the Dutch regaining, however, possession of their colonies, in 1814, it adopted these as its sphere of missionary labor. In the Moluccas, at Timor, the Southwest Islands, East Java and in Minahassa, successful work was done by Kam, Tellesma, Kruyt, Rooker and others. Conversions were especially numerous in Minahassa. Lately, medical missionary work has been started at Modjowarno in Java, where Dr. H. Bervoets has a very large number of patients in his hospital. Meanwhile, the Dutch Government took up the cause of the Indian Church, that had hitherto leaned too much on support from Holland to be able to care for itself. In 1820 a committee was appointed whose duties were fixed by royal authority, viz.: to send out from Holland missionary pastors. Afterward, by the royal decree of December 11, 1835, the important resolution was taken that all Protestants in India, Reformed or Lutheran, Baptist (Mennonite) or Remonstrant, *be united in one Protestant Church*, to be called the Protestant Church in Nederlandsch India. That was in the hope of being able, united, to propagate the Gospel all the more effectually among the people of India. And whatever changes the Government may have made at later periods in the Indian Church, that system has remained unaltered, namely, that the Church Courts be considered as Government Boards, and that the ministers of religion be nominated and appointed, not by the call of the congregation, but by the state.

The relation of church to state in the West Indian possessions is the same as in the East Indies. The attempts, however, made there in 1832 to unite the Reformed Church and the Lutherans, miscarried at Paramaribo, owing chiefly to the opposition of the latter. There are united Protestant churches only at Nieuw-Nickerie and at Curaçao.

While, however, the established churches confine their work to the European and native Christian congregations, an ever-increasing number of societies have, after the example of the Dutch Missionary Association, taken up missionary work in the colonies. In 1847 the Baptist Society for the spread of the Gospel at the Dutch foreign possessions was founded, and is laboring at present at Moeara Sipongi and at Pakantan on the west coast of Sumatra and in the residency of Japara in Java. The Nederlandsch Lutheran Home and Foreign Missionary Association commenced its activities in 1852, on the plains of Padang, and has stations at Poelve Tello and Sigata. In 1855 the "Java Committee" was started in this country, as a branch of the Home and Foreign Missionary Association of Batavia, which is at work at Hoeta Rimbarae in the district of Angkola on the west coast of Sumatra, at Bandowossi and Soemberpaken in East Java, and at Batavia and Geissler. The Nederlandsch Missionary Society commenced its operation in 1858, and chose as its field the provinces of Bantam, Batavia, Krawang, the Preanger Regencies and Cheribon, where the missionaries—Grashuis, Albers, Geerdink and Coolsman—have met with gratifying success. A year later, in 1859, the Utrecht Missionary Society was started, and settled in the residencies of Ambrina and Teonate and on the northern coast of Dutch New Guinea. Among its missionaries we would name van Hasselt, Woelders, van Dyk and Jeus. The Nederlandsch Reformed (Gereformeerde) Missionary Society, founded in 1864, settled in mid-Java and is working at Tagal, Banjoemas and Bagelen, while the Christian Reformed began its missionary labors in 1872 at Batavia, Soeraboys, and Soemba. After the union, however, of the "Christelyke Gereformeerde Kerk" and the "Nederduitsche Gereformeerde Kerken," in 1892, under the name of the "Gereformeerde Kerken in Nederland," the missionaries at the places mentioned were considered missionaries of the United Reformed Church. In conclusion, it should be mentioned that four missionaries were sent to the Saugir Islands and five to the Talant Archipelago in 1857, on the initiative of the Rev. O. G. Heldring and Pastor Gossner, of Berlin, and work is still energetically pushed on that group of islands, to the north of Celebes, with the financial support of the Government. The missionaries Kelling and Steller are best known.

In other ways also German and Dutch friends of missions have co-operated together. The mission at Njemok, near Salatiga (Java), which was commenced by the Missionary Society at Ermelo in 1853, was powerfully supported not long after by the Missionary Society at Neukirchen in Germany. Later, indeed, it was taken up by that board, with the support of a society formed at Utrecht. The missionaries of this so-called Salatiga Mission labor in the residency of Samarangen and Rembang in Java. The Rhine missionaries of Barmen have been of incalculable benefit to India. In 1834 they settled among the Dajakkers in Borneo, where they met at first with success, until the horrible massacre of the Christians there in 1859 seemed to rob them of all their results. After 1874, however, new life came back, and at present the Rhine Mission possesses six stations. But the great benefit we referred to above fell to the lot of the Battas of Sumatra. Driven from Borneo in 1859, the Rhine missionaries joined the missionaries van Asselt and Betz, sent out by the Rev. Witteveer, of Ermelo, in 1856. Of their work it may truly be said: No mission is more fitted to strengthen the faith of Christians than that among the Battas, and to put to shame the faithlessness that complains of the many "useless" sacrifices made.

Missionary work has been much helped in two ways: First, by the Dutch Bible Society, which, since its establishment in 1814, has translated the Scriptures into many languages and thus placed them in the hands of innumerable natives; secondly, by the seminary at Depok for the training of native evangelists, which, since its establishment in 1878, has been of great and excellent service to missionary work.

And, finally, there is another mission station outside the Dutch colonies, at Calioub, in the neighborhood of Cairo in Egypt, where Mr. J. H. Spillenaar has for years labored among the Kopts and Mohammedans. We may thus confidently assert that great interest is taken in missionary work in Holland at the beginning of this century, and many are constantly engaged in keeping this love warm by organizing missionary festivals, arranging missionary conferences, spreading missionary intelligence, and holding prayer meetings. It must appear from all this that little Holland is doing her share in her efforts to make the world a better place to live in.

HUNGARY.

ANDREW MOODY, D.D.,

BUDAPEST.

THE Hungarians commemorated recently, by their great Millennial Exhibition, the founding of their kingdom under Arpad one thousand years ago. It was a time of much enthusiasm, and we rejoiced with our friends in the triumph of freedom and the progress of the nation.

Alexander Petöfi, the poet, sang thus of his native Hungary: "If the earth be God's crown, our country is its fairest jewel." It was that youthful hero who, along with two others, on March 15, 1848, declared for liberty. "Let there be liberty," they cried, "let there be liberty!" and the streets of the capital soon resounded with the call: "Arise, O Magyar! Thy country calls; here is the time—now or never! Shall we be slaves or free?" The celebrated Acts of the Diet of 1848, which received the royal sanction and became by proclamation the laws of the realm, are well known. By these Hungary became a modern state, with a constitutional government. Louis Kossuth came to the front. The scene in the National Assembly, when he asked for two hundred thousand soldiers for the defence of the country, and for the necessary money, and when the deputies rose to their feet, shouting: "We grant it!" will be ever memorable.

The war of independence ended disastrously in 1849, when the Hungarian general surrendered at Világos, on recognizing the uselessness of the struggle against the forces of Austria and Russia combined. A dark period followed, but the Hungarian love of liberty was not vanquished. The political struggle was renewed as opportunity offered. The Court at Vienna found it necessary to make concessions, and at length, when Austria in the war of 1866 lost its place of preëminence among the States of Germany, it was obliged to come to terms, and the representatives of the Hungarian people, led by the sagacious Deák, had their patience and perseverance rewarded with marvelous success when the arrangements of the present dual system of the Austrian-Hungarian monarchy were consummated, and in June, 1867, the Emperor Francis Joseph and the Empress were crowned at Budapest as King and Queen of Hungary.

Since that time—it was truly a turning-point in history—there has been astonishing development and progress. Budapest has become almost a new city. It has a fine natural situation, finer than that of Vienna or Paris, and architecture has done wonders. Its population has increased rapidly, and now numbers half a million. The enterprise and activity of the people, and the rapid rise of the city, have led to its being designated the "Chicago of the East."

As regards full religious freedom, the last barriers were removed when, along with the Civil Marriage Bill and the bill for the Reception of the Jews, the Religious Liberty Bill, having passed both houses of the legislature, received the sanction of the crown. In this respect we are more favored than those who live under the Austrian Government. The editor of "The New York Observer," who visited our city during the Exhibition, as a member of the Peace Congress, was much struck with the difference, and referred to it, remarking: "There is great reason for thankfulness that though the door of Protestant evangelism is closely shut in Austria, it is wide open in Hungary."

The population of Hungary, with Transylvania, including also Croatia and Slavonia, which belong to the Hungarian crown, is fully 17,000,000, divided as follows:

Magyars.	7,426,730
Servians and Croats. . .	2,604,260
Roumanians.	2,591,905
Germans.	2,107,177
Slovacks.	1,910,279
Ruthenians.	388,392
Slovenes.	94,679
Gypsies.	82,256
Other races.	94,679
Total.	17,300,357

The Roman Catholics number nearly nine million, the Greek Catholics about a million and a half, and the Greek Orthodox about two million and a half. The members of the Reformed Church number fully two million, the members of the Lutheran Church fully one million. Then there are Unitarians numbering some thousands. The Baptists, not yet recognized as a religious corporation, but enjoying liberty, have numerous congregations, both Hungarian and German. The Jews are powerful everywhere, but especially in the capital, where they have a magnificent temple. Their number exceeds seven hundred thousand, and of these I suppose that now nearly one hundred and fifty thousand are congregated in Budapest.

The Reformed Church, which is divided into five Superintendencies, at the head of each of which there is a Superintendent, now called Bishop, numbers about two thousand congregations. It is thus the largest Reformed Church in Europe. It has theological colleges in Budapest, Debreczin—which has sometimes been called the "Rome of the Calvinists"—Pápa, Sárospatak and Klausenburg. Many of the younger men have studied also for a session or two at the New College, Edinburgh, bursaries having been provided for deserving students by the Free Church of Scotland. Professor F. Balogh, of Debreczin, who had been the first bursar, and who represented his church at the first General Presbyterian Council held in Edinburgh, in 1877, said: "We Hungarians are like the flowers which open to the sun, we are ready to open to every good influence."

The Scottish and Hungarian churches have now been connected with each other for many years, in a kind of missionary union, which has been fruitful of good. When, in 1851, after the war, the missionaries who had been sent to labor among the Jews had to leave the country, the school which they had established was taken by the Reformed Church under its wings, and thus preserved, and it was maintained under its fostering care until 1858, when it was found that the foreign missionary might again appear on the field; the legal basis on which the school stands also to the present day is its connection with the National Reformed Church.

The labors of the missionaries and several gentlemen of zeal and influence associated with them, resulted in the formation, in 1863, of a German congregation, which was affiliated with the Reformed Church. The congregation met for some years in a rented hall; from 1869 onward in the hall of the Scottish Mission Building, which was erected in that year, and then, a free site having been given by the municipality, a church was built, which was opened in 1878.

The hospital Bethesda was founded by the German congregation in 1865. The circumstances were interesting and memorable. A

Scottish lady, Miss Flora MacKichan, since deceased, visited Budapest with the intention of proceeding to the Holy Land. She was not rich, but she had £100 with her which she had set aside for her journey to the East. When she reached Constantinople, however, she did not meet with such a party going as it would have suited her to join, and she returned to Budapest. Here she heard friends speak of founding an hospital for the sick of various nations; was much interested in the proposal, and at length said that she would gladly leave her £100 in the capital of Hungary for the object, if Christian nurses were secured from Kaiserswerth on the Rhine and the work begun. That donation was the foundation stone of the hospital Bethesda. Under the care of the Rev. R. Koenig, Mr. Biberauer, a gentleman prominent in works of beneficence, and others, it grew and prospered, and it is now a great and flourishing institution. Free beds have been endowed for natives and foreigners, and it is a training school of deaconesses for Hungary. It has already branches in Leutschaer and Nyiregyhára. In Leutschaer an hospital building has just been erected and opened, a worthy citizen having resolved to leave 100,000 fl. for the philanthropic object, and then came to the wise conclusion that it would be better to give the money in his lifetime, when there would be no deduction in the form of legacy duty. While thus referring to the department of philanthropic work, I must add that the Lutheran Church in Pressburg, the ancient seat of the Hungarian Diet, has also opened a Deaconess' institution.

A few years ago a wing was added to the Bethesda building, to provide a home for ladies indigent and lonely in their declining years. The accommodation and board offered are inviting, and the terms reasonable. Shortly thereafter the munificence of a Swiss gentleman, Mr. K. Haggenmacher, enabled the German congregation to found an Orphan House. Mr. H. gave 50,000 fl. for the object, and afterward 20,000 fl. more, and a property was purchased in the vicinity of Bethesda. It was dedicated as a Home for Orphans, and received the name Bethany. The inmates, boys and girls, of whom there are already not a few, are under the care of a deaconess, who is at the head of the household. This, however, is not the first Protestant Orphan House opened in the city. Fully thirty years ago members of the Reformed and Lutheran churches united to form a committee to take up this branch of work, and an Orphan House was founded. It has been carefully managed, and has grown to be an institution of some size, affording accommodation for 100 orphans, boys and girls. It is maintained by voluntary contributions, and by the interest on invested funds, having already been the recipient of many handsome legacies. Further, a new Home for Orphan and Destitute Children called the Elisabeth House in memory of the late Queen Elisabeth, has just been opened by the "Good-Friday Reformed Church Association" in the immediate neighborhood of Budapest. The opening took place on the 19th of October, with a brilliance of state and ceremony quite unusual in Protestant circles, the Prime Minister, Mons. de Széll, being present to represent His Majesty Francis Joseph, King of Hungary. The proceedings were opened with the singing of "Jövel Szent Télek" ("Come, Holy Spirit") ; then the prayer of dedication was offered by Bishop Charles Szasz. A short sermon, preached by Pastor B. Hajpál, followed. Thereafter, the national hymn was sung by those assembled. Then, in the name of the King, the Prime Minister pronounced the institution open.

Two Ministers of State were present besides the First Minister of the Crown—Mons. Hegedüs, Minister of Commerce, and Mons. Darányi, Minister of Agriculture. Indeed, it is owing in great measure to the efforts of Mme. Hegedüs, the wife of the Minister of Commerce, that the home has been established. While Mons. de Széll is a Roman Catholic, the ministers Hegedüs and Darányi belong to the Reformed Church, the former holding the office of chief curator of the church in Budapest, and thus presiding at the session meetings, along with Bishop Szasz. One of the young pastors of the Reformed Church has been appointed director of the home. He and his young wife have entered on their duties with much enthusiasm. They have, in the meantime, thirty children under their care.

Members of the Reformed and Lutheran churches have entered also, during recent years, with praiseworthy zeal, on other enterprises of Christian philanthropy. The "Lorántffy Isuzanna" Ladies' Association, bearing the name of an honored Hungarian lady of a former time, is a benevolent society in close connection with the Reformed Church, which does important and much-needed work among the poor. Its members meet weekly as a working party, and careful investigation is made in the case of the poor seeking relief. The president is Mme. de Szilassy, whose husband, Mr. Aladár Szilassy, is Judge in the Court of Administration, a prominent man in the Reformed Church and active in all good works. The society has opened a Home for Servants, which may be expected to become a useful institution. There is a Congregational Association of a similar kind in connection with the German congregation, and one called the "Tabitha" in connection with the Lutheran Church. There are also Young Women's Christian Associations connected with the German congregation and the Scottish Mission. That in connection with the Scottish Mission has been in existence now for about sixteen years, and is in a flourishing condition. The mission teachers, Misses Knipping and Müller, who have already celebrated their semi-jubilees, have been successful in this, as in other departments of work. The Association holds its weekly meeting for Bible study on the afternoon of the Lord's Day, and during the week, when the Christmas season approaches, the members are busy preparing articles of clothing for the poor. A distribution takes place at Christmas on a large scale. The Association arranges, also, occasionally during the winter and spring, a "Free Coffee" for the poor, somewhat on the plan of the "Free Breakfasts" provided in some cities in Great Britain. The poor assemble, numbering usually nearly 150, in the large Scottish Mission Hall, at 3 P. M., and are welcomed by the members of the Association and their friends, who assemble also in force on such an occasion. The poor take their places, as the other guests do, at tables covered with white cloths, sometimes decorated with flowers, a hymn is sung, prayer is offered, and then coffee is served. After coffee there is choir-singing, and evangelistic addresses are delivered in three languages—German, Hungarian and Slavonian. Occasionally the poor have the treat of music—violin, 'cello, and harmonium—provided for them between the addresses. The proceedings last from three o'clock till six, and lively interest is sustained to the close.

Professor Szabó, of the Reformed Church Theological Seminary, has led the way in the establishing of Hungarian Young Men's Christian Associations. There is a flourishing association in the capital, and branches have been formed in some provincial towns. A beginning has been made in collecting money for the building of association premises. In the meantime, the young men meet in one of the rooms of the Theological Seminary, and also in the Scottish Mission Hall. The Association has a "Students' Wing," which was represented by a deputy at the great convention held recently in London, and again at the congress held in Paris. The Association has now a monthly organ called the "Elreszto" ("Awakener") which promises well. The German congregation has a Congregational

Young Men's Association, which has displayed great activity and been instrumental of much good. Its origin is of older date, but it suffers now somewhat from the fact that the Hungarian, as the national language, must necessarily have for the rising generation the greater attractive power. The Baptists have likewise Young Men's Christian Associations. The Lutherans have a Young Men's Association for mutual improvement and social intercourse.

Sunday-schools on the group system were introduced fully a quarter of a century ago, and have taken root—not yet over the country generally, but certainly in the capital. The visit of Mr. Morse, who pled the cause successfully, is still remembered. The students of the Hungarian Theological Seminary form a band of Sunday-school teachers. They had, I believe, last season, about 1,200 children under instruction in various halls. Professor Szabó conducts the weekly preparatory meeting. The German congregation has two Sunday-schools. One of these is held in the suburb New Pest, and the other in the hall of the hospital Bethesda. The attendance at both is good. The Scottish Mission has also two Sunday-schools. One of these is held in the morning in the Mission Hall, the other in the afternoon in a second hall rented by the mission on the Elisabethring. The attendance is also good. A preparatory meeting is held weekly. The Baptists have also largely attended Sunday-schools. A new Hungarian Sunday-school Hymn Book has just been compiled by Mr. I. Victor, one of the Scottish Mission teachers, and has been accepted for publication by the Committee of the Religious Tract Society in London.

The work of church extension in the capital is prosecuted by the Reformed Church with some vigor. The population having increased rapidly, there has been much need for effort. A beautiful new church on the right bank of the Danube was opened five years ago. A preaching station was opened at an earlier period in the suburb Köbánya, and the work there has developed so far that a church, which architecturally will be an ornament to the place, has been built.

A preaching station was opened also in Eirsébetfalva, another suburb, and a regular pastor has now been appointed to minister to the people. Tuglo, a third suburb, has likewise been provided with a place of worship and a permanent pastor. The Schwabenberg rises to the height of a thousand feet on the right bank of the Danube. It is studded with villas, and is a favorite resort in summer.

It is reached in an hour from the city by electric car and cog-wheel railway. Many families belonging to the Reformed Church live on the hill summer and winter. These are mostly of the humbler class. Other families who have their villas reside there in summer. It was the privilege of the writer, in the summer of 1899, to open and make arrangements for Hungarian services there. Occasional service had been held before in a private house, but now the use of a hall was obtained in a building known as the Eotvos-Villa. The attendance was encouraging from the beginning, and several gentlemen of influence—in particular Mr. Szterényi, one of the heads of departments in the Ministry of Commerce—came forward to express lively interest in the movement, and to offer help. Desire for the Communion having been expressed, we had the dispensation of the ordinance before the close of the summer season, and arrangements were then completed for the maintenance of the service during the winter months. A sum of money was subscribed sufficient to provide some remuneration for the young Hungarian preacher, who undertook to officiate at the service in addition to his duty of giving instruction to the young. During the summer just past the work made great progress. The services were held in one of the halls of the public school-house, and as the season advanced were increasingly well attended. Mr. Szterényi used his influence with the railway company so successfully that the company offered a free site for church building; and was in a position to give expression at an important conference to his expectation that building material would be brought up free of charge. A local committee was elected to prepare the way for church building. The first step was to apply for the sanction of the session of the Reformed Church congregation in Budapest. This step has been taken with favorable result, and it is hoped that this church planting and church building effort may now be crowned with success. The church on the hill will cost, it is expected, about £800.

In response to the call from America, ministers of the Reformed Church have also crossed the ocean to preach to Hungarians settled in the distant West. Hungarians are numerous in New York, Cleveland, Pittsburg and Chicago, and though far from the land of their birth, they have now the opportunity of hearing the joyful sound of the Gospel-message in their own tongue.

In Budapest service is conducted in the English language in the German Reformed Church, by the missionaries of the Free Church of Scotland, viz., the writer and Rev. I. T. Webster. Church of England service is held in the Hotel Hungaria by the chaplain, Rev. S. Tucker. There is also French service, occasionally, in the German Reformed Church, conducted by Pastor Selli, from Vienna.

Evangelistic work is prosecuted by the Scottish Mission and by the Reformed Church with many tokens of encouragement. The mission has two evangelistic meetings weekly, which are advertised in the newspapers, and to which the Jews and the people generally are invited from the streets and lanes of the city. The one is held on Tuesday evening in the hall of the Mission Building, Mondgasse 17, and the other on Friday evening in the second hall, Elisabethring 7—a hall which was opened ten years ago somewhat on the McAll Mission system, Paris, in order that the people in a second crowded thoroughfare might be gathered in to hear the Word. A lantern lecture is given every second Tuesday. Historical subjects, including the history of missions, are taken with the lantern, and have a great power of attraction for the Jews and the general public. An evangelistic meeting is also conducted by Professor Szabó in the hall of the Mission Building on the evening of the Lord's Day. Another, for which the arrangements are likewise made by the Reformed Church, is held at Rosengasse 20, in a hall recently taken for the purpose. All these meetings are well attended. The addresses are short, and the singing is lively. It may be added that electric light has been introduced into the Reformed Church on Calvin Square, and that evening service is now held in that large building during the winter season. The Scottish Mission has also a "Hebrew Hour" for Jews on the afternoon of the Lord's Day. At this meeting the Scriptures of the Old and New Testaments are read in the Hebrew language, and exposition follows. Those present are invited to offer their remarks. The Baptists also have numerous evangelistic meetings, both German and Hungarian, in various districts of the city.

During the past two seasons an interesting Home Mission Monthly Conference has been held, for which the arrangements have been made jointly by ministers and members of the Reformed and Lutheran churches. Many subjects of importance bearing on the life and work of the church have been discussed, and practical suggestions made.

A "Blue Cross" Temperance Society has been organized in Budapest, with Mr. Biberauer as its president. It has already branches in various parts of the country. Its meetings are evangelistic, its great object being to lead those who have been ensnared by drink to the Saviour, who proclaims deliverance to the captives, and the opening of the prison to them that are bound.

The Mission School maintained by the Free Church of Scotland has a staff of three male and four female teachers. It is attended by 250 to 300 children, of whom usually about a third are Jewish. The number of Jewish children was formerly larger, and it would probably now be as large as it was before were it not for the regulation in accordance with which each child, of whatever religious denomination it may be, must have a certificate of proficiency in religious knowledge from a teacher appointed by the denomination to which it belongs. Connected with the school there is a Girls' Home, superintended by Misses Knipping and Müller, affording accommodation for twenty, which has been fruitful of good. One of the girls of the house of Israel trained there is now a deaconess in Cairo, and her younger sister is now in the Kaiserswerth Teachers' Seminary. The Scottish Mission employs also a medical missionary and a colporteur.

The "Protestant Literary Society" is active. It holds its annual meetings in different cities in order to awaken general interest. The last was held a few weeks ago in Pressburg, when an address full of enthusiasm was delivered by Mons. Hegedüs, Minister of Commerce. The organ of the society is the "Protestáns Szemle" ("Protestant Review"). The society has issued, recently, a series of booklets for the people, for instruction and edification. Church newspapers are also issued by the Reformed Baptist and Lutheran churches.

The Roman Catholic Church makes energetic use of the press, issuing thirty-two religious periodicals, and working for the diffusion of its religious literature through the St. Stephen Association and other societies; and Protestants are recognizing more and more the importance of making full use of the press in combating error and "contending earnestly for the faith once delivered to the saints."

The London Religious Tract Society has long had an agency in Hungary, and has issued many useful books and tracts, which have had a wide circulation. Its issues have been not only in the Hungarian language, but also in Slavonian, Servian and Roumanian. Pastor R. Biberauer is at present in charge of the work.

The British and Foreign Bible Society has a depot in Budapest, and an extensive work of colportage in the country, superintended by Mr. B. Victor. The colporteurs, numbering twenty-two, have their licences from the Ministry of the Interior, and labor for the most part unhindered. The National Bible Society of Scotland, of the work of which the writer has charge in Hungary, has likewise a depot in the capital, and has fourteen colporteurs in the country, and some other men besides, who have a percentage on sales, but no salary. The Scottish society has special arrangements with the London Tract Society, and also with the Budapest bookseller and printer, Mr. Hornyánszky, in accordance with which its colporteurs carry books and tracts with them, as well as the Holy Scriptures. The work of the two Bible societies has been a blessing to the country. The issues from the depot of the British and Foreign Society amounted last year to 80,373 copies of Scripture; those from the depot of the National Bible Society of Scotland, to 20,169 copies of Scripture and 64,061 books, tracts and Scripture cards. It must at the same time, however, be stated that the number of copies of Scripture issued by the Scottish is also included in great part in the number issued by the British society, as the Scottish society does not print the Scriptures in the Hungarian language, but purchases its copies in that and various other languages at cost price from the British. The Scottish society is now engaged in the interesting work of preparing and issuing the New Testament in a new version. Some time ago a petition reached the writer from some of the so-called Bulgarians of southern Hungary, setting forth that while the New Testament had been already translated into more than three hundred tongues, it had not yet been given them in their native language, and praying that steps might be taken to have it translated into the tongue in which they were born, which they described as the Palityán. On inquiry it was found that these people had come into Hungary from Bulgaria about a century and a half ago, and that Maria Theresa had permitted them to settle on condition of their becoming Roman Catholics; further, that they were settled now in Ó Besenyö, Bolgá-Telep, Vonga and some other places to the number of nearly 20,000, and that their language, while allied to the Bulgarian, differed considerably from it, and was written not in the Slavic but in the Roman character. A suitable translator having been found in the person of Mr. I. Bratán, subkeeper of the archives of the royal city of Temervár, arrangements were made for the translation and printing, in the first place, of the Gospel of John. That Gospel was issued in 10,000 copies about the beginning of this year. It was with profound interest that, after its appearance, we discovered the fact, which seems generally to have escaped the notice of historians and philologists, that these people in southern Hungary, who have usually been designated Bulgarians, are a remnant of the ancient race of Paulicians. When the version was shown, by a Bulgarian gentleman who was much interested in its appearance, to Paulicians in Philippopolis, they declared, to his and to our surprise, that the language was identical with their own.

Mention is made of the Paulicians in church history from the seventh century onward. As a sect they were persecuted and scattered. Some of them settled in Thrace, in the neighborhood of Philippopolis, in the year 970, and 130 years later Alexiopolis was built for them. As they lived apart from the Bulgarians the Sultan declared, in the year 1808, that they must have a head. They addressed a petition to the Greek Patriarch, which for some reason was not accepted. They then applied to the Pope, and were received into the fold of the Roman Church. Those in Hungary were of opinion, as we soon learned when we got into correspondence with them, that they had their name Palitván or Paulican from a certain Paul, who was supposed to have led them in at the time of their immigration, but it appears now that they are of the ancient Paulician stock, and thus that their Paul is none other than the Paul of the Paulicians of the olden time. The Gospel of John has been welcomed, earnest requests have been received for the whole Word, and arrangements are now in progress for the completion of the translation of the New Testament. Mr. Bratán, the translator, is anxious to become an evangelist to his people. He studied four years in a Roman Catholic seminary, but did not become a priest. He desires now to have a year in a Protestant seminary, and would then go forth with the Gospel-message to his brethren.

The American missionaries in Samokov, Bulgaria, are naturally interested in this movement, and the Rev. M. G. Valchoff, minister of a Presbyterian church in Albany, N. Y., but a Bulgarian by birth, writes, on hearing of it: "The thought occurred to me: 'Is it possible that God may make these Bulgarians a door through which Bulgaria shall receive the Gospel?' "

A hopeful movement among the Servians in southern Hungary

WILLIAM CAREY.

engages our attention also. Pavkov, one of the colporteurs of the Scottish society, who is by birth a Servian, not only carries the Scriptures from door to door, but explains the Word in Bible meetings to the profit of many, and tidings reached us recently of thirty Servians uniting to take a room in which such meetings might be held.

As we enter on a new era, let us pray the Lord of the harvest that he will send forth laborers into his harvest.

The great Szechényi said:

> "*Magyarország nom volt hanem less.*"
> ("Hungary was not, but it will be.")

Let us pray and labor that, in a higher sense than at the moment it may be he was thinking of, his word may be verified:

> "*Hanem lesz.*" ("But it will be.")

INDIA, BURMA, AND CEYLON

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INDIA has been the scene of Christian labors from the very earliest times. A persistent tradition, probably not authentic, connects the Apostle Thomas with this country in the first century. Whether he came or not, it is known that Greek merchants in that century had a lucrative trade with South India, and that in their wake arrived a colony of Jews and Jewish Christians, who settled in and about Cochin. It is also certain that Pantenus, principal of the Christian college at Alexandria, before the close of the second century had visited the Malabar coast and found Christians there who were in possession of the Hebrew Gospel of St. Matthew. At the Council of Nicæa, 325, a Bishop of India was present. And a couple of centuries later the Syrian missionaries of the Nestorian faith were very active in South India in propagating the Gospel as they understood it. Cosmas, a widely traveled merchant of Alexandria, writing in 547, tells us that he himself had seen prosperous Christian churches on the Malabar coast and in Ceylon. Marco Polo, in the thirteenth century, visiting India, found at many points where he touched, "some Christians and some Jews." Then, in the fourteenth century, came the Dominican and Franciscan friars. At the close of the fifteenth century, Vasco de Gama doubled the Cape of Good Hope, and Portugal planted its trading forts on the shores of Western and Southern India. Soon appeared the great Jesuit, Francis Xavier, lighting up the sixteenth century with his wonderful devotion, though his labors were only for ten years and a half—from 1542, when he landed at Goa, till his death on the island of Sancian, off the coast of China. After the coming of the East India Company, in the seventeenth century, a few chaplains were employed and a few churches erected, but solely for the foreigners. In the eighteenth century, Ziegenbalg, Plutscho, Gericke, Schwartz and others illuminated to the utmost of their ability the darkness of the Tranquebar coast, under the protection of the Danish settlements, and just as the nineteenth century was about to dawn, Carey, Marshman and Ward landed at Danish Serampore, and the era of modern missions was really inaugurated.

How great the contrast between 1800 and 1900! It may intensify our appreciation of the extremely encouraging condition of things at present if, before taking it up, we give a moment's attention to the state of affairs at the former day. What was there of Christian influence in India in 1800? Almost nothing that any enlightened believer of the present time can feel satisfaction in. There were a few thousand Syrian or Nestorian Christians on the southwest coast, greatly fallen away from the simplicity of the Gospel A somewhat larger number of degenerate descendants of the early Roman Catholics remained in Goa, Bombay and a few other places, including Northern Burma. In Ceylon, where the British had just driven out the Dutch, the Reformed Church had a very few ministers, but they did not long tarry, and the half million professed Christian converts, as soon as they clearly understood that the rule of Britain meant entire tolerance, totally disappeared. On the southeast coast, below Madras, to which region nearly fifty missionaries had been sent, during the eighteenth century, by the authorities of Copenhagen and Hallé, something like 50,000 converts had been baptized, most of whom were doubtless still living. But Schwartz, greatest of the noble band of workers there, had just died, and the decline of the work—through the mistake so often made in those days, of being too lenient in dealing with caste, and too slow in ordaining native preachers, as also through the spread of rationalism in Germany—which was to nearly blot it out after a while, had already set in. Kiernander, after working for thirty-eight years among the English and Portuguese residents of Calcutta, the first Protestant missionary to North India, had but lately died, in 1796, without accomplishing anything for the Hindoos. William Carey and his friends had just reached Serampore, and of course had scarcely done anything. The London Missionary Society had sent, a year or two before, Mr. Forsyth to Chinsurah, a Dutch factory twenty miles up the Hoogly, and there he was making a feeble beginning all alone. The other great missionary societies were either not yet organized or had turned their attention elsewhere, the East India Company were inflexibly hostile to mission work, and the country was not in any large sense really open for Christian labor. A day of very small things it was, to which we can look back from the present vantage ground with devout thankfulness, crying: "What hath God wrought" in this single century?

It is not our purpose, nor would it be any way possible in the space of a few pages, to give a history, however condensed, of mission work in India during a hundred years. An account of the various non-Christian religions there also lies outside our task. It is rather our design to show, as compactly yet as comprehensively as possible, what is being done in that section of the world just now to crown Jesus Christ Lord of all. It will be necessary to sketch the different forms of Christian activity employed, to indicate the extent of their operations, and to give some idea of the success with which they have been attended up to the present time.

Preaching the Gospel to the natives in the vernacular holds the first place among the agencies employed for the conversion of India. There are a great many forms of preaching. The most prominent, and perhaps the most frequently referred to, is that done in bazars; that is, in the market-places or business streets of the towns and cities. Singing is the common means of drawing the people together, although in some places the very presence of a white face brings a crowd. The preaching has to be simple, wide-awake, full of incident and illustrated from daily life. Questions now and then are put to the audience; shrewd advantage is taken of interruptions, which are pretty sure to come; and haste is made before the people weary or scatter, to fasten some important truth and prepare the way for the private interview to which a cordial invitation is given. When there are several in the preaching band, as is common, one relieves another, a hymn or two being thrown in between the addresses, and thus the exercises may be maintained for a considerable time, the crowd, of course, continually shifting. Better results are frequently secured where a large room or chapel with seats, opening on the bazar, can be utilized for the preaching, the crowd being toled within by music, both vocal and instrumental. The direct, immediate results from street preaching have never been great, yet since many trace their first awakenings, their earliest knowledge of the new way, to what they have heard in the bazar, or to some tract obtained from the preacher there, it is not deemed advisable to abandon it.

Not especially different from the bazar preaching is that at *melas*, or religious festivals, where the people gather from a large sweep of country, partly for trading, partly to pay their devotions at some shrine, or to bathe in some sacred stream. That quiet preaching which is rather a familiar talk than a formal address, and which is directed to little groups gathered in some particular neighborhood where part of the people are friendly, has been found more effective than market-place or *mela* harangues. The villages also are usually more fruitful than the towns. Itinerancies, or preaching tours, through the country districts in the cold season are very common and very fruitful. Probably this is the main hope of India's redemption, and the most fruitful means of widespread influence among the common people, who now, as in ancient times, are most likely to hear the Gospel gladly. Still other forms of preaching have been faithfully tried. To reach the higher classes, not accessible in the ordinary ways that suit the masses, friendly discussions are held in halls or private rooms, where those deeming it beneath their dignity to stand with the motley multitude are willing to converse or listen to arguments. Courses of lectures are also given, sometimes in English, sometimes in the vernacular, wherein the fundamental principles or evidences of the Christian religion are plainly set forth and objections refuted.

These lectures form one of the main methods used to reach the educated classes, who are becoming an extremely important factor in modern India. There are supposed to be in the country at the present time not far from a million of English-speaking natives. This is, of course, a small proportion of the total mass, but their influence bears no proportion to their number. They are the social and intellectual aristocracy of the country, its brain and voice, to which the other classes look as the leaders of public opinion. They control most of the newspapers and other periodicals—there are some 560 newspapers in India, published in 16 different languages—they sit on the local Government Boards, and are members of the legislative councils. These men have largely lost faith in their own religions, especially in the idolatrous part; popular or mythological Hindooism has no attractions for them. They are in a state of religious unsettlement or indifferentism, and call themselves, perhaps, Agnostics. Some are hostile to Christianity; a few are sincere seekers after truth. It is from this educated class that Brahminism has gathered its little bands, composed almost wholly of Bengalis, a movement that once promised much, but has been for some time steadily on the decline, and numbers now a very few thousand. More prominent for two or three decades past and showing much more vitality is the Arya Somaj (founded by Pundit Dyanund Saraswati, who died in 1883), which sets up Indian theism, the supposed monotheism of the Vedas, against what is called foreign theism, and thus enlists on its side the patriotic preferences for Indian literature and thought. This, stirred up in the main by the Theosophical Society, is bitterly opposed in its methods to organized Christianity, and has drawn away many who might otherwise have been won. To reach this educated class (there are 20,000 students in the colleges of India), comparatively small in numbers, but mighty in influence, effort is made through the press, through classes for Bible study, through the interchange of friendly visits, and through English lectures. The Haskell lectureship, lately instituted and filled so far by Dr. J. H. Barrows, of America, and Principal Fairbairn, of England, and now by President Cuthbert C. Hall, D.D., has directed its energies toward this class. So, previously, had men like Drs. Douglass and Somerville from Britain, and Drs. Cook and Pentecost from America, coming out for a winter tour through the principal cities. The permanent Oxford and Cambridge missions, or brotherhoods, located at Calcutta and Delhi, devote their time mainly to this same sort of people. Thousands of non-Christian young men attend every week meetings held especially for them in various parts of India. In Beadon Square, Calcutta, every Sunday evening for over twenty years, between 400 and 500 English-speaking young men have listened at the open-air services to addresses on the truths of Christianity, and the sight has been described as one of the most inspiring to be seen in all India.

What part has Christianity taken in the great *educational work* which is so steadily and strongly transforming India? It may be said with truth that Christianity is in one way or another responsible for the whole of it. For the Christian rulers of the country, moved by the constraint of duty and the enlightened principles of their own faith, have inaugurated and carried on a system, which, though strictly neutral and avowedly non-religious in its conduct, as it needs must be in order to be under such circumstances just, nevertheless is indirectly exerting a powerful influence in favor of all truth. The main impulse was given to Western education in India by the famous dispatch of Sir Charles Wood in 1854, which sanctioned the establishment of three universities, provided for vernacular schools, and ordained a system of grants-in-aid to all approved institutions. Matters have been conducted substantially on these lines ever since, though the universities are now five—Calcutta, Madras, Bombay, Lahore and Allahabad—and the colleges are 140. The Government did but follow where a Christian missionary, Dr. Duff, had led the way, demonstrating as long ago as 1830, by the marvelously successful college which he started in Calcutta, that English was the best medium in which to impart modern instruction. Some of the largest and most prosperous and influential institutions in all the great centres, from that day to this, have been under missionary management. Deserving of special notice is the Madras Christian College, which has over 2,500 graduates on its roll; also the colleges in Calcutta belonging to the Free Church and the General Assembly of Scotland, each with over 1,000 pupils in all departments; and the Wilson College, belonging to the Free Church Mission in Bombay. Though there have been warm discussions on the subject in the past, there is to-day a very gratifying unity of thought and a substantial agreement among missionaries as to the high place of education as an agency for the conversion of India, as well as indispensable for the training of those converted.

It is especially noteworthy and encouraging that the Christian part of the population is gaining higher education far in advance of all other classes. Out of 2,169 Madras University graduates in 1890, 180, or one in twelve, were Indian Christians, a proportion highly satisfactory considering that they formed only 1-40th of the population. At that time all the judges of the Small Cause Court of Madras, including the registrar, were Christians. A similar sign is seen in the fact that in South India a few years ago there were 44,225 native Christians at school and college, or 61 per cent. of boys and 28 per cent. of girls of the school-going age, while the percentage of pupils in the Presidency as a whole is 23 of boys and 3 of girls.

Most of the educational efforts of the missionaries, however, have been rightly directed to schools of a lower grade, either vernacular or Anglo-vernacular. A network of these is commonly spread in and around about all the mission stations. The effort is not only to give a greatly needed training to the children of the increasing Christian community, but also to gain a hold of the Hindoo community through the children, who in very large numbers are committed to the care of the mission teachers. In this way access is gained not merely to individuals but also to whole villages which could not otherwise have been reached. The Bible is taught in most of these schools, and religious truth very considerably disseminated, while the expenses are reduced both by private fees and Government grants-in-aid. It is true that many non-Christian teachers are still employed, but the percentage is being steadily reduced as Christians in increasing numbers become fitted for such positions. In 1871 the percentage of Christian teachers was only 47, in 1881 it was 61, in 1890 it was 71, and doubtless now it would be at least 80. Theological Training Schools there are in very considerable numbers—81 in 1890, probably a full hundred now—where very extended courses of study are offered to those capable of receiving them, and a more limited preparation is supplied to those who must confine themselves to this before they make the hurried plunge into the harvest field that perpetually and loudly calls for laborers. Boarding schools both for boys and girls fill a very important place, for only as the young people are taken away for a series of years from their customary surroundings and given the uplifting, refining associations of more immediate and prolonged contact with Christian teaching, can their character be suitably moulded for largest usefulness. The boarding schools for girls in 1890 were 166; the number of those for boys was not ascertained by the census. Almost every mission has orphanages, which are kept more than full by the successive famines that throw large numbers of forlorn children on the charity of the public. Many of these waifs, after careful training, either in book knowledge, if they are adapted to study, or in some industrial pursuit, prove a very decided accession of strength to the Christian forces. The total number of pupils in the schools and colleges of India for 1851 was 64,043; for 1861 it was 73,995; for 1871 it was 122,132; for 1881 it was 187,652; for 1890 it was 279,716. The numbers for Ceylon in 1871 were 14,575; in 1881, 38,399; in 1890, 47,426. The numbers for Burma in 1871 were 6,245; in 1881, 8,708; in 1890, 15,685. Adding these together, we have a total of pupils for the three countries in 1881 of 234,759, a gain during the decade of 91,807; and a total for 1890 of 342,827, a gain in nine years of 118,068. No accurate figures can be given for the present time (either in this or in any other particular, as the decennial census of India is to be taken this year),

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but, forming a careful estimate, after the study of many mission reports of latest date, we judge that there has been a gain in the last ten years of about 20 per cent., which would make a total in the mission schools at present of some 412,000.

A by no means insignificant part of the education of the native Christian community is included in the varied and manifold industrial establishments, of which about all the principal missions have more or less, the Basel Mission in the south leading off. Tile-making, weaving, printing, book-binding, carpentering, lace-making, shoe-making, smithing—indeed, almost every sort of skilled artisanship—is taught in these training schools, with varying success, but on the whole with a very considerable and beneficial effect on the temporal condition of the converts. We can do no more than mention the matter as one of much interest.

Closely connected with the general school work are the Sunday-schools, whose development has been almost wholly within the last two or three decades. A prominent missionary at the first Decennial Missionary Conference, held at Allahabad in 1872, spoke of it as "a remarkable fact that the Sunday-school as an evangelistic agency in mission work is hardly recognized at all in India." In 1876 a forward step was taken by the organization of the Indian Sunday-school Union, and then an Indian Sunday-school Manual was soon after published, and an Indian Sunday-school Journal was started. The American Missions took the lead in this matter, the Methodist Episcopal Mission in North India being especially zealous and successful. At the Decennial Conference in Calcutta, in 1882, a wonderful advance was chronicled, great attention was given to the subject, and many thousands of Hindoo and Mohammedan pupils were reported as in attendance upon the schools. The entire number of schools tabulated was 1,867, with pupils numbering 61,688; the Methodists led, with 15,573 pupils. During the decade following the Rev. James L. Phillips, of the Free Baptist Mission, was set apart as Secretary of the Indian Sunday-school Union, and gave his entire time to the movement, traveling throughout the empire, establishing Auxiliary Sunday-school Unions in all the principal provinces, holding conventions to discuss ways and means, editing the Journal, and arousing great interest in every direction for the extension of the work. He declared that there was now no serious obstacle to the planting of Sunday-schools throughout the country. The Hindoos and Mohammedans sent their children to them freely, and made no objection to the learning of Christian songs and the study of the Christian Scriptures. In some cases, he said, Hindoos have come to the missionaries and begged for Sunday-schools to be opened in their villages. One good effect noticed was the enlisting of great numbers both of native Christians and of the domiciled European inhabitants in active work for Christ through this convenient and simple medium. In 1890 it was found that the number of Sunday-schools had almost doubled, rising to 3,503, and the number of pupils had much more than doubled, being 135,565; the Methodist Episcopal Church alone having over 40,000 of them, or more than twice as many as the mission coming next highest, the London Mission, with 18,466. The number in Burma and Ceylon for 1881 was 21,000 (4,000 in Burma and 17,000 in Ceylon), which had grown in 1890 to about 30,000, of which 8,698 were found in Burma. Just the present number cannot be accurately given. It seems hardly likely that the figures have been again doubled for the entire country; although some of the missions have done even better than this: The Methodist Episcopal Church, for example, advanced from 40,103 to 85,786 in 1899, and the American Baptists grew from 12,937 to 30,019; the English Wesleyans also advanced from 19,596 to 29,234, of which 18,138 was for Ceylon. Others have not done so well, and probably if we put the figures at 225,000 for India, with 30,000 for Ceylon, and 20,000 for Burma (where the Baptists have more than doubled their membership), we shall have a total (275,000 for the three countries, as against 165,000 ten years ago) well within the range of facts and extremely creditable. Mr. Richard Burges, of the English Wesleyan Methodist Church, is now Secretary of the Sunday-school Union, in place of Dr. Phillips, who passed to his heavenly reward, greatly lamented, a few years since. It ought to be particularly noted that these schools are not simply for the training of Christian children as in Christian lands and some mission countries. They are, as indicated at the beginning of this paragraph, "evangelical agencies" of wonderful power. They are based upon the mission day schools in some instances, but in many cases are held where no day schools can be maintained, and attended very largely by non-Christians who are thus strongly influenced toward Christ. They are held thus in bazars and villages, on tea and coffee estates for coolie children, for domestic servants and their children, for patients in dispensaries and hospitals, for inmates of zenanas, and especially in Hindoo day schools, where for a very small sum or for nothing at all the room can be utilized and the children gathered for an hour on Sunday under a Christian teacher. Bishop Thoburn, of the Methodist Episcopal Church, reported the Sunday-school host under his care to number in 1900, 92,000, divided between 51,000 Christians and 41,000 non-Christians. Other denominations do not furnish the figures for separating the grand total into these two component parts.

After preaching and teaching, decidedly the third phase of Christian activity deserving notice is the practice of *the healing art.* It is evident to all how powerful a means of removing prejudice and conciliating public opinion this easily becomes. All the principal missions have availed themselves of this helping hand to a greater or less degree, almost from the beginning. It is only within a comparatively recent time, however, that this agency has begun to be recognized at its true worth, and anything like proper attention given to it, especially in the woman's department. At the close of 1881, out of 689 missionaries in India, only 28 were physicians. The next decade saw a very considerable improvement on this, for the statistics gathered at the Bombay Conference, in 1892, showed that there were 97 foreign and Eurasian physician missionaries (in India alone), together with 168 native Christian medical workers, and 166 hospitals and dispensaries. These latter have increased now to 356, besides 30 for Burma and Ceylon; and the number of patients treated last year was 2,424,663. The Medical College, opened at Agra in 1881, by Dr. Valentine, has been of great assistance to native Christians of many missions in obtaining a medical education. The most striking medical development of the last two decades has been that in the direction of supplying the pressing needs of India's women, so many thousands of whom have perished for lack of suitable care, and so many millions of whom have suffered without help. Miss Clara Swain, sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal Church in 1869, was the first lady physician to devote herself to her suffering Indian sisters. Very many have followed (the number at present reaching probably two score), and the results have been in the highest degree encouraging. There is somewhat less need, to be sure, of the missionaries taking up medical work in India than there would be if the Government had not done so much in this direction. It has provided very generously for this department. In

1893 there were in all 1,641 public institutions for the relief of suffering and the healing of disease, in which were treated 265,000 in-door and 11,987,000 out-door patients. In 48 hospitals and dispensaries for women, nine of them being in native states, 412,591 received treatment. Vaccination is compulsory, and some 5,700,000 a year are shielded from a disease which carries off 125,000 annually. In 1885 the Countess Dufferin, wife of the Viceroy, formed an association for supplying medical aid to the women of India, and so generous was the response in Great Britain and elsewhere to her appeals, that a fund amounting to $400,000 is now in hand; 103 women of thorough medical training are at work in its 30 hospitals and 20 dispensaries, while 200 more are under training as nurses and physicians in India, and others also in England; in 1892 nearly 460,000 women received counsel and medicine through this instrumentality.

The missionaries have done a great deal of late years for the lepers, which are found in such numbers in almost all parts of the country. In 1840 Sir Henry Ramsay built a leper asylum at Almorah, and handed it over to the care of the London Mission at that place. It has continued to the present time, and over 500 converts have been gathered from it into the church, out of the nearly 1,000 admissions in the last forty years. Work among this most unfortunate class received a very great impulse from the establishment, by Mr. W. C. Bailey, in 1874, at Dublin, of the Mission to Lepers. Most of the 46 leper asylums in India, Burma and Ceylon are helped by this society. There are eleven homes provided for the untainted children of leprous parents, and nearly all of them are saved. The inmates who come to the leper asylums heathen, in the majority of cases become Christians, and die with bright testimonies. A home for lepers was commenced at Mandalay in 1891, and speedily filled with inmates from that neighborhood. At Tarn Taran, a sacred Sikh city near Amritsar in the Punjab, there is a Government Leper Asylum, with more than 200 inmates; but no difficulties are placed by the authorities in the way of mission work among the lepers, and the missionary has baptized a large number of them. There is a leper asylum in the native state of Chumba, in the hills to the north of the Punjab, in charge of a native Christian physician under the Raja of Chumba, and many of the inmates there have been baptized. Especially worthy of mention is the asylum containing over fifty lepers in the Methodist Episcopal Mission at Pithoragarh, in the hills of Kumaon, not far from Nepal. It is in charge of Miss Mary Reed, who, after five years' work at Cawnpore, from 1884 to 1889, returned to America much broken in health, to discover in a short time that unmistakable signs of leprosy, contracted no one knows how, were beginning to exhibit themselves on her person. She at once felt that she was called to devote the rest of her life to work in India among the lepers; so she returned, and for the last ten years has been doing faithful service in this trying vocation, the disease in her case making apparently no further progress.

Work for women by women has taken, during the past generation, a very great enlargement, so that to-day, as is right, it is hardly second to the longer established labor of the men. An indication of this rapid development is found in the fact that while at the first Decennial Conference, at Allahabad, 1872, the sex was altogether unrepresented, at the second, held ten years later in Calcutta, there were 181 women among the 475 members, two of whom had been appointed to prepare papers; but it was not thought proper that the ladies should read them in person publicly. At Bombay, however, in 1892, where only 265 men were in attendance, there were 276 women, and the latter were admitted to full equality in every particular. The Foreign and Eurasian female agents, who had increased only 109 for the decade ending 1881, increased during the next nine years by 232, numbering 711; and the native Christian female agents just doubled in each of these decades, amounting in 1890 to 3,278. The growth of the zenana work also has been very marked and marvelous. In 1871 there were 1,997 pupils reported; in 1881, 9,132; in 1890 there were 32,659. If this progress has been maintained during the past ten years, there must be now not far from 100,000 inmates of these houses (which cannot be called homes), whose barren, vapid life is brightened and enriched by the regular visits of the lady missionaries and their assistants, and who are learning to love the religion of Him who did so much for women. Of late years evangelistic zenana work, as distinguished from educational zenana work, has been developed to a very gratifying and, indeed, amazing extent. A worker in Calcutta declares that there are in that city thousands of houses open to zenana missionaries for Bible teaching only, whereas formerly it was fancy work or secular teaching that had to be mainly attended to, or used as a bid to gain entrance for a little religious instruction. One society reports 3,000 houses, with 10,000 women; another society 1,000 houses, and still other societies have hundreds of houses on their lists. The rich as well as the poor are now accessible. The Bible is read and explained, hymns are sung, and at times prayer is offered.

The field is immense and extremely needy. Of the 140,500,000 females of India, according to the last Government census, 22,657,429, or nearly one-sixth, were widows; of these widows, 13,878 were not four years of age; 78,000 were not ten, and 252,450 were under fourteen. The girls under 15 years of age were 38,047,354, and of these only 313,777 were under any sort of school instruction; so that for every girl who is being educated, 99 at least are growing up without education. Of the females under instruction more than half are taught by the missionary societies. These societies, besides managing orphanages, boarding schools and day schools for girls, and visiting 100,000 zenanas, have instituted in recent years rural missions for reaching the village women, which have been crowned with much success. Itinerating tours by women for women are also becoming more frequent, as facilities for travel have improved, and the aims of women workers have been better understood; and great blessings have resulted therefrom. We need not take space here to detail the hard conditions of woman's lot in India, and the especially desolate state of the widows; for abundant information on this has often been supplied. The change that has been brought about in the status of the women of the native Christian communities is an object lesson that is having great influence with the whole range of Indian society. Almost all the women now seen in public places or capable of taking any public position are Christian, and their limited number attracts attention to them. In the villages they are the only women in the community who can read and write. Their daughters go away to boarding schools and return to become village oracles; consulted at times by their own fathers, who have less opportunity of seeing and knowing Christian usages and duties. When students for the Dufferin medical schools are called for, it is the Christians chiefly who are prepared to stand the tests for the scholarships offered; more than three-fourths of all up to 1892 who had passed these test examinations were Christians. They appear also for the advanced examinations in the educational departments, they and only a very few others. They stand as the chief representatives of the women of India. Though numerically the smallest class, they are much the most important.

Special note should be made of the great work being accomplished by the Pundita Ramabai, who, herself early left a widow, resolved to undertake, as her life-mission, the alleviation of the misery of this terribly despised and forlorn class. She was converted to Christ and baptized in 1883 in England, whither she had gone on a visit, being then about 20 years of age. She started a school for high-caste widows in Poona about twelve years ago, and now has over 400 pupils; about 225 girls have been brought to Christ, and very many have been trained for useful work, happily married, or otherwise profitably employed. In nine years she has received $91,000 for her work, most of it from America, to which she has made two visits. For a time her attitude was neutral as regards Christianity, but now it is decidedly evangelical and thoroughly Christian. In the 1896 famine she rescued 300 girls from death, and in the more recent one she has been able to take in and care for an equal number. She has property worth $60,000, embracing a farm of a hundred acres. The Methodist missionaries in the vicinity have aided materially in promoting revivals among the girls, by holding special services for them; the Holy Spirit manifestly guides, and it impresses all visitors as one of the most Christlike works now on the face of the earth.

Close beside preaching, teaching and healing, as an evangelistic influence of the highest importance, must be put printing; especially in a country like India, which has *a copious literature* of its own, this agency can by no means be neglected. It has been attended to, although with insufficient force, from the beginning. In 1886, according to the Government report, 8,963 publications were issued and registered in British India. The number now annually issued must be upward of 10,000. The number of Christian publications issued from the beginning up to 1869 was 4,199, in 30 languages; the number is doubtless doubled by this time. Wonderful things have been done in Bible translation in India. The Bible has been rendered wholly into 15 and partly into 46 Indian languages, and every year something is being done to perfect the translations already made. Three versions are issued in Ceylon, and five in Burma. The total annual circulation is about three-fourths of a million copies; one-third of these is by the Madras Auxiliary Bible Society, which has pretty thoroughly covered its field with agencies, having between 60 and 70 branch depots, besides selling largely at railway stations through colporteurs. In the matter of other books no agency has been so useful as the Christian Vernacular Education Society, established in 1858 "as a memorial of the Lord's mercy in preserving India during the Mutiny." It is now styled the Christian Literature Society, and has long been presided over most efficiently by the venerable and indefatigable Dr. John Murdoch. The total issues of this society, of all classes of publications in English and the vernaculars, for the decade ending with 1880, was 5,091,176; for the decade ending with 1890 it was 7,303,745, and doubtless it has been nearly if not quite 10,000,000 in the decade just closing. During the past year it has issued 134 new works, in 11 tongues, and reprinted 124 others. Various tract societies, eight in number, generously aided by the Religious Tract Society of London, have been long working in all parts of India, and the total of their issues for the decade ending 1891 was 30,879,350; the societies in Ceylon and Burma would add considerable to this total. The Madras Tract Society, in the 80 odd years of its existence, has printed nearly 30,000,000 copies of vernacular publications, and the Madras Auxiliary Bible Society has circulated 4,000,000 copies of the Scriptures in whole or in part.

Powerful mission presses in all parts of the land have disseminated thousands of millions of pages of useful reading. These publishing houses, for the three countries, now number 45, and have an annual output of 118,000,000 pages. The great Methodist Publishing House at Lucknow employs 175 men, prints in four languages, and is one of the most successful anywhere to be found. So, also, is the Methodist Press at Madras, under the charge of Rev. A. W. Rudisill, who has introduced all the latest improvements of the best kinds of printing anywhere in vogue, and is engaged in far-reaching plans of circulating free, in many tongues, Bible booklets of small and convenient size, which bid fair to be attended with great results. The great Baptist Mission Press, in Rangoon, has had a history of usefulness perhaps unparalleled. Four complete editions of the Bible have been issued from it--the Burman Bible, translated by Adoniram Judson, issued in 1844; the translation into Sgau-Karen, made by Rev. Francis Mason, in 1853; the translation into Pwo-Karen, by Rev. D. L. Brayton, in 1883; and the Shan Bible, by Rev. J. N. Cushing, in 1891; portions of Scripture have also been issued in four or more additional dialects of Burma. The Rev. Cephas Bennett served for fifty years as superintendent of this press, retiring in 1881, to be succeeded by Mr. F. D. Phin-

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ney. The press employed in 1900, 130 persons in all departments. Some of the best minds in the mission field have been strongly impressed with the exceeding great importance of this department of work, and have devoted themselves to it with unwearied assiduity, or at least with such concentration as was permitted them by the many other lines of activity that were thrust upon them. There is great need that at least one man in every mission, or at any rate one in each vernacular, be sacredly set apart for this particular function of producing a Christian literature with which to counteract the flood of other books, so many of them of the most injurious sort, which are pouring from the secular presses and being industriously spread abroad. It is stated that the number of readers in India increases at the rate of about two millions a year, and to provide for these something wholesome is certainly of the utmost consequence.

Preaching, teaching, healing and printing are the leading agencies that occupy nearly all the mission forces. But there are some subordinate departments that deserve attention; more, indeed, than our space will allow. *The work for young people* has been developed within a few years past to a very encouraging extent. India's young men, numbering more than fifty millions—native, Eurasian and European—are being looked after of late by a steadily increasing number of laborers. The earliest Young Men's Christian Association of Asia is said to have been established in 1873, at Trevandrum, Travancore; it has maintained a continuous existence ever since. Previous to 1890 eighteen Associations had sprung up in various parts of the country. It was then that the first representative was sent out by the American Associations, Mr. D. McConaughy, whose work in Madras has been attended by such signal success. The first National Convention of the Young Men's Christian Associations of India met in Madras in 1891, and the second in Bombay the following year. Mr. McConaughy was soon able to give all his time to the work of the National Committee, with such good effect that, by the close of 1892, 68 Associations were already enrolled. Their numbers have since been much enlarged, and fine buildings have been erected at the three Presidency cities, where able secretaries are in charge. The Madras Association alone has over 400 members, 100 of whom are Hindoos; there are about 5,000 members in the whole empire, 2,200 of whom are students gathered in 74 leading centres, ministered to by ten secretaries, who hold an average of 120 meetings a week. A similar effort for the young women of India is now twenty years old. The Young Women's Christian Association has at present four central institutions, with 65 branches, 90 secretaries, who hold some 200 meetings a week, with 3,000 members, and an annual expenditure of about $2,500. The recent visit of Mr. John R. Mott to India has resulted in a marked increase in the number of college associations, and in a more active work among the students. No less than 1,190 delegates attended the Christian students' conventions he held, and 577 of these covenanted to keep the "morning watch."

The Christian Endeavor and the Epworth League, whose work is for the young, have also been very extensively introduced into India, tens of thousands being enrolled under these rival but friendly banners. The Rev. F. S. Hatch, from Monson, Mass., has just gone out, this year, to take up the duties of Secretary of the United Society of Christian Endeavor for India, Burma and Ceylon.

A great deal has been done in India in the way of *temperance* reform, both among the Europeans and the natives. The former, perhaps, need it the most. The Good Templars have long been active, with good results. The Woman's Christian Temperance Union has accomplished much. The Army Temperance Association, commenced in 1862 by the Rev. J. Gelson Gregson, and vigorously carried on in more recent years by the Rev. J. H. Bateson, has effected wonders for the British soldiers. No less than 20,000 members are enrolled in the 170 branches, which include almost every corps, whether infantry, cavalry or artillery. The Indian Government generously supports the Association, finding ample returns in the greatly improved condition and discipline of its men. There is also an Anglo-Indian Temperance Society, with many agents, among the most indefatigable of whom is the Mahant Kesho Ram Roy, who several years ago had secured abstinence pledges from 60,000 persons among the lower castes in Benares, and had largely decreased the revenue for excise on native liquor.

Besides the work among the natives, which, of course, occupies most of the time of most of the missionaries and all the time of the native helpers, not a little is being done for the large and important class of *Anglo-Indians and Eurasians;* by the former is commonly meant those of pure English or European blood domiciled in the land; by the latter those of mixed descent, with a European father and an Asiatic mother. Besides the 75,000 British soldiers in

India, there are 100,000 other Europeans, and about 100,000 Eurasians. This class constitute a powerful factor in the destinies of India, and to neglect them would be the utmost folly. They are of necessity themselves missionaries of good or of evil, too frequently the latter, to the people around them. Their standard of morals is apt to be low, and their attention to religion small. The Anglo-Indian Evangelization Society has for many years been doing not a little through its agencies to minister to the spiritual needs of those who would otherwise be in great spiritual destitution; especially those on the indigo and coffee and tea estates in the country districts. And many of the missionaries in the chief centres where this class mostly congregate have felt constrained to devote all the time they could spare to remove this serious stumbling-block from the path of mission work and turn it into a stepping-stone.

It is time to ask and answer the question, hitherto held in abeyance, precisely what are the *Protestant forces* engaged in this large section of Southern Asia which we have in view. First, as to the missionary societies, how many? Thirty years ago there were but 32 missionary societies laboring in India. The statistical tables of 1890 (the latest available) mention 66; but of these, 7 are isolated, independent missions, 12 others are women's societies, most of which work in close connection with the general societies of their denomination, and are best classed as sections thereof, while 14 others report less than 100 communicants. So that the number of important, distinct societies is thus easily reduced to 33. The number, among these, that are of large consequence is comparatively small. Only 19 reported 1,000 communicants and over in 1890, and only 8 reported as many as 5,000. These eight, in order of numbers at that time, were the following: American Baptist; C. M. S.; S. P. G.; Gossner's; M. E. C.; L. M. S.; A. B. C. F. M., and Leipzig—three American, three English, and two German. They had gathered 75 per cent. of all the communicants in the India missions and 88 per cent. of the native Christian community. The order has changed since then in one particular, the M. E. Church now taking second place. The number of communicants in 1890 was 182,722 for India, 33,037 for Burma, and 9,659 for Ceylon, or a total of 225,418. The native Christian community at that time numbered 559,661 in India, 89,182 in Burma, and 25,558 in Ceylon, making a total of 674,401. The number at present can only be given approximately. But after consulting the latest reports of over a dozen of the leading missionary societies and making careful calculations, we deem it a conservative estimate to say that the gain in the past decade has been fully 50 per cent., which would give us at the close of 1900, for the three countries in question, 340,000 communicants, and a Christian population of Protestant native converts or adherents of 1,000,000. About one-third of these live in the territory of native princes. It is interesting to note that 1,000,000 by the beginning of a new century was the prediction of missionary statisticians in 1871, and was also the expressed expectation of Bishop Thoburn at the Bombay Conference of 1892.

What *number of workers* are employed? In 1890 the figures stood thus for India alone: 857 ordained missionaries, 118 lay preachers, 75 teachers, and 711 female agents, or a total of 1,761, counting only the foreigners and Eurasians, who are given together in the Bombay report. In Burma we find 163, and in Ceylon 80. Hence for the three countries together there were 2,004 foreign and Eurasian workers, a gain of 553 in the decade, or 43 per cent. A comparison of the reports of twelve societies convinces us that for the past decade the gain has been fully as great as this, if not a little larger, so that it is safe to say there are now just about 3,000 foreign and Eurasian workers in the three countries. The native laborers, we find, have not increased quite as rapidly, but probably about 30 per cent. There were in 1890, for India, 797 native ordained agents, 3,491 preachers not ordained, 5,296 native Christian teachers, and 3,132 non-Christian teachers, or a total of native agents employed in the missions of India amounting to 12,716; adding to these 1,524 for Ceylon, and 1,020 for Burma, gives 15,260. Adding to this 30 per cent. for the gain of the past decade, we have a total of about 20,000 as the correct figures for the present time.

If we turn now to the *Roman Catholic* side, and ask what they have done or are doing to promote the Kingdom of God in India, we shall not find as full information within reach as we would like; still, something is known. They have been at work in India 400 years, as against the Protestants' 200. Their early missions, however, must be regarded from every point of view as a failure. It is only within the present century that they have accomplished anything of importance. So far as numbers go they are still in advance of the Protestants, but the latter are increasing at a far more rapid rate. In 1862, according to the Madras Catholic Directory, the Roman Catholic population was 969,012, with 897 priests. In 1872 there were 1,087,960 in the three countries. In 1890 there were 1,340,000. This includes all of India, French and Portuguese, as well as British; also Burma and Ceylon. In the latter island there were only 200,000, which is scarcely half as many as there were a century ago. If we put their numbers at the present time at 1,500,000 it will be a generous allowance for their growth in the last decade. Their priests in 1890 numbered 1,300, half native and half European; 1,450 would probably be about the right figure for to-day. As a rule, they do little or no direct preaching to the heathen. The priests move about their districts, and people are brought to converse with them. Many of the accessions are through marriages. Cheap and well-conducted girls' schools, taught by nuns, spread Romish influence among many European and Eurasian families. In a few places there are monasteries with native monks. Native nunneries are more numerous. There are more than 100 orphanages, with between 7,000 and 8,000 orphans. The "baptism of heathen children in danger of death" is a favorite form of labor; thousands are thus baptized annually. There are agents employed to go about the country for this purpose, and also to collect orphan children. There are some splendid Jesuit colleges in various centres; the one in Bombay has 16 European professors, all Jesuits, while the Protestant Missionary College in India, with the largest staff, has not more than five Europeans. In Calcutta also a few years ago, of the free day scholars in charity schools for Indo-Europeans (in whose behalf the Roman Catholics, with far-sighted acumen, have been more zealous than the Protestants), out of 780, over 660 were being educated by Roman Catholics and out of the 957 in boarding schools, 451 were in Roman Catholic hands.

The Roman Catholics do not employ the press as an aggressive agency to the same extent as do Protestants. They do not translate the Bible into the vernaculars, nor allow their converts free access to nor encourage them in reading the Scriptures. There is no circulation of tracts. The books printed are chiefly devotional and practical. The controversial books are almost wholly against Protestantism. They pay but little attention to the intellectual development of their converts. In 1890 they reported less than 80,000 pupils in all their schools, while the Protestants had more than 300,000. One result of this neglect to give a liberal training to their people has been that the Roman Catholic missionaries have been un able to raise up any converts of commanding influence in India, or any that have exerted a marked effect upon their countrymen. Their priests, from being unmarried, can be supported at much less expense than the Protestant missionaries, and their stipends, gathered largely from fees and from subscriptions, with some grants from "The Society for the Propagation of the Faith," are known to be in most cases pretty small. As a rule they are self-denying men of unblemished character.

The chief fault to be found with them is that they devote their attention much more extensively to wiling away Protestant converts than they do to gaining converts from the heathen. They take swift advantage of quarrels among Protestant native Christians to draw off large bodies of them and induce them to unite with their own church. They make free use of money to bribe the leading men, or hire native preachers or teachers by large increase of salary. They often also allow their converts to observe caste rules, and give them much leeway in the matter of drinking and other vices, as well as in the retaining of most of their superstitions and idolatrous worship. Protestant missionaries most conversant with the matter do not hesitate to say that in some parts of the country at least the Roman Catholic converts are worse than the heathen round about them, and that Romanism is a foe to the Gospel pure and simple. When the priests are challenged about their objectionable propagandist practices, they say that it is because Protestants are in more danger than heathen; the latter may be saved by the light of nature, as was Cornelius, but there is no hope for the former.

Romanism is not going to conquer India. In the long run it will be distanced by Protestantism. The scale is steadily and strongly turning that way. The Roman Catholic ceremonialism, and especially its confessional, rather offend than attract the natives. While the Roman Catholic missionaries challenge our admiration by their zeal, they disgust us by barefaced, unscrupulous proselyting, and sadden us by the condition in which they bring or leave their followers. In less than another half century they will be far surpassed in numbers, as they already are in every other particular, by the results of Protestant missions.

There is still another branch of the Christian Church in India which deserves a few words, namely, the *Syrian, or Nestorian,* Christians of Travancore and Cochin, on the Malabar or southwest coast. They are supposed to be descended in part from the earliest Christians of the country, and it is certain that in the eighth century they were greatly strengthened by the arrival of a large party from Armenia. They continued without division, under the authority of the Nestorian Patriarch of Babylon, until the year 1599, when the Roman Catholic hierarchy, calling in the aid of the Portuguese military power, succeeded in forcibly subjecting the Syrian Church to the dominion of Rome. When the Dutch, some sixty years later, overthrew the power of Portugal in India, the Syrians were freed from Rome, and large numbers of them at once reaffirmed their spiritual independence, and a bishop, Mar Gregorius, who had been consecrated by the Jacobite Patriarch of Antioch, safely arrived in the country to take charge. But as nearly two generations had now grown up under the influence of the Jesuits, a majority of the people continued to adhere to the Roman Catholic communion, and thus it continues to the present day; the division between the two parties has been rigidly maintained ever since. The Jacobite Syrians, who preserve their ecclesiastical connection with the Nestorian Patriarch, who resides at Mardin, in Armenia, are supposed to number about 300,000. They have never, as a people, possessed much spiritual vitality, or shown any interest in the extension of Christianity among the heathen around them. Their doctrines are considerably corrupted from the simplicity of the Gospel; the public services are conducted in the unknown tongue of Syria, and by priests who are, for the most part, examples of coldness and inactivity. Long-continued and strenuous efforts have been made by Protestant missionaries in these later years, especially by the Church Missionary Society, to infuse a more evangelical type of religion among them, but thus far the success achieved has not been marked. The people have this in their favor, that they read the Scriptures in the vernacular with the approval of their bishops and clergy. Some enlightenment has been diffused among their young men by such institutions as the Madras Christian College, where quite a number of them have been educated. It is said that many abuses which shocked the early missionaries have been removed. Vernacular preaching by better educated priests has become somewhat common. A vigorous reform party sprang up some years ago, advocating Sunday-schools, Bible readings, preaching, and other active efforts to spread the truth; and opposing relic worship, the invocation of saints, and other superstitious practices which had obtained firm lodgment. But the anti-reformers at last accounts were in the ascendency, and there was not much hope of radical improvement. Very little, apparently, can be done with this people. It is certain that they have had almost no appreciable influence on the conversion of India, nor is there much likelihood that they can ever be counted among the really aggressive forces that make for the redemption of the country. They help to swell the total of the nominal Christian population, and that is about all. [See "The Syrian Church in India"; Dr. Milne Rae, Edinburgh, 1892.]

BURMA.

While the condition of things and the methods of Christian work are substantially the same in Burma and Ceylon as in India, they are sufficiently different to make a separate section on each of these latter countries advisable. Modern missions were begun in both of them at practically the same time. Judson reached Rangoon in 1813, the very year that Dr. Coke set sail from England for Ceylon. Work in the former region, however, has been more productive than in the latter, owing to the marvelous triumphs among the Karens. These rude hill-tribes of demon-worshippers welcomed the missionaries, and now about one-sixth of them, or nearly 100,000, have been gathered under Christian pastoral care. The Burmans, who number more than 8,000,000, and are very strict Buddhists, have been as yet very little touched. The Baptists have in their churches 35,000 Karens and only 3,500 Burmans. The former were once bitterly persecuted and scornfully looked down upon by the latter, and there is still very little communication between the two races. The increase of the Karens in education and wealth, however, has enabled them to command more respect from their previous oppressors, and, latterly, they have begun to do a little something to aid in their evangelization. In a village near Henzada, not long ago, a Burman church was organized as a result of the labors of the Karen Church in a contiguous village. The Burmans are said to be becoming slightly more accessible to the Gospel. But it will be a long time, apparently, before any very decided impression is made upon their ranks. Indeed, they are making converts by the thousand among the non-Christian Karens, and there is an alarming probability that more of the latter will become Buddhists than Christians.

It is said that a larger percentage of the Burmans can read than of

ADONIRAM JUDSON.

JUDSON MEMORIAL, NEW YORK.

any other people in Asia, and the best missionary work now being done among them is by means of schools for higher education. The attendance on these Christian schools of high grade has doubled in the last five years, and the opportunity of increasing this branch of labor at small expense—for the fees and the Government grants-in-aid pay nearly all the outlay—is very great. Some work is being done—especially by the Methodists—among the Tamils and Telugus, who have come over from India; also among the Chinese, who are distributed in considerable numbers throughout the country and are very prosperous. The M. E. Mission has been in Lower Burma for a little over twenty years, and has connected with it now 400 members, with perhaps 1,000 adherents. The Wesleyans have been in Upper Burma nearly as long, and have 200 members. The S. P. G. reports over 3,000 communicants, with about three times that number of adherents; and the Baptists, in their latest report, reckon up 38,000 communicants. The total Protestant native Christian population appears to be at the present time not far from 112,000, with 42,000 communicants, a gain, during the decade, of only about 27 per cent.

To this should be added some 30,000 Roman Catholics, made up of Burmese, Tamils and Karens. More than 200 years ago they came with the Portuguese invaders, and had at one time converts by the hundred thousand. With the overthrow of the Portuguese power they lost nearly all they had gained, but in recent years have somewhat revived: as to the character of their converts, they might as well be Buddhists.

The Baptists, who have a force of 168 missionaries in this field, together with 1,440 native helpers, and have been there for nearly ninety years, while still working mainly among the Karens—forty only of the missionaries being occupied with the Burmese—have extended their labors in later years, until now they do something for all the 47 tribes and peoples represented in the limits of Burma, who are sufficiently numerous to be mentioned in the British census. No less than 17 of the missionaries are children of parents who preceded them in the field. The Rangoon Baptist College has increased to an attendance of more than 500 in all departments. The Theological Seminary at Insein is the largest in Asia, having 112 students—Burmans, Karens, Shans, and representatives of other races.

Probably there is no mission in the world where so much progress has been made in the line of self-support as among the Karens. Of the 685 Baptist churches in Burma reported for 1890, no less than 482 are set down as entirely self-supporting, and this indication of genuine strength is rapidly increasing from year to year. As long ago as 1858, fifty years after the baptism of the first Karen convert, Kothabyu, the Basein Karens erected a school building in his memory, raising at that time for the building and its endowment more than $31,000, a record probably never equaled by any native Christian community in heathen lands. Besides home missionary societies, formed fifty years ago, the Karens have their own foreign missionary society, and send out their young men to the north and to the east, to distant countries, and to men of other tongues, supporting them there and reinforcing them as there is need. The total native contributions of the mission last year were $73,977, of which $31,320 were for education. The number under instruction in the schools is 18,234.

CEYLON.

Ceylon, the leading crown colony of Great Britain, had a population in 1891 of a little over 3,000,000, of whom 300,000 were accounted Christians, or more than one in ten, a greater proportion than is to be found in any other country of the East. Of these, however, the Roman Catholics constitute 240,000. They have come down from the time of the Portuguese conquest of the island, 400 years ago, and though they mostly disappeared under the Dutch, they have prospered under the tolerant British rule. There is an archbishop, three bishops, and a large number of priests and teachers, important educational establishments being maintained at Colombo, Kandy, and Jaffna. Of the other 70,000 reckoned in the census as Christians, some 30,000 were Europeans and Eurasians, leaving a native Christian population, apparently, of 40,000. This, however, is considerably in excess of the missionary census of 1890. According to the latest mission reports of the five Protestant bodies working in the island—Wesleyan, C. M. S., S. P. G., American Board, and Baptists—the present number of communicants is 13,000, and the native Christian community is, therefore, not far from 40,000. This means a gain of 30 per cent. in communicants during the decade, and almost twice that in the community. Though the Baptists arrived first, in 1812, they are the smallest of the Protestant bodies, having about 1,000 communicants. The Wesleyans, who came in 1814, are much the largest, having 5,400 communicants, and are the only ones at work in all parts of the island. The Church Missionary Society has 3,500, having begun in 1818; the A. B. C. F. M., which began in 1816, has 2,000, and the S. P. G., beginning in 1838, has 1,050. The Salvation Army entered Ceylon in 1885, and on the testimony of disinterested observers, its rôle has been mainly that of proselyters from other Christian bodies and hinderers of real Christian work. The same complaints of its unscrupulous processes are made on all sides in India.

In 1886, after long agitation, disestablishment was consummated, and since then there has been entire freedom for all religions, including Christianity, from state patronage and control. The effects, by the confession even of those disestablished, have been excellent. For at no period in the history of the Anglican Church of the island has there been so much healthful activity on the part of the clergy, or so much wholesome interest and personal as well as pecuniary support on the part of the laity, as since the voluntary self-supporting system went into operation. A stimulus, also, has been given to self-support throughout the island among all denominations. It has produced a more charitable, brotherly feeling among the different bodies of Christians, and brought them more fully into line in their aggressive work against heathenism. The total number of clergy of the Episcopal Church in Ceylon—chaplains and agents of the two Episcopal missionary societies—is 71. The Wesleyans have 62 missionaries and assistant missionaries, together with 915 paid agents (catechists and day-school teachers), besides 1,067 unpaid agents (local preachers and Sunday-school teachers).

There are many very prosperous educational institutions, of which may be mentioned the great school at Cotta, begun by the C. M. S. in 1882, with its boarding school for girls and training institution for the native clergy. Connected with it are fifty village schools, scattered over an area of 500 square miles, with an average daily attendance of 1,100 girls and 1,600 boys, most of whom are Buddhists. St. Thomas' College, Colombo, is a very useful and notable institution, in connection with the Anglican Church. The American Board has a famous girls' boarding school at Oodooville, begun in 1824, which has sent out some 800 girls, coming in most cases from heathen homes, and almost always church members when graduating. The Jaffna College is also doing a great work. The Church of Rome has at Colombo the best equipped college in Ceylon, with a large staff of Jesuit teachers, educated in some of the leading universities of Europe.

The Tamil Coolie Mission, commenced on a small scale forty-six years ago in the interests of the coolies from India, who were working on the coffee estates, has accomplished great good. It is mainly supported by the coffee planters, who raise more than $5,000 a year to maintain catechists and schools. Some fifty native agents are now employed, each catechist visiting from 40 to 60 estates. The mission is superintended by two European and three Tamil clergymen. Very similar to this mission is what is called the Kandyan Itinerancy, working throughout the hill country of the three central provinces. It appeals especially to the Singhalese village population, supplying Christian schoolmasters and catechists under the superintendence of two European and two Singhalese clergymen of the Church of England.

A large portion of the Ceylon churches are self-supporting, and have native pastors ordained over them; the rest are aiming at self-support. The native Christians are very generous and conscientious in the matter of giving. For every ten cents given by the A. B. C. F. M. for church work in Ceylon, 90 are contributed by the native Christians; and for every four cents sent over from America for educational work, 96 are raised from other sources. The Christian community is the most prosperous and best educated and most respected of the island, and presents a striking contrast to the heathen community. There are nearly 50,000 children in the mission schools, and fully 5,000 young men and women are receiving a higher education under mission auspices. Many of the brightest of these are becoming teachers and evangelists and Christian workers, not only in Ceylon, but in India, where they are employed as helpers in twelve leading missionary societies. Not a few have turned away from very lucrative positions under the Government to take up Christian work at less income. The effects of mission work in the north—particularly in the Jaffna peninsula, where most of it has been done—on Hindooism, among the Tamils, is much more decided than in the south, among the Singhalese, where Buddhism prevails. There has been in the past few years quite a revival of Buddhism, due in part to the exertions of the Theosophists under Col. Olcott and Madame Blavatsky, who have set themselves very vigorously to counteract the labors of the Christian missionaries. Schools have been established, not only day-schools but Sunday-schools, periodicals and other literature widely circulated, and a good deal of preaching, consisting largely in malicious attacks on Christianity, has been set in motion. This is proving quite a serious bar for the time to the extension of the Gospel; but it will not last long. Neither Buddhism nor Theosophy has anything of value to offer to the hungry soul of man. The Cross will march on till this beautiful island, Buddhism's most sacred land, is fully conquered for Jesus Christ.

OUTLYING REGIONS.

The field which we have so imperfectly covered is a vast one, reaching from the passes of the Himalayas into Thibet on the north, to Point de Galle on the south, and from Beluchistan on the west to China on the east, some 2,000 miles each way. Afghanistan, on the northwest, is closely sealed against the Gospel; even the circulation of the Bible is not permitted, nor is any Christian work done; although many Afghans who come down to the frontier post at Peshawur come a little under Christian influence, especially in the hospitals, with good effect. Beluchistan is more accessible; and at Quetta, in its eastern section, the C. M. S. have a flourishing station, with six missionaries and assistants, counting the ladies, and four native teachers. There is a native Christian community of 220, with 30 communicants. Among those baptized last year was an Afghan from Kandahar, an old soldier of the Ameer's bodyguard, who had been under instruction for four years. The M. E. Church has also some work at Quetta, with a property worth 11,300 rupees.

The India missions are also pushing up on the north into another sealed country, Thibet. The West Himalaya Mission of the Moravians, with headquarters at Leh, and five other stations, is wholly for the Thibetans. They have 20 workers there and 99 members. A new station has just been established at Simla, the summer capital of India, where there is a permanent Thibetan population of 500, increased to 800 in winter. The Methodists also are doing something for the Thibetans in Bhot, north of Garhwal. And in the east, above Darjeeling, Miss Annie Taylor, with two women assistants, dressing in native costume and living on native food in native houses, are on the borders of the forbidden country, teaching and preaching and circulating the Scriptures.

CONCLUSION.

It is with great reluctance that we close this sketch, because so much of great importance and interest has been left unsaid, owing to the limitations of space. The outlook for the conversion of India, not, of course, in the immediate future, but in what careful thinkers will consider a reasonable time, is exceedingly bright. Christianity is advancing with a sure, steady, irresistible momentum. The figures, though encouraging, tell only a small part of the story. There are abundant tokens of a very general movement toward Christ. He is to-day the central figure of thought to all educated Indians, reverenced and admired most widely and increasingly loved and followed. The influence of Christianity as a living power in India is a hundred times greater than it was a single generation ago. Hindooism is steadily disintegrating, and wonderfully changing, for it is being rapidly leavened by the Christian spirit. Christianity is fast becoming the standard of thought and morals. The bonds of caste are nothing to what they were. Polytheism is manifestly waning before the light from the West, and is repudiated by all who have been in the higher schools. There is a very kindly feeling toward the missionaries, and a high appreciation of their work on the part, not only of the Government, but of the Hindoos and Mussulmans who have watched their lives and labors. The native Christian community is fast rising in importance, and is making itself felt in many ways on the tide of Indian thought and life. The organization, a few years ago, by prominent native Christians, of the Kristo Somaj, to promote their unity and power, and increase the amount of personal work, is a significant sign of the times. The native church is making in most places what must be termed heroic and really magnificent efforts at self-support, giving out of their poverty in a way that would put to shame the richer Christians of America and England. The native preachers are a noble band of men, on whom greater and greater responsibilities are devolving, and they are proving themselves fully capable. While the educated classes are more and more coming over to our side, the depressed classes, the outcasts, seeing at last their great opportunity, are pressing into the church in large numbers. It is well known that the great majority of the converts have been gathered from those not strictly within the pale of Hindooism—Santals, Gonds, Kols, Mangs, Mahars, Madigas, Pulayans, Chumars, Garos, Nagas, and many others of the despised ones. They offer an almost boundless field; they can be baptized by the hundred thousand so soon as proper means for their instruction are provided. This is all that is really needed to make India substantially a Christian land within the present century, a taking up of the enterprise in earnest, the acceptance of the last command of Christ as the veritable marching orders of the church, and a consecration on the part of the followers of Jesus, or at least some considerable part of them, such as will warrant their right to the name.

India is in several respects the most promising mission field of the world. The healthfulness of the climate is an important feature. The devoutness of the people tells strongly in favor of good effects from toil and effort here. But especially in the British Government does the missionary find an ally of the greatest possible value. Its officers, both civil and military, are in very many cases decided Christians in something more than a nominal sense, and by their generous private contributions, as well as personal influence, give much aid. We would be glad, had we room, to quote some of their testimonies to the good effects of the missions, and also some of the testimonies of the missionaries to the good effects of British rule in the country. But we must pass it by, along with much else. India is to be the Lord's. How soon depends on the faithfulness of Christendom. The present number of laborers in this land should be speedily doubled, and the force already there mightily strengthened by the baptism of power from on high. To this end let there be general prayer.

IRELAND.

R. McCheyne Edgar, D.D.,

DUBLIN.

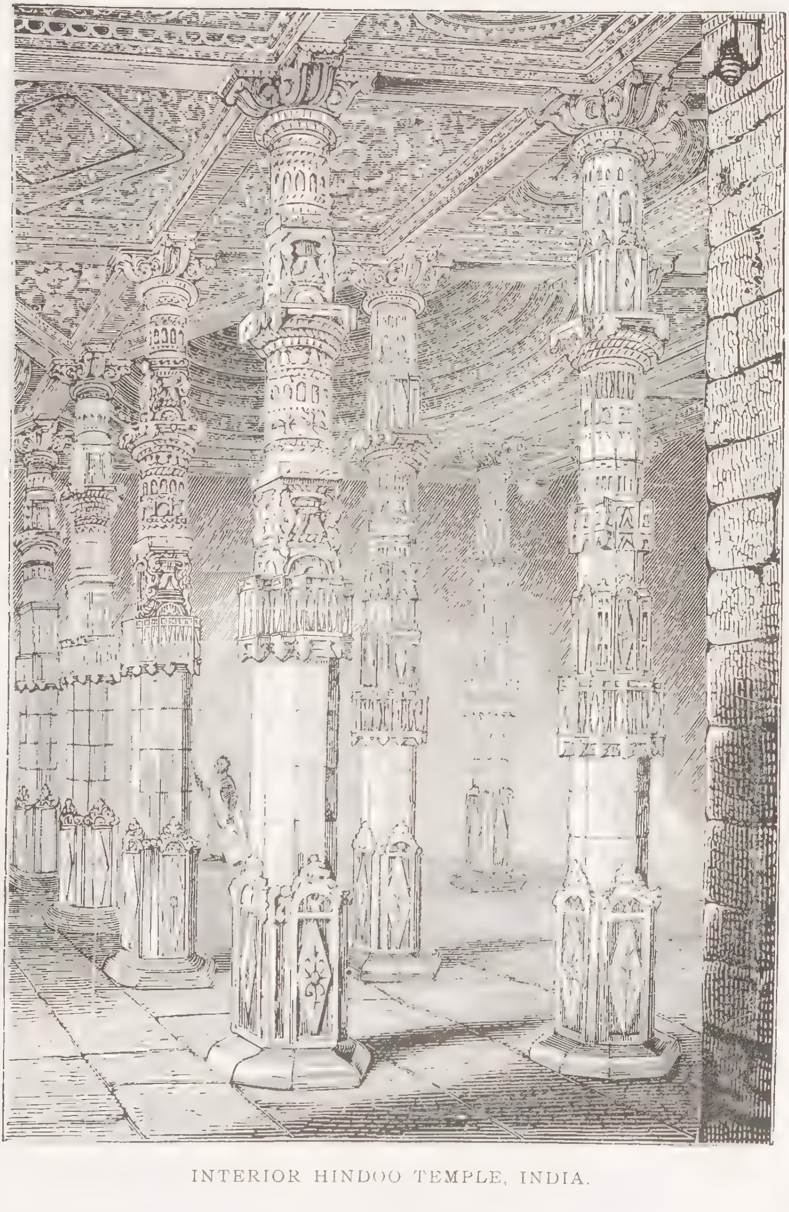
At the last available census there were in Ireland 3,547,307 Roman Catholics, 600,103 Episcopalians, 444,974 Presbyterians, 55,500 Methodists, and 56,866 grouped under the heading, "all other denominations." To show impartiality in dealing with the subject, I will take the denominations in the order presented by the Registrar-General, and give as clear an account as I can of what is attempted by each.

THE ROMAN CATHOLIC CHURCH.

In presenting a picture of this great church, I must needs begin with its *hierarchy*. It is the bishops who really constitute the church, for with them lies the moulding of all its policy. The genius of the Papacy is a hankering after universal government, and so there is no use of attempting to keep "the priest out of politics," for politics, as well as every other department of human affairs, is regarded as part of the dominion of the Pope. Accordingly, the Irish priesthood must be reckoned with by every politician or missionary who seeks to benefit the country.

Now, to guide the 3,547,307 Roman Catholics of Ireland there is a battalion of 28 bishops, including one cardinal-archbishop, and three archbishops. These bishops preside over 28 dioceses, which are parceled out into 1,094 parishes, and officered by some 2,661 priests. This gives on the average one priest to some 1,333 parishioners. There are, of course, besides these regulars, battalions of monks and nuns, aiding the efforts of "Mother Church."

To outsiders the parochial management of the Irish priesthood is largely a mystery; but occasionally the veil is lifted and the real state of matters revealed. This has been done quite recently in a notable book, entitled "My New Curate," by Father Sheehan, of Kilmallock. Accepting it as a truthful picture, we get an insight into the character of the Irish priesthood and their methods. There



INTERIOR HINDOO TEMPLE, INDIA.

have been in recent years three distinct generations of Irish priests, the first, consisting of the *continentally educated* priests, men with broader views of things than the provincial; men who did not hesitate to lend a congregation to the Protestant incumbent in case he was anxious about numbers when visited by his bishop; men who regarded it a duty as well as a privilege to be on friendly terms with their Protestant neighbors. In a word, the first generation of priests were "men of the world" in the good sense, affable and cultured "gentlemen." The second generation of priests were of "home manufacture," turned out at Maynooth, with the provincialism attaching to such isolation, and with the instruction to keep their flocks as separate as possible from their Protestant neighbors. The whole tradition of Maynooth education has been the separation of the people. Denominational schools and colleges must be provided, else the religion of the people will be in danger. The entire policy of the Roman Catholic hierarchy argues that the faith of their followers must be of a very superficial and delicate character, when it needs so much safe-guarding and care. The Maynooth men, at all events, will have no dealings with their Protestant countrymen, but will keep the parishioners apart as the only protection for "Catholic morals." But a third generation has of late appeared, of which Father Sheehan's "new curate" is an illustrious example, men who have been touched by the new ideals, men who have got some insight into criticism and some acquaintance with culture, and who are, in consequence, anxious to put the new ideas into practice, and so elevate the people. But the "new curate's" "fishing smack," by which he hoped to regenerate the fishermen, is run down in a fog by an unknown steamer, and his "shirt factory" comes to grief through the unconscientiousness of the young girls, whom he hoped in this way to train to industry and independence; and had it not been for timely succor from a neighboring priest and timely promotion by his diocesan, the "new curate" would have ended his career in the court of bankruptcy. The moral of the book is not exactly what its author intends, for it suggests how exceedingly shifty and unreliable the parishioners so trained turn out to be; they only "play" at industry, and try to shift life's burdens to the shoulders of the priest, or, still better, to the shoulders of some Government agent who appears upon the scene to relieve a "congested district" and prevent a famine.

There can be no doubt that the three and a half million of Roman Catholics in Ireland embrace the large proportion of the country's poverty and helplessness. The Protestants very fairly attribute this to the system which, instead of fostering self-reliance, instructs the people to rely on their priesthood. But priests cannot be specialists in matters outside their ritual; they cannot be "kings of industry"; the "new curate" only demonstrates how childish "company promoting" may become in the hands of an ecclesiastic. People, therefore, who are kept depending on their priests, who are encouraged to make a holiday of every saint's day in the calendar, no matter what the financial consequences may be, will prove "grown-up children" to the end of the chapter, and cannot, as a rule, compete with those who are self-reliant. And so it is found in Ireland that the poverty of the people, which Romanism has largely helped to promote, is made the pretext for still further "pauperizing" the people, and the Government is expected and commanded to do for the people what they might in many cases do for themselves. It is notorious, moreover, that on the Protestant minority a large share of the philanthropy demanded by an impoverished population is allowed to fall, and this on the specious pretext that, as richer people, the Protestants are better able to help their poorer neighbors. The general mendicancy of the Romish policy in Ireland is an instructive object lesson as to the genius of the system.

It will be useful to say something next on the finance of the Roman Catholic Church. Here, again, there is a good deal of mystery; but the light occasionally glints through. An interesting essay was published so far back as 1834 by the Rev. David O'Croly, parish priest of Ovens and Aglis, upon "Ecclesiastical Finance as Regards the Roman Catholic Church in Ireland," and its purpose was, by showing how degrading the current methods of raising money in the church had become, to secure, if possible, state support for the Roman Catholic priesthood, and so save them from their degradation. "The people," he says, "are losing their respect for the priests and for religion, which is now, to all appearance, rendered completely subservient to the exaction of money. The priest and his flock are continually coming into hostile collision on pecuniary matters—the former endeavoring to enforce his demands by the dint of terror, the latter paying with the utmost reluctance, and quite ripe for shaking off the expensive yoke of clerical authority." He then goes on to detail the sources of priestly revenue. "There are confession dues, marriage dues, baptism dues, mass dues, and dues for anointing. He [the priest] is also paid at times for attendance at funerals." Father O'Croly shows up the unseemly wrangles into which the priests and people come because of these dues, and he would fain have ended them by securing the support of the state and welcoming a "Catholic Church Establishment." All he did secure, however, was his own summary citation before his diocesan, and ultimate deprivation of his rights as a parish priest, because he had ventured upon things "too high for him." But his account of the finance of the church was never questioned, and the same methods are pursued to this day. The archbishops and bishops appropriate two or more of the most lucrative parishes in the diocese for their own support; put "administrators" into them, and expect the most lucrative results. Then the other parish priests work their parishes in the most productive fashion, vying with one another as to the most profitable returns. A voluntary system, which degenerates into a system of compulsion through fear, must tend to the degradation of those who work it, as well as of those subjected to it, and no wonder a high-minded man like Father O'Croly regarded a "Catholic Church Establishment" as a desirable alternative. But the policy of the bishops did not embrace such an alternative. They preferred the "leveling down" of the Protestant establishment to the "leveling up" of their own church. But the latter they have secured in other ways, for every penny expended on "denominational education" really means the endowment of Rome; and it is all one with the astute politicians of the Papacy in what form the state support reaches them.

A word or two may here be appropriate on the subject of "Catholic Education." "United secular and separate religious education" has been the avowed policy of the most tolerant and enlightened friends of Ireland. But the hierarchy of Rome have set their faces like flint against it. They are afraid of the liberalizing effect of their people associating with those of other denominations, and so they clamor for separate sectarian education all through. Not only do they demand denominational education as something to be tolerated, but something to be provided for them by the state; and Protestant statesmen have been entrapped into regarding this as the Roman Catholic right. And so the Romish system has been gradually securing an endowment, and is giving promise of ending as the most liberally endowed church in the country.

The intermediate schools, accordingly, have been largely taken up by the Christian Brothers, and their success has been somewhat of an anxiety to the bishops. The reason is that the Brothers are not subject to the bishops, but to their own "general" at headquarters in Rome. But even where the bishops have no right of interference they can generally manage matters so as to make one order watch jealously its rival. And so, when an institution is under the care, say, of the Jesuits, one not belonging to that order but to another will be set over them as rector; this is at present the case with "University College," as it is called, in Stephen's Green, Dublin; so that the boasted unity of Rome is an enforced unity, perfectly compatible with jealousy and all uncharitableness between the different regiments in the ecclesiastical army. There is much more cordiality between the different Protestant denominations, notwithstanding all their obtrusive rivalry, than there is between rival orders within the visible unity of Rome.

In addition to the various colleges and schools established throughout the country, there is a "Catholic Missionary College of All Hallows," Drumcondra, a suburb of Dublin, where priests to the number of 150 are being trained for foreign mission work. So that the collegiate organization of the Roman Catholic Church in Ireland is fairly complete. There is at the close of the century a demand made for a Roman Catholic University to put Romanists upon the same footing as Protestants have secured in Trinity College, Dublin. But the fact is that all the advantages of the state colleges in Dublin, Belfast, Cork and Galway are open to all classes of His Majesty's subjects, and it is the narrow-minded bigotry and fear of the hierarchy which prevent the people availing themselves of them. The plea for Catholic education is practically for Roman Catholic endowment.

Regarding the philanthropies of the church, we have here again to notice how sectarian they become. Roman Catholic hospitals, Roman Catholic cemeteries, Roman Catholic sodalities and societies keep the Romanists apart from their Protestant neighbors both in life and in death; and the difficulty is to find anything in which the priesthood will allow the people to co-operate with the other denominations. The inevitable result of this policy is to enfeeble the intellect and to narrow the view of the people, and to restrain them in the race of well-being. With all their numbers and their associations, the Irish Roman Catholics cannot compete with their Protestant fellow-countrymen, who surpass them in every element of well-being. There is considerable effort made to secure the money and other prizes of the Intermediate Education Board, and to foster the idea that the Church of Rome is a great friend of education. But when it is all discounted, and the percentage of those allowed to remain illiterates is calculated, it is found that Ireland, like every other country where Roman Catholicism predominates, is lagging behind in the educational race.

Yet a beautiful example of the tolerance of Irish Catholics is furnished in the tribute of respect that was paid to the memory of the late Dr. Gregg, Protestant Archbishop of Armagh. When his death became known the bell of the Catholic cathedral was tolled both in the forenoon and the evening, and Cardinal Logue, who was in Rome, sent a telegram to Dean Chadwick saying: 'Just heard bad news. Please convey heartfelt condolence to primate's family." An Irish paper, commenting on this incident, gives other occurrences similar to it. "It is noted as a surprise to people who have heard from Unionist platforms denunciations of the intolerance of the Irish Catholic priesthood and prophecies of a religious persecution if Home Rule were granted," remarks this journal, "that from the time of the death of the late Irish Protestant Primate and Archbishop of Armagh till his burial the bells of the Catholic cathedral were tolled, and that Cardinal Logue, who is at present in Rome, was represented at the funeral by his administrator. When Dr. Reeves, the late Protestant Bishop of Down, who had been previously Dean of Armagh, died, the bells of the Armagh Catholic cathedral were tolled in sorrow for his loss before the bells of the Protestant cathedral began to speak."

THE EPISCOPAL CHURCH.

Though disestablished in 1869, she nevertheless provides religious services in all the parishes of Ireland, and confronts her rival upon every hill and in every dale throughout the country. Two churches organized on the territorial system must needs become rivals. And it is a great work for any church to provide means of grace for scattered Protestants in every parish of the land.

Since the suppression of the Irish bishoprics, the Anglican hierarchy has not been as numerous as the Roman Catholic. The "Church of Ireland" rejoices in the possession of only two archbishops, with eleven bishops; but the thirteen bishops preside over thirty-three dioceses. The benefices number 1,210, which is a larger number than the Roman Catholic parishes, and the clergymen number 1,590. This gives an average of 377 parishioners to each clergyman. This enables the people to be well taken care of; and, indeed, if pastoral oversight means eternal trotting after parishioners, the "Church of Ireland," by its incumbents and curates, is unceasing in its pursuit of the people.

The Episcopal bench in Ireland has been occupied by a number of distinguished and able men. In the archiepiscopal see of Dublin there have been such men as King, author of the essay on the "Origin of Evil"; Magee, author of the well-known work on the Atonement; Whately, author of works on Logic, Rhetoric, Romanism, and Political Economy, not to speak of works of a more theological character; and Trench, author of the well-known "Notes on the Miracles," "Notes on the Parables," etc. But with the exception of the present primate, Archbishop Alexander, and the Bishop of Derry, Dr. G. A. Chadwick, none of the Irish bishops has a reputation as an author.

One of the deans, Dean D'Arcy, of Belfast, has made a name for himself by a Donnellan Lecture on "Idealism and Theology," a book which has been welcomed by competent judges as a real addition to theological literature. His position in Belfast requires an outstanding thinker and organizer, and the dean seems to combine both.

The church, since its disestablishment, has become increasingly arrogant in its attitude and claims. A leading Presbyterian minister, soon after disestablishment, met a leading incumbent at a funeral, and ventured to hope, now that the churches were all on the same level, there would be more Christian unity. "Not at all," said the Episcopal divine, "for now that you have robbed us of our temporal privileges, we will fall back upon our spiritual."

The High Church views are being industriously circulated, and the entire church is being leavened by the notion that it has got something which other churches do not possess. What this is, is not visible to the naked eye. Accordingly, we find the leading Episcopalian clergy holding aloof from united services and evangelical alliances. They decline to associate with their brethren on equal terms. It is snobbery introduced into religion; and until this un-Christian arrogance is exorcised, the Kingdom of Christ cannot come in any measure of power.

I have already acknowledged the great work which the "Church of Ireland" accomplished in providing the means of grace in all the parishes of the land. This cannot be done by the smaller churches. And the organization of parish work is becoming more and more complete every year. The church discipline is, of course, different from that of the other Protestant churches. The sacraments are placed at the disposal of all who claim them; and any very rigorous discipline is thus made impossible, as a rule. It is indeed to be regretted that so much emphasis is laid by some upon the sacraments, and that the danger exists of people poorly taught being led to imagine that grace is communicated through sacraments officially administered. Instead of the sacraments being the Gospel presented symbolically, and so influencing believing recipients, they may be regarded as independent means of grace, exercising power in some magical fashion, which practically makes Christ Himself superfluous. It is against these sacramental views that the evangelicals protest.

Missionary enterprise finds an outlet in aggressive church missions at home, and in the support, by parish and other auxiliaries, of the foreign missions of the "Church Missionary Society," and of the "Society for the Propagation of the Gospel." The University of Dublin, moreover, of which I shall speak presently, has a mission of its own in China. As the church becomes higher in doctrine and pretensions, its support seems to gravitate toward the Society for the Propagation of the Gospel. To counteract this tendency, some of the evangelicals have been circulating pamphlets showing how advanced the ritual and Romanizing the tendency of a goodly number of the agents of the Society for the Propagation of the Gospel is. This has naturally made the propagandists of the suspected society more determined to secure for it increased support. Every year the missionary meetings are increasing in number and in interest, with larger financial results.

The Church Missions, as prosecuted in the metropolis and in the west of the country, are largely of a controversial character. Conversion to the church is fully as much insisted upon as conversion to Christ; indeed, the church is made so much of by her agents, that the emphasis is laid, as a rule, upon the visible organization, rather than upon the invisible Saviour. Such loyalty to the church may exist where there is no heart-loyalty to the Saviour. Party-spirit, therefore, may be the entire inspiration.

In the matter of education the "Church of Ireland" has of necessity played an important part. For many years a considerable party held aloof from the advantages of the National System, because under it the religious instruction of the children was assigned to a certain hour in the day. Because the Bible could not be read and taught at any hour a person chose, it was insinuated that the Bible was dishonored and the school secularized. A society was accordingly set up, the "Church Education Society," to support what were called "Scriptural Schools." Sustained with considerable spirit at the beginning, the society gradually weakened in numbers and in support, until, by changes in the National System, almost all the scrupulous ones were encouraged to come in. It is admitted that the National System has been very largely denominationalized; and with the Training College supported by the state, almost all excuse for holding aloof has been taken away. Every parish has now its national school, prosecuted with more or less vigor and success.

It was to Mr. Arthur Balfour the Episcopal churches of Ireland —Protestant and Roman Catholic—owe the establishment of the training colleges. Not satisfied with the Marlborough Street institution, where the pupil-teachers are trained together, and where chaplains look after their spiritual interests, these rival churches insisted on building training colleges for themselves and having them endowed by the state. And so we have the teachers trained in separate institutions, and separation is the policy of the day.

In the matter of Intermediate Education the same spirit prevails. The church has appropriated the Erasmus Smith schools, and for a long period had the endowed schools of Ireland in the hollow of her hand. But the Church of Rome has established schools to rival the best, and as the latter has the larger numbers, she can compete successfully with minorities which are heavily handicapped. As a matter of protection, the other churches have to enter the arena, and large Intermediate Schools are now the order of the day. The Intermediate Education Board, by allotting exhibitions and book prizes to the successful competitors, and results fees to the schools which trained them, has established a most serious competition between schools as well as scholars, and brilliant boys and girls are at a premium, and the education of the slower children is placed in considerable jeopardy.

The University of Dublin naturally claims a notice in speaking of the work of the church; for although all its advantages and honors were, in 1873, by Fawcett's bill, opened to all denominations, the Divinity School is still kept a part of the University, and the College Chapel is restricted to the use of the "Church of Ireland." In fact, in Trinity College the church has a predominant influence, and it is largely an Episcopalian preserve. But the appointment of professors in the Divinity School is not reserved to the church. They are appointed by the Board of Trinity College, consisting of the eight Senior Fellows. These are not necessarily clergymen; and thus the divinity professors may, as a matter of fact, be appointed by men who themselves are not believers in Christianity. A case in point has recently occurred. Dr. Ingram, who had been a Senior Fellow for some years, and had attained to the Vice-Provostship, sent in his resignation and retired on a handsome pension. I think it is £1,000 a year. Almost immediately thereafter he published a little book on Religion, in which he declares himself a follower of Comte, and in no strict sense a believer in Christianity. He avers, at the same time, that he deliberately never allowed his disbelief in Christianity to influence him in dealing with his pupils in the college. But his avowal raises the whole question of the anomaly of allowing men who have made no special study of theology, men who may not even believe in Christianity, to have the appointment of theological teachers. It is also notorious that the staff at present are all of a High Church character. There is not one of them an evangelical in the ordinary sense. It is easy to see that the training in Trinity College must tend to the dissemination of High Church views throughout the land. In fact, at the time in which this is written, the difficulty of evangelical rectors is to get evangelical curates to help them. The species has, it is said, almost disappeared.

It is no wonder, in these circumstances, that people outside as well as inside the church are now clamoring for the nationalization of Trinity College by the handing of the Divinity School over to the Church of Ireland, and its separation from the university. The solution of the university question would seem to be the giving of the different denominations the right of establishing theological faculties in Trinity College, each under the direction of its own church, and allowing all to compete for the degrees of the university, theological as well as degrees belonging to the other departments, and so giving to all a fair field and no favor. The days of monopoly in this matter ought to be over.

The present head of Trinity College, Dublin, is a man of European reputation, the Rev. George Salmon, D.D. After proving his prowess as a mathematician, his books on the higher mathematics being in large demand, he was led, on the elevation of the Regius Professor of Divinity, Dr. Butcher, to the bishopric of Meath, to take up divinity as his successor. For his classes he prepared what since his elevation to the provostship he has published, "An Introduction to the New Testament," which has gone into quite a number of editions; and "The Infallibility of the Church," a course of lectures on Romanism, which are as interesting as a novel, and in which he shows himself a controversialist of the first order. Now, in the provostship, he is resting from all professorial labors, and contenting himself with publishing in life what would be published posthumously and at a disadvantage, if he did not take his present trouble. Five volumes of sermons have come from his pen. These sermons are all ingenious and interesting, though not what could be regarded as evangelical or awakening preaching. And perhaps the provost exhibits the genius of the institution of which he is the head. It has never been famous for any marked enthusiasm of spiritual life.

Regarding philanthropy, the Church of Ireland is well to the front, and, in addition to the well-known organizations, she is being urged to organize a special "Social Service Society," which in the new century will systematically seek the elevation and improvement of the people. The leading advocate of this new departure is Rev. Dr. Paterson Smith, a man who has written several small books on Holy Scripture, which have been most successful, and who exercises wide influence at Kingstown, where he is incumbent, as well as throughout the church.

THE PRESBYTERIAN CHURCH.

The Presbyterian Church in Ireland dates from the Revolution of 1688, some of the army chaplains of the immortal William III forming the first Presbytery at Carrickfergus. But the Presbytery of five has grown into a General Assembly with 570 congregations and 658 ministers, and 444,974 members and adherents. There are, besides, 88 licentiates and 104 students at present preparing for the ministry.

The late Professor Wallace, of Belfast, who heard the debates in the Synod of Ulster which led to the expulsion of the Arian party, maintained that finer oratory never was heard since the beginning of the world than the champions gave utterance to in the course of the great controversy. The result was that the Arians, to the number of some 27, left the synod rather than sign the Confession; and so the Ulster Synod was purged of its heterodoxy. This prepared the way for the happy union of the two synods in 1840, and for the development of the United Church at home and abroad, by missionary enterprise of the most deliberate character.

To provide a learned ministry, the Presbyterian Church has two colleges, one at Belfast, and the other at Londonderry. In the former there are six theological professors, while in the latter there are seven professors, four devoting themselves to undergraduate work, and three to theology.

At present it would be possible, if there were sufficient wisdom and spirit in the church, to establish a Presbyterian faculty in Trinity College, Dublin, and so be put upon equal terms with the "Church of Ireland." But provincialism prevails, to the very great detriment of the Presbyterian Church.

Since the union of the two synods, in 1840, the Presbyterian Church in Ireland has become a decidedly missionary church. The Home Mission received a great stimulus in 1846, through the Irish famine. Dr. John Edgar, of Belfast, one of the most philanthropic of men, was fortunately convener of the mission. Every year, as soon as his duties as professor of theology in Belfast were over, he was off on a tour of inspection to Connaught. In one of the manses he penned his "Cry from Connaught," a tract which aroused the church to a sense of the awful need, and which led to the development of the mission on the line of industrial schools. The consequence was that the south and west of Ireland was studded with mission stations, and an earnest, at least, given of the desire of the church to occupy the whole land. The testimony of the church, being so distinctly evangelical, tends to steady the "Church of Ireland" in its adherence to Protestant doctrine; for there is nothing surer than that Presbyterianism will have the advantage of Episcopacy if the latter degenerates into sacramentarianism.

As to missions abroad, the Presbyterian Church has an excellent record. As soon as the union took place, in 1840, a mission to India was inaugurated; and ever since there has been maintained in the western provinces of India a progressive work. Its story has been very picturesquely told by the late Rev. Robert Jeffry, M. A., of Portadown, in his "History of Fifty Years of Work in Kathiawar and Gujarat" (1890), a man who had seen the whole work during a pastorate in Bombay, and who could testify to its genuine and far-reaching character. Not only are primary schools and high schools established under the management of the missionaries, but a college has been added to train the native pastorate, and called after Dr. Stevenson; while orphanages, a mission press, and Christian villages all combine to make the mission one of the most efficient in the world. A jungle-tribes mission has been lately added, as a voluntary effort of enthusiasts outside the assembly.

In addition to the Indian Mission, the Irish Presbyterian Church has established a mission in Manchuria, in north China. The sainted William Chalmers Burns had closed his apostolic career at New Chwang, the port of Manchuria, and there his hallowed dust sleeps. The thought of carrying on the work which he had inaugurated as a pioneer took possession of men of missionary spirit, and a vigorous mission has been the result. A noble band of men and women have dedicated themselves to the enterprise. One of them, a medical missionary, Dr. Greig, was nearly beaten to death by Chinese soldiers some years ago; but the apparent setback was ultimately overruled for the advancement of the cause. Before the interruption of the work by the Boxers, and largely, it is believed, in consequence of the war with Japan, the converts among the Chinese were unprecedentedly numerous. God was evidently preparing the native church for impending trials, and it is expected that missions will make rapid strides so soon as the present troubles are past.

In addition to these important missions to India and China, the Irish Presbyterian Church has a mission to the Jews, the labor fields of which are in Hamburg in North Germany, and in Damascus in Syria. It was the sainted McCheyne, of Dundee, after his return from the East, who gave the Irish Church the idea of founding a Jewish Mission. His visit and addresses, in 1841, produced a marvelous impression, and the church set about her special effort on behalf of Israel.

Not content with all this, the church has a Continental Mission, whose operations are chiefly in the south of Spain, and a little college near Cadiz trains evangelists for the field. The present Bishop Cabera, whose consecration at Madrid caused such a flutter among the High Church party as an infringement upon the rights of the Roman Catholic Episcopate, was once an agent of this Presbyterian Mission. In the other countries of the Continent the church subsidizes the evangelical churches already in the field, and so gets other agents than her own to do the work.

The Presbyterian Orphan Society is another fruit of an enthusiastic church. This society was started about thirty years ago, and was most fortunate in securing as honorable secretary the Rev. Dr. William Johnston, of Belfast. Through his unflagging zeal, in which he was admirably sustained by his capable wife, the society made rapid progress, and is now almost able to take all the fatherless and orphans needing help under its fostering care. Auxiliaries are established in nearly every congregation in the church, with the result that an income of upward of £8,000 is derived from congregational subscriptions, and upward of £2,000 a year from the investment of capital, which now amounts to £53,631, while bequests last year amounted to £5,599. It was also reported, last annual meeting, that unusually large bequests would reach the society in the course of the year, making it practically the wealthiest of all the societies connected with the Presbyterian Church. The number of children on the roll is nearly 3,000; and the family system is followed in preference to a gigantic orphanage where family feeling and care is apt to be lost.

THE WESLEYAN METHODIST CHURCH

is a marvelous organization. I do not suppose that any other 50,000 or 60,000 people in Ireland have better pastoral care given them than the Methodists have. There are nearly 250 ministers in the Irish Conference, which gives an average of one minister to every 222 members. The average of Presbyterian ministers to parishioners is one to every 676, while the Episcopalians have one clergyman to 377. It will thus be seen that the Methodists have three times as many ministers in proportion to their numbers as the Presbyterians, and about twice as many as the Episcopalians.

In addition to their preaching power and pastoral work, the Methodists have a good record in the matter of Intermediate Schools. In Belfast they have in the Methodist College an institution where education for both boys and girls is carried on with great success; and in Dublin this is duplicated by Wesley College. At the intermediate examinations both these institutions make most respectable showing.

Central missions are carried on by them in Grosvenor Hall, Belfast, and on a smaller scale in George's Hall, Dublin. Here happy evenings for the people are provided to compete with the public-house, and the forward movement among the Methodists is undoubtedly leading other denominations to consider if they have been doing all they might.

So far as regards loyalty to one's own church, the Methodists are a pattern to all the other denominations. Of course, the Romanists are encouraged to believe that theirs is the true church, and all others are only make-believe. But this misrepresentation is not going to live forever. A day is coming when that deception will be found out. But the Methodists are encouraged to believe that Methodism is the greatest church association in existence; that Wesley was the real Moses to conduct anxious souls to the Promised Land; and that the money devoted to Methodist objects is the best invested money going.

A brief summary of other Christian forces is all that will be necessary to complete the Irish picture. Beginning with the "Reformed Presbyterian Synod of Ireland," they have some 35 congregations, divided into four presbyteries. They have a mission in Syria, with two representatives.

Still more attenuated is the "Eastern Reformed Synod," which consists of only six congregations. They had the reputation of being more liberal in their outlook than the other synod. But they, too, are languishing, and the day for testimony like theirs is nearly past.

The United Presbyterians have ten congregations in Ireland, but only one of these, that in Dublin, is strong and self-supporting. They are hard put now to see where they should stand, as the union in Scotland between the Free Church and the United Presbyterian Synod will hardly continue to bolster up disunion in Ireland.

The Secession Church also maintains a shadowy existence with two presbyteries, Markethill and Monaghan, and four congregations in each. Three out of the eight congregations are, according to the latest available report, vacant; and the testimony of the church must be practically of no moment in Ireland. It is hard to see why all these Presbyterians should hold aloof from the General Assembly. But men can hold pebbles so close to their eyes as to eclipse the sun; and, by making theological molehills into mountains, can keep hearts asunder that are yearning for union.

Not much account need be taken here of the Remonstrant Synod of Ulster, with its 19 congregations; the Presbytery of Antrim, with 10 congregations; and the United Presbytery, or Synod of Munster, with its 4 congregations. These Unitarian bodies have no vitality, denying the divinity of Him who is the Head and Life of His church. They may practice a kind of languishing philanthropy, but there is no enthusiasm in it, and the country is not appreciably affected by them.

The Baptist Union of Ireland numbers 33 congregations, and has been making considerable progress since the accession of Pastor H. D. Brown, M.A., to its ranks. Mr. Brown was formerly a barrister, and a member of Morrison Hall, but latterly he has become a Baptist pastor, and as a man of large private means, of pronounced Calvinistic opinions, a great friend of the Spurgeon family, and aggressive in spirit and methods, he has been at pains to push in several directions the Baptist cause. The influence of the denomination has been irritating in some directions, and spirited answers to the Baptist claim have been given.

The Congregationalists have also a union in Ireland, consisting, strange to say, of exactly the same number of congregations as the Baptists. But some of them are stronger than any of the Baptist congregations. They possess in the Rev. James Wylie, of Donegal Street, Belfast, and the Rev. James Cregan, of Albert Bridge, men of a high order and sure to succeed. But the system does not thrive beside a vigorous Presbyterianism.

The Plymouth Brethren, who have been so called by accident, and who really arose in Dublin, and should historically be called "Dublin Brethren," continue to meet and to separate in their own peculiar fashion in meetings of larger or smaller dimension.

The Y. M. C. A. movement is carried on here as elsewhere, but is capable of being conducted in greater loyalty to the denominations. But it will require conferences between the parties, and an arrangement loyally entered into that the Y. M. C. A. shall not compete with every denominational effort, but keep to its own lines.

There are many philanthropic efforts to which reference might be made, such as "Reformatories," Roman Catholic and Protestant; "Prison-Gate Missions," "Midnight Missions," "Industrial Schools," "Hospitals for Sick Children," "Hospitals for Consumptives," and temperance associations of various kinds. But the root of all these philanthropic movements is in the churches which hold Christ as the Head, and whose members recognize their loyalty to Him. These will find the way of coöperation and philanthropy, and will take it in faith and hope that the Ireland to be will be the result of the efforts of all those who love Jesus in sincerity and are ready to sink self in serving Him. The twentieth century will surely continue a development of all that was good and noble in the nineteenth.

ST. PETER'S, ROME.

ITALY.

ALEXANDER ROBERTSON, D.D.,

VENICE.

[At the beginning of the past century, when, at the fall of Napoleon, Europe, weary of confusion, accepted the return to the old order of things, and notwithstanding the treaty of Tolentino, in which Pius VI had ceded the Legations and Romagna to France *à perpetuité*, Pius VII returned to Rome as temporal prince of all the States of the Church. But since then eighty-six years have passed, and the world has changed. There has been, in the meantime, a regeneration throughout Italy so complete, both outwardly and inwardly, that it is no longer possible even to imagine a return to the old order of things. It may be that Italy will have a period of difficulty to traverse; it may be that a partial victory of Radical ideas will endanger present institutions; but the national unity cannot be destroyed, and the reconstitution of the Papal temporal power would infallibly have that effect. Italian unity now represents such an agglomeration of moral and material interests that there is no human power capable of attempting its destruction. On the one hand, we find the national debt, the railways, the army, the navy, the industrial and commercial interests, the savings banks, etc., and on the other, modern culture, freedom of conscience, and the conviction that if the Pope were to become King of Rome, we should fall into the worst of anarchies.

Nowhere in Italy have greater changes taken place than in Rome herself. The Rome of 1870 cannot be recognized to-day. Now that so many of the old Papal families are ruined, who formerly added lustre to the pontifical throne, a Pope who returned to rule in Rome would, after a few months, be forced voluntarily to renounce temporal power, after having provoked, in order to renew it, one of those historical catastrophes which humanity never forgives nor forgets.

The political pretensions of the Papacy, therefore, have the effect, in the main, of injuring the church. Few people make any distinction between the two, and for that reason the struggle with the "intransigeant" Papacy of necessity degenerates into war against the Catholic faith and the Christian moral law. Never has the influence of the Papacy been raised to a higher point than since it has been deprived of territorial sovereignty, and never have so many international ceremonies taken place in Rome with perfect order and freedom. The Pope writes whatever he pleases; he has his own diplomatic corps, his guards, and his court. And if, after all, he believes himself not to be free, and even refuses to discuss the methods of rendering his liberty still more secure, it must be because he is no longer moved and inspired by the Spirit of Christ.—R. DE CESARE, Member of the Italian Chamber of Deputies. "The North American Review," June, 1901.—ED.]

Thomas Carlyle, in his "Heroes," has said: "A man's religion is the chief fact with regard to him—a man's or a nation of men's. . . If you tell me what that is, you tell me to a great extent what the man is, what the kind of things he will do is. Of a man or of a nation we inquire, therefore, first of all, what religion they have." This, then, is the inquiry we have now to make in regard to Italy. And if Carlyle's estimate as to the primary importance of determining this in regard to any nation holds good, it does so emphatically in regard to Italy. For in Italy the religious question embraces all questions. It is the question of questions, the problem of problems. It touches, it involves, it determines, to a large extent, all political questions, all social questions, all economic questions. The present condition of the country is explained by it, and the future of the country is bound up with it. How the Government conducts itself toward the Roman Catholic Church, which has its seat in its capital, and how the individual conducts himself in the matter of personal religion, will determine whether the people and the nation progress or recede in everything that touches their well-being in the years to come. Personally, I have no doubt as to what the result will be. No nation has made greater progress during the last thirty years than Italy has done, and that national progress involves, and is to a certain extent explained by, individual betterment, and I feel confident that it will continue to be made.

Then, again, while for us, as Anglo-Saxons and as Christians, the religious condition of any and of every country must have an interest, that of Italy has a very special one. This is so, not only because, as we have seen, the question has in Italy itself supreme importance—an importance which it has not in any other land—but also because the church in Italy has adherents in other lands, whom its head, the Pope, claims as his subjects, and upon whom he imposes his will. Their obedience thus to a foreign ruler may be a serious matter for their own land and even for Italy. I will give an instance of this. On a recent occasion there were some hundreds of English Roman Catholic pilgrims in Rome, and the Italian newspapers stated that great indignation arose against them because in an address presented to the Pope by their leader, an English nobleman, the return of the temporal power was advocated and hoped for. In the eyes of Italy, to do this was an act of treason, and in the eyes of England it was an offense to a king and nation with whom we are not only at peace, but in friendly alliance. Because, then, of the presence of the Pope's adherents in every land, every land has something at stake in the religious condition of Italy. And once more, outside our own beloved shores, whether they be those of England or America, Italy is, perhaps, the country we know most about and most frequently visit. It is the land of blue skies and warm sunshine, of olive and orange, of painting and poetry, of sculptured marble and ancient pile, "of all art yields and nature can decree," whose very wastes and ruins are "more rich than other climes' fertility." It has thus a strong fascination for the English-speaking traveler. How many of these go to Italy annually we cannot accurately know, but the number of passengers who cross the frontier annually into the country, with return tickets, and who are, therefore, presumably visitors, is about 400,000, whose spendings are calculated to be over twenty million pounds sterling. Of these travelers probably a fourth at least are from England and America, whose spendings amount to two-thirds of the whole. Certainly travelers constitute the staple article of commerce for Italy. It is the interest and, I think, the duty, too, of all of these tens of thousands of English-speaking travelers entering Italy to acquaint themselves as thoroughly as possible with its *religious condition,* not only as a matter interesting in itself, and necessary to a proper understanding of the country, but also for a very practical reason, namely, that they may know how to conduct themselves, as Anglo-Saxons and as Christians, toward the state on the one hand and the church on the other. For all these reasons the religious condition of Italy, at this, the beginning of the twentieth century, is for us a question of high importance, and ought to command our earnest study.

For the understanding of this question we must glance back to the year 1860, just forty years ago. Then there was no united kingdom of Italy. The whole country was broken up into a number of small states: Piedmont, Lombardy, Venetia, Parma, Modena, Romagna and Tuscany in the north; Naples and Sicily (called the Kingdom of the Two Sicilies) in the south; and in the centre the States of the Church, consisting of six legations and thirteen delegations. All of these states were independent of each other. All were ruled, with the exception of Piedmont, by irresponsible tyrants, who kept their thrones against the will of the people, by the aid of mercenary troops and foreign powers, whose interest it was to prevent Italy from becoming a united kingdom. All were debarred from forming unions and alliances by mutual jealousies and rancors which it was the policy of these foreign powers to sow and to foster. But there was one thing they had in common. Their rulers, one and all, were tied hand and foot to the steps of the Papal throne. The Pope ruled them all in the name of religion. This he did directly in the Papal states through his representative governors, who in the legations were cardinals, and in the delegations were prelates, and all of whom had at their command what the Pope himself depended on in Rome, the spy, the *stirri* (hired assassin) and mercenary troops; and this he did in the other states indirectly, but not less absolutely, through their rulers, who were his puppets, backed by the bayonets of the foreign powers already mentioned.

And what was the outcome of all this government by Pope and priest and church? The outcome was that Italy was the worst governed country in Europe, and that its people were in the worst condition. The state of matters was so bad that life became unbearable; in the Papal states the whole population rose repeatedly against it, even though it was only to court prison and death. If a boy in Romagna were asked if he had ever been in prison he would reply, "I am not a man or I should have been." After every uprising the whole country was dotted over with gibbets. Even Austria, herself wading ankle-deep in Italian blood, could not refrain from protesting. Cavour said it was a state of matters that called for European intervention.

I happen to possess an earthquake map of Italy. The color used to indicate places liable to seismic disturbances is black, the shade being less or more intense to mark places less or more affected. There is only one small white spot on it. All the rest of the country is colored dark. I have sometimes thought this map represents the condition of Italy at this time. With the exception of Piedmont it was more or less involved in material and intellectual, in moral and spiritual darkness. To use the language of its own sons, it was "a land of the dead." It was "a garden without the tree of knowledge and without the tree of life." There was no *personal liberty.* A system of hateful espionage, like a vast net, entangled in its meshes almost every one in the land. Tens of thousands everywhere, but especially in the States of the Church, were under police surveillance, and were confined to their houses between sunset and sunrise. Meetings of all kinds were forbidden, and even in many places no lights were allowed to be lit in private houses when night set in. There was no *education.* The teachers were all priests, who were themselves ignorant, and whose watchwords were: "Tolerate vice and proscribe thought." "Keep the people ignorant; they are easier to govern." Their scholars did not know Italian, nor even that Italy was the name of their country. In the Papal states a traveler could pass from province to province, from state to state, without finding one who could read or write outside the members of the priesthood, and even in Rome itself the proportion of the illiterate was 80 per cent. of the population. I need not say there were no *books*. Dr. Thomas Arnold, of Rugby, speaking of bookshops at the university city of Bologna, says: "The booksellers' shops, sad to behold—the very opposite of that scribe, instructed to the Kingdom of God, who was to bring out of his treasure things new and old—these scribes, not of the Kingdom of God, bring out of their treasures nothing good, neither new nor old, but the mere rubbish of the past and the present." And the book most severely proscribed was the *Bible*. Of that book but few priests and few laymen knew anything. I personally knew a monsignore of the Vatican who could not turn up a book, far less a passage in the Bible, and he was a better educated man than his colleagues. There were few good roads, few railways, little sanitary arrangements anywhere, few industries, little commerce, no equality of weights and measures and current coin in the land, no law and justice—any priest had the power of imprisoning a man for any length of time without trial. There were few newspapers. The Duke of Parma brought his riding-whip across the face of a man in the public street, from whose pocket he saw a Piedmontese newspaper projecting. The rags of papers published in Rome contained more news about the state of China and India than of Europe. Finally, I need not say that there was little *religion,* little true worship, little personal piety. There was absolutely none among the priests. These, from the highest to the lowest, were sunk in vice and crime. The Vatican was a sink of open, unblushing immorality. At the same time there was plenty of superstition and plenty of church-going. Men were compelled to attend mass on pain of imprisonment. Medical attendance and advice were denied to those who refused to see a priest, or to receive the sacrament. All wills were invalidated which did not contain lgacies to the church. Nothing is more true than that Italy, under the power and tyranny of the church, was spiritually, as well as in all other ways, "a land of the dead."

But God in his mercy had at this time raised up in Italy men of commanding capacity as rulers, legislators, administrators, soldiers —Victor Emmanuel, Cavour, Mazzini, Ricasoli, Garibaldi; and the fruit of their heroic labors, and self-sacrifices and bravery in the cabinet, in the council-room, and in the field, began to show itself. By the month of May, 1860, the year to which I went back in this paper, the northern provinces, with the exception of Venetia, were united to Piedmont, the nucleus of the Kingdom of Italy; and by November of that year Naples and Sicily, and all the States of the Church, excepting Rome, were added to it. In 1866 Venetia was won, and on that ever memorable day, September 20, 1870, the troops of Victor Emmanuel entered the Eternal City, which the following month was proclaimed the capital of a united and a free Italy, no longer, as the King said, "the Italy of the Romans, nor the Italy of the Middle Ages, nor the battlefield of ambitious foreigners, but the Italy of the Italians." At last the thrones of every petty tyrant, and that of the Pope, "the head and front of the offending," were toppled over in the dust. Italy's "dreams were done and she herself had wakened into life and stood full-armed and free."

On September 20, 1870, then, Italy, we may say, was born. She then received a new and vigorous life, and was free to follow it with every avenue of progress and happiness open before her, with one exception; but it was a vital exception, for it was that of *religion.* Here she allowed herself to be hampered. While getting rid of the Pope's temporal power, while throwing his throne, with that of his brother tyrants, down into the dust, never again to be raised, she, unfortunately, allowed him and the church he represents to remain. She did so against the better judgment of many of her leaders and of perhaps the bulk of the people. At Caprera, Garibaldi said, "The absence of priests is one of the special blessings of this spot," and he wished the whole country to share it. But superstition dies hard, and bad living makes moral cowards, and such cowardice is a buttress of the Papal Church, and foreign Roman Catholic influence was also brought to bear upon the Italian Government, and this relic of the past was thus retained. However, the Government so legislated in regard to the Papal Church that if it were really a religious institution, and if it aimed only at religious results, then it had free scope for its energies. The catch-phrase, *Chresa libera in stato libero* (a free church in a free state), attributed to Cavour, but which was really invented by the French Jesuit, Count de Montalembert, and which had taken with a people enthusiastic for freedom, the Government sought to realize.

I shall briefly now tell how it did this, as an understanding of the status in the country of the National Church is necessary to an understanding of the religion of the country. In the first place, all the churches in the land were declared the property of the state. The Roman Catholic Church does not own a single church in the country. Nor can it do so. It cannot build a church; it cannot inherit a church. Moreover, the state took possession of all other buildings and lands held by the church and the revenues derivable from them, and made it illegal for the church to hold or inherit such property. If any one leaves real estate to the church, the state orders it to be sold, when the proceeds can be given to the church, but if that is not done the property is confiscated. It is thus impossible to alienate to the church an inch of Italian soil, or a stone of building. The church is a tenant at will. The state having thus possessed itself of the churches and of the revenue accruing from confiscated church property, recognized the Roman Catholic Church as the National Church, and assigned stipends to its archbishops, bishops and parish priests. In regard to the Pope they made special arrangements. The state found that the sums inscribed in the Papal balance sheet for 1870, as received by the Pope for certain uses in connection with his office, were 3,225,000 francs, or £129,000, and this sum was assigned him as an annual endowment. They also assigned him the palaces of the Vatican and Lateran, and all the grounds and gardens connected with them, for his own special use and for life. Monastic orders were suppressed altogether, but the life interests of monks and nuns were preserved. That is to say, these men and women were allowed to live on in their respective houses until by death those in any house were reduced to six, when they were transferred to a place which had more inmates, and the property was then taken over by the state. Almost all monastic buildings have now fallen in, and have been turned into public schools and barracks for soldiers.

Concerning the church thus established and endowed, and entrusted by the Government with the spiritual interests of the nation, we have now to ask, How has it fulfilled its trust? What has it done, or what is it doing, for the religious interests of the people? The answer is a sad one—*nothing*. Casting to the winds all thought of making bad people good, and good people better, if it ever had such an idea, it organized itself into a great political conspiracy, aiming at the restoration of its temporal power, through the destruction of the unity and independence of the kingdom. No longer able to bring into Italy foreign troops to massacre the people aspiring after liberty, it made use, in the early days, of the brigands to disturb the public peace, encouraging and financing them. The brigands, I may say, were always the allies of the church. All of them wore crosses and scapulars, and refrained from murdering any one on a Friday, and went regularly to Rome each Easter to confess and to receive absolution, for which they paid heavily. That is to say, the brigands once shared their gains with the Pope, and now he shares his gains with them. Hunted brigands have been known to rush into churches, when the officiating priests would at once yield to them their places at the altar, so that when the officers of the law entered, the brigands were unrecognizable in the priests' garb, celebrating the mass. Mr. Stillman, late correspondent of "The Times," says: "I myself witnessed one day a band of about 200 brigands being driven across the frontier at Olevano, where they were feasted and feted by the Papal authorities." Mr. Bolton King says "children heard from the pulpit eulogies of devout highwaymen whom the saints protected," and he calls this "the Pope's unctuous patronage of iniquity." When there were no longer brigands to be had the church took to financing anarchists, socialists, and malcontents of every description. For example, when riots broke out some years ago among the sulphur workers in Sicily, and among the marble workers at Carrara, they were fostered by priest and church. And to come down to the other year, the so-called bread riots that broke out in Florence, Milan and other places, were all proved, in courts of justice, to have been to a large extent the work of the church. In the same way the church financed anti-Italian newspapers on the Continent and even in England and America. Charity moneys, which were in the hands of the church in trust for the poor of the land, were used for political purposes. That is to say, money was given to all who applied for it, irrespective of their needs, if only thereby the church could obtain a political influence over them. And these charity moneys amounted to untold millions, the legacies of those who, dying, hoped thereby to have their pains in purgatory curtailed, but the bulk of it consisted of moneys wrung by force by priests at the bedsides of the sick and dying. To meet this abuse the state had to step in and by act of Parliament take the administration of this money out of the hands of the church. They could not obtain it all, but they secured enough to yield an annual income of some five million pounds sterling. This money is now controlled by local boards, the members of which are in part chosen by the people and in part nominated by the Government. The legislation effecting this great reform was passed in 1889, and is embodied in what is termed the *Opere Pie,* or *Pious Works Bill.* But it was soon found that the political intrigues of the church were hardly checked in one direction than they reappeared in another, so that law after law had to be passed by the legislature, year after year, in defence of the rights of the citizens and of the nation. It was found that priests, who were theological professors in the universities, tampered with the loyalty of the students, and the state had to abolish the faculties of theology altogether. Priests who were chaplains in the army and navy carried on the same disloyal practices among the soldiers and sailors of the king, and these chaplaincies, too, had to be done away with. A complete system of national education was introduced soon after 1870, but priests were retained to a certain extent as teachers. These had after a time to be got rid of entirely, as they instilled disloyal sentiments into the minds of the young. For the same reason all church elementary schools had to be abolished, the state declaring it to be its prerogative to see the kind of education every child in the realm receives up to a certain age. Spiritual arms were also resorted to by the church to terrorize the people. For example, at election times candidates for Parliament were denounced from the pulpit and altar, and those recording their votes for them were threatened with the withdrawal of their so-called church privileges. In the same way parents were molested who sent their children to Protestant institutions and schools, which they have a perfect right to do, provided such places are recognized and licensed by the Government. Men were threatened with spiritual pains and penalties who bought or rented from the Government ecclesiastical property or lands which had been confiscated. To meet such and similar cases, and to preserve the people unmolested in the exercise of their civil rights, certain clauses were added to the New Penal Code which was passed in 1888, by which "any minister of religion, who in the exercise of his offices in the pulpit, or confessional, or in visitation from house to house, talks against the King and Constitution, or disturbs the peace of families, renders himself liable to fine, imprisonment and dismissal from office." The "sacrament" of marriage was degraded for sinister ends, and the state had to make it a civil contract, only legal when performed by the syndic of the town or village in which the contracting parties reside, or by his representative, and in the council chambers. I think it must be apparent to all that a church that devotes itself so unscrupulously and so exclusively to political ends has little time and little care for the interests of religion. And yet we must remember that this is the National Church to which the religious interests of the people have been committed, and we must take this into account in estimating the religious condition of Italy at this the beginning of the twentieth century. But even Cardinal Capocelatro, Archbishop of Capua, holds opinions opposed to those of the Vatican organs. He counsels obedience to civil authority; he advises recognition of the actual government in Italy; he even considers the independence, the liberty, and the unity of the nation as genuine blessings.

But I have another fact to mention in regard to this National Church which is also pertinent to our present inquiry. Not only does it not advance the interests of religion, but it very effectively advances the interests of *irreligion*. Whatever the Roman Catholic Church may be theoretically, whatever it may be practically in other lands, here, in Italy, it is universally recognized by the people as being an institution that is essentially pagan and anti-Christian in character, and that actually places a premium on sin and crime, that does not offer *salvation from sin* to all "without money and without price," but that does offer, to all and sundry, for submission and an equivalent in hard cash, *salvation in sin*. Young and old, rich and poor, educated and uneducated, those in public life and those in private life, all alike regard it in this light. Let me now give a few proofs of this assertion. Professor Mariano, of the University of Naples, who, to quote his own words, was "born in the Roman Catholic Church," and was "a fervent Catholic from infancy," tells us that the Roman Catholic Church taught him to believe that his salvation was secured by his being inside its pale, and by having its services said for him by its accredited agents, independently altogether of his character and life; but he had been reading the New Testament and found nothing of the kind, but that, on the contrary, his salvation depended "on a mystical change of heart, wrought in him through faith in Christ by the influence of the Holy Spirit. "Therefore," he argues, "Roman Catholicism is not only not Christianity, but it is the *very antithesis of Christianity.*"

In another passage of his writings, or rather in one of his numerous speeches, he said: "Il proprio, si sa bene, della Chiesa Cattolico-papale è di essere un istitito di assicurazine di salute per quei che interiormente non sono tocchi dalla potenza spirituale dell' Evangelo." ("The essence, as every one knows, of the Papal Catholic Church is to be a Society of Assurance of Salvation for those who inwardly are not touched by the spiritual power of the Gospel.") That is to say, it is a church that professes to secure salvation to the unconverted, to the unregenerate, to those who have not been born anew. The words do not imply that there are not converted, regenerated people inside the pale of the Papal Church, that there are not those who have been saved from sin. There are doubtless many such, many who are better than their creed, but the words do imply that change of heart and of life are not essential in the eyes of the church in order to membership and salvation. Salvation shares in this Papal Assurance Society no more demand a moral change than the holding of shares in any railway or gas company, or in any ordinary life assurance society. No wonder that Professor Mariano goes on to ask: "Dovrà forse una chiesa che vuol chiamarsi veramenta Christiana, essere lo stesso?" ("Ought a church which calls itself truly Christian to be such a thing?") In another passage he says: "I have been convinced by the study of Hegel's philosophy that the Pope and his church are incapable of giving redemption and holiness." To the same intent the Hon. Giovanni Bovio, a member of the House of Deputies, has called the Papal Church "un ramo che disecca sul tronco cristiano" ("a branch that is withering upon the tree of Christianity"). And the great statesman, the late Signor Crispi, not only distinguishes between Roman Catholicism and Christianity, but regards the two as antagonistic forces, for he once said, in the House of Deputies, "The day is coming when Christianity will kill Roman Catholicism." And, as I have said, the poor and the unlettered in Italy regard the church in the same light. A woman among that class whom I knew, was dying. She willingly received visits from Protestants, who read the Bible to her and prayed with her. The parish priest found fault with her for this. The dying woman raised herself in her bed and indignantly answered: "These Protestants are better people than we are, for their religion does not permit them to sin and then receive absolution, that they may go and sin again." A young Italian girl once asked me if right and wrong were absolute qualities of actions, or if they were interchangeable, because a priest who had been talking to her of these things had said that he had the power to make what was in some circumstances wrong, right for her. Another friend of my own, suspected to be inclining toward Protestantism, was thus spoken to by a priest: "Now remember, God will never accept a Jew nor a Protestant, no matter how good they may be, and God will never reject a Roman Catholic, no matter how bad she may be." In these instances what could be the effect of the priest's words but to incite to wrong-doing? This year, 1900, is called by the Papal Church a jubilee year, or a holy year, an *anno santo,* and because of this it is scattering indulgences with a liberal hand. For example, all who go to Rome on pilgrimage, and visit St. Peter's and go through the Holy Door and attend services, are granted indulgences. But what is an indulgence? The word is connected with *dulcis* (sweet), and we have the adjective, *indulgent,* yielding to one's wishes, and the verb *to indulge,* not to exercise restraint, to indulge one's desires and appetites. The meaning of "indulgence," then, is to throw off all self-restraint; and the granting of indulgences practically means the delegating to one the right to throw off self-restraint. I know that this is not the meaning of indulgence theoretically. It means, the church says, remission of the punishment of sin, either its temporal punishment or its eternal, or both. Plenary indulgence, which is associated with certain churches, and which is jubilee indulgence, refers to both. Therefore, this year, "plenary indulgences," remission of the temporal and eternal punishments of wrong-doing, are being freely given.

We have thus seen how in Italy the Papal Church, entrusted by the Government with the religious interests of the nation, not only does not promote these interests, but directly promotes irreligion and immorality. Mr. Ruskin calls it, in his "Stones of Venice," the "Church of the Unholy." We need not be surprised then to find that at the present time the religious condition of Italy is not what it might be, that it is not what it should be, and what it would have been had the Government in 1870 not retained the Papacy as the National Church. There are in the land thousands who, owing to this church, confound religion with outward rites and ceremonies. There are thousands on whom this church has bestowed the name Christian who are strangers to the power of our most holy faith. It has so falsified Christianity that thousands have no clear conception of what it is. Calling itself a Christian church, and the only

Christian church, and yet wielding whatever influence it has entirely on the side of evil, it has prejudiced thousands against all religion and all churches. It has created a large amount of religious indifference. Professor Mariano, speaking of this as it prevails more especially among the upper classes, says: "With a few honorable exceptions they present to us a large army of minds whose existence is a perpetual moral somnolence; unable to believe, they have not moral strength enough to disbelieve anything seriously. They are Catholics for social convenience or opportunism." Mariano, speaking of this with reference to the lower classes, says: "It has made religion a pure formalism. It has no power over the morals of the people. It does not attract, or educate, or edify the masses, but simply holds them under its sway by force of habit, by inert traditionalism; and its ultimate result can only be ignorant credulity in the midst of ignorant incredulity." There are in Italy not a few infidels and atheists, and for their state of mind this National Church is largely responsible, although there are far more of these inside the ranks of the priesthood than among the people, when their relative numbers are taken into account. Lastly, it has destroyed, in not a few, the moral sense altogether, although in this case, too, such are found mainly in the ranks of the clergy. Father Cuici has said: "The Christian conscience is more than half destroyed, and it is only through the Divine mercy that any portion of it remains." Still, notwithstanding all this, things in Italy, from a religious standpoint, are not at all so bad as might be expected. For, in the first place, the influence of this National Church is limited; and, secondly, there are quite a number of direct religious influences and agencies at work.

First. *The influence of the church is limited.* As we have seen, the law protects many classes—young children, students, soldiers, sailors—from the influence of the priest as a political agent, but in doing this it necessarily protects these from him as a moral agent as well. But Italians do not need to be protected from church and priest by law. Public opinion, public sentiment, their own knowledge that the church is what I have described it to be, protect them. For this reason not thousands only, but millions of Italy's inhabitants have practically put themselves outside its pale. Italy has some thirty-three millions of inhabitants, and of these, according to statistics, twenty odd millions rarely cross the threshold of the church, and when they do, it is either to say their prayers, dissociating themselves from the church services, or to view these services, on special occasions, as a *spettacolo* (a theatrical display). Their conduct is dictated by principle, because they will not countenance an institution that is the deadly enemy of Italy, nor go to a church which, as they term it, is but *La Collega del Papa* (the Pope's shop), where vice and crime is bought and sold. The office of the priesthood is viewed as being so discreditable, those entering it being regarded as the enemies of their country, of education, of progress, of morality and religion, that very few parents will give their sons to recruit it. The bulk of young Italian priests are drawn from the pauper, even from the criminal class. A man, who was a widower with a large young family, once came to my own door with a boy of eight, asking me to put him into a Protestant industrial home. To try him I said: "Why, there is the Papal Seminary close by. Take him there and make a priest of him. The church will be glad to get him." He said, bowing his head: "That is true, but I want my boy to follow a respectable occupation." Men have told me that they would feel ashamed to be seen talking to a priest in the street. A poor countrywoman said to me quite recently: "I have told my priest that his *mestiere* (trade, as the people call it) is the saddest I know of, for he is engaged in keeping people in ignorance and teaching them falsehoods. Priests are not admitted into society. A woman might receive any number of officers, but if she received a priest she would fall in public estimation. Indeed, it is a distinctly discreditable thing to go to church—not to enter it to say one's prayers, or to view the services, for, as I have said, that is done by many who hate the whole system—as a member, having a father confessor, and submissive to the church's orders. The people instantly imagine that such an one has some secret reason for his action, and they are apt to point the finger at him and say, "That is a *birbone*"—"that is a scoundrel." The influence, then, of this Papal Church is limited. It is the National Church, but it is not by any means the church of the nation.

The religious statistics of the Catholic Church of Italy recently published present some interesting data. The present ecclesiastical divisions are a relic of the times when Italy was politically divided into many parts. There are 273 bishoprics in Italy, while France, Spain, and Austro-Hungary, the three great Catholic countries of Europe, have together only 203, and all Europe only 610, and the entire globe only 894. The single province of Rome has 28 dioceses.

The bishoprics differ materially in their incomes. That of Ferrara has an annual income of 70,000 lire ($14,000), while Borgo San Domino must be content with 6,000 ($1,200). The city of Caltanisetta has but a single congregation, although it contains 30,480 souls, while Arezzo, with 536 souls, has three. In the country congregations there are even stronger contrasts. There are about 100 charges with fewer than 100 souls (one with only sixteen). There are 152 charges with more than 10,000. As a rule the budgets of these charges are meagre, so that the state must contribute 2,800,000 lire ($560,000) annually in order to keep the average of the income of the charges at 800 lire ($160) each year. But there are benefices with 20,000 lire ($4,000) of revenues. This large list of charges and their small funds has become a church problem of first magnitude in Italy. The "Gazetta di Venizia," in commenting on these statistics, says:

"The difference between the clergy of northern and of southern Italy is altogether astounding. That of northern Italy is indeed marked by an absence of the culture and education the clergy should possess, but it is less ignorant and stands morally much higher than the clergy of southern Italy, which is simply in a deplorable state in this regard. It is quite a common thing among these hordes of priests in southern Italy to find those who are engaged in usurious practices, who sell themselves to political parties offering the highest bids, who have concubines and have children; who are immoral and without restraint. They have but one virtue: they are not willing to further schism, and with furious fanaticism cling to the classes from whom they secure their support."

Secondly. There are many direct influences and agencies working in Italy on the side of Christ and Christianity, the result of which is that there are numbers of truly religious men and women in every quarter of the land, and many more who are guided in daily life, consciously or unconsciously, by religious principles. In the first place, education is spreading, and there is a free printing press, and the great problems of human life and destiny are brought before the people. The Papal Church forbids all investigation of such problems, but, as we have seen, there are at least twenty millions in the land who disregard its injunctions and who think for themselves. Many of these think seriously of spiritual things, like Professor Mariano and Signor Bovio, whom I have already mentioned; and they have come to the conclusion that the church is one thing and religion is another, that the one can exist without the other, that the one is often destructive of the other. The majority of these twenty millions never go to any church, but I am sure a vast number of them would endorse the reply one of them gave me, when I asked him why he went to no church. He said: "Religion is a thing of the heart, and if my heart is right with God, that is enough." These twenty millions are denounced by the Papal Church as infidels and atheists, but, of course, they are nothing of the kind. The religious instinct is naturally strong in the Italian character, and many are sincerely religious, while most have their minds open to religious influences.

Among these influences we assign the first place to the Bible. The Bible is running very swiftly through the land. Previous to 1860, as I have already said, it was a proscribed book. As late as August, 1851, an English gentleman, Mr. Walker, was imprisoned in the Bargello, in Florence, for having a Bible in his possession in the house of Francesco Madiai, who, with his wife, for the same offence, was sent to the galleys. But when the temporal power of the Pope was overthrown, on September 20, 1870, the last effective opposition to the entrance and spread of the Bible in Italy disappeared. Indeed, as an omen and pledge of the success awaiting it in this classic land, for so many centuries closed against it, a cart full of Bibles, under the care of a colporteur of the British and Foreign Bible Society, entered Rome in the rear of the Italian soldiers, by the breach made by them in the wall at Porto Pia. And Bibles published by that society, and by other Bible societies, have been entering Rome and every city and town, and almost every village in the country, ever since. From 1860 to 1870 nearly half a million copies were disposed of by the British and Foreign Bible Society alone; from 1870 to 1880 somewhat more than that number; from 1880 to 1890 the circulation mounted up to nearly a million, and during the decade just ended, from 1890 to 1900, it has gone beyond that number. Thus over three million copies of the Holy Scriptures have already been distributed by this society, and what is even more remarkable is the steady increase in the circulation, which now amounts to more than 150,000 yearly. But this is only one of several societies that are disposing of Bibles in this land, and to all these imported books there falls to be added the native printed Bible. More than one publishing house has sent out Bibles, but one of the most remarkable issues was that of the firm of the "Secolo" newspaper, in Milan. In June, 1888, Signor Sonzogno, the editor of that paper, published the following paragraph:

"There is a book that contains the poetry and science of humanity. It is the Bible, to which no work in any literature can be compared. It is a book necessary for the culture of all classes, and ought to be found in every home. The Bible is denominated 'the Book' *par excellence*, and also 'the Book of Books.' No book was ever considered to have such importance in the history of literature, and in that of the development of intelligence in general, as the Bible. No book merits as much as it to be the object of profound study."

He then went on to announce his intention of giving the Bible to his countrymen, publishing it in 210 parts, at five centessimi (one halfpenny) a part of eight pages each, accompanied with 900 illustrations, for the production of which duplicate plates of those used in Cassell's Bible, published in London, had been obtained. He added: "This artistic, useful and popular edition, *the first of its kind in Italy*, is destined to have an extraordinary success." His prophecy was literally fulfilled.

Five years later, in October, 1893, I noticed a second announcement in the "Secolo," which said that the extraordinary success of the first edition of the Bible, which was now entirely sold off, had induced the editor to publish a second edition. I then wrote to the editor, with whom I had already been in correspondence, for particulars as to the first edition, and I was indeed surprised and gratified to learn that he had sold 50,000 copies—that is, he had sold 10,000 copies on an average annually for five years; and as each copy, when completed, cost 10 francs, he had sold 500,000 francs' worth, or, in English money, £25,000 worth. Some few years ago I remember reading a statement to the effect that the book that had had the greatest sale in Italy during a given year was the Bible. It is impossible to gauge the result of this wonderful distribution of the Holy Scriptures, but certainly it must be productive of a vast amount of real *religion*. That nation is far from being irreligious that thus receives and purchases, and (even to a limited extent compared with the circulation) reads and studies the Word of God.

I have already referred to the number of English-speaking travelers from Britain and America, who come to Italy annually, as being probably not fewer than 100,000. Some thousands of these we might almost call residents, as they own properties, on which they live the greater part of the year; many thousands more spend from four to five months annually in some town or health-resort in an hotel or hired villa; while the majority are tourists, moving about from place to place. Speaking generally, the influence of all of these is on the side of good, while many of them, more especially those who settle for a time in a place, engage in direct Christian work. And that influence and that work are not lost on the Italians, who are not slow to acknowledge whatever is excellent and praiseworthy in the Anglo-Saxon character, and in that of the nation he represents. They admire the purity of his civic and social and family life. They bear witness to his absolute truthfulness and honesty by trusting him implicitly, and bankers and merchants have often told me that their trust has never been misplaced. Cardinal Antonelli banked in Rome with an English banker, and another cardinal said lately to a friend of mine: "We always seek to invest in English securities." But beyond this, Italians are sensible enough to trace these excellences, as the quotation I have given from Signor Sonzogno's writings shows, to a Biblical and therefore to a Christian source. And I believe, further, that their own characters and lives are affected by them. They see Christianity embodied in action, and they are influenced by it as they could be in no other way. They see what living religion is.

Lastly, there are in Italy a large number of Evangelical churches, Industrial Homes and Schools, whose pastors, directors, teachers, members and adherents form a not insignificant portion of Italy's population. I shall now very briefly state what these are, giving a few facts in regard to them.

THE REFORMED CATHOLIC CHURCH.

I mention this church first, because, though it is neither the oldest nor the largest, it is an attempt to give to Italy its own original, primitive, Catholic Episcopal Church, on the ruins of which the Papal Church is built. It thus seeks to introduce nothing new, nothing foreign to the genius of the Italian people, but to reinstate much that is very old, much that made their early forefathers good Christians, good churchmen, good citizens, and good patriots. The Papal instruments of Pontifical supremacy, the Mass, Purgatory, Confession, Celibacy of the Clergy, Mariolatry, Invocation of Saints, Relic Worship, questions as to "what shall we eat and what shall we drink?" Processions, Holy Waters, the use of Latin in the services, and such things, have all been eliminated, and the order of service consists of Prayer, Praise, Bible-reading, Gospel-preaching, and the observance of the Holy Communion, all conducted in the vernacular, which the people can understand. Its establishment would bring to Italy a reform analogous to that introduced into England in the sixteenth century. Church and state, religion and patriotism, now in deadly feud, would be wedded together, and Italy become what England happily is, a Christian Commonwealth.

The founder and bishop-elect of this church is Count Henry di Campello, who was brought up in the Roman Catholic Church, becoming, in 1861, a Canon of Santa Maria Maggiore, and in 1867 a Canon of St. Peter's. He was then but thirty-six years of age, and was the youngest canon ever appointed. For fourteen years he held this position, but during the closing years of this period the truth, as it is in Jesus, began to shine into his mind and heart, and on September 13, 1881, he voluntarily resigned his position, turned his back on all the pomp and luxury of the Vatican, and went forth as a humble believer to win his countrymen to purity of faith and worship, through the medium of a *Reformed Catholic Church.* It was a momentous step to take, and an arduous mission to attempt. It involved him in all kinds of privations, sufferings, sacrifices and labors. The Vatican has attempted time after time to crush him or to win him. It has offered him rewards, it has attempted to take away his character, and even his life. It has put spies in his household, and Jesuits in his church. It has succeeded in removing from him many of his colleagues in the work. But, like St. Paul, Count Campello has had grace ever given to him "in the behalf of Christ, not only to believe on Him, but also to suffer for His sake"; and, as he has himself told me, from that day in September, 1881, when he crossed the Rubicon, now nearly twenty years ago, until the present time, he has never regretted his choice, nor faltered in his mission. The result is that to-day, in his old age, he has the happiness of seeing the Reformed Catholic Church firmly rooted in his native place, the Valnerina, in Umbria, whence its branches spread out in many directions, and everywhere his countrymen seem glad to sit under its shadow and to eat of its fruit. Many think that it offers a solution of the church problem.

THE WALDENSIAN CHURCH.

This church consists of two distinct parts: (1) The Church in the Valleys, and (2) the Church in Italy outside these valleys. (1) The story of how the church kept the faith alive and pure among its Alpine recesses throughout long centuries of decay and of persecution is too well known to require repetition here, but as these valleys form part of the Kingdom of Italy, we must take account of them in seeking to know its religious condition. Although it would be an exaggeration now to speak of these valleys as Protestant, for in most places throughout them the Papal Church has its effective or nominal members, still the atmosphere is Protestant, the Waldenses, I may say, "hold the field." Everywhere one sees Waldensian churches, colleges, hospitals and day and Sunday-schools. Their churches are found in some nineteen different parishes, and the total number of people attending them amounts to some 45,000, made up of 15,000 members and 30,000 adherents. In their elementary day schools there are some 5,000 children, the bulk of whom also attend their Sunday-schools. (2) *The Waldensian Church outside these valleys.*—The credit of having established this section of the Waldensian Church belongs to the Rev. Dr. Stewart, who, from 1845 to 1887, was the Scottish minister at Leghorn. Writing in 1866, he said: "Ever since constitutional liberty was given to Piedmont, in 1848, I have urged the Waldenses to leave their valleys, and to undertake the evangelization of Italy." He dedicated his life to this work, and succeeded beyond all expectation. From 1848 to 1860, owing to obstacles and discouragements of various kinds, but little was effected. In that year, however, Dr. Stewart succeeded in transferring the Waldensian Theological College from Torre Pelece to Florence, as Tuscany was then enjoying the fullest liberty as part of the young Kingdom of Italy. By doing this he permanently changed the centre and interest of Waldensian student life, so that the ministry of the church began to regard the broad field of Italy, rather than the secluded parishes of their valleys, as the scene of their labors. The result was that instead of having but four or five workers, he soon had fifty, and by means of large sums of money he obtained from Scotland, he made the training of any number of students, and the employment of any number of pastors, possible. In 1865 he was able to say: "They [the Waldenses] have listened to our invitation; they have occupied the ground in a marvelous manner." From 1865 till the present time, they have maintained their ground and extended it, so that now there are more Waldenses engaged in Christian work outside their valleys in Italy than inside them. Pastors, evangelists, colporteurs and teachers so occupied now amount to fully four hundred; their churches number forty-seven, their regular preaching stations sixty-six; while places occasionally visited amount to some two hundred and sixty. The gross membership of the churches amounts to about 6,000, and the adherents number 1,200; while it is calculated that through Waldensian agency the Gospel is brought year by year within the hearing of some 70,000 people.

THE FREE ITALIAN, NOW CALLED THE EVANGELICAL CHURCH OF ITALY.

In the early 60's, when young Italy found herself in the full enjoyment of the unspeakable blessings of civil and religious liberty, thousands of her sons gave themselves to the reading and study of the Bible. To these the Book was a constant surprise and delight, and its messages of peace and salvation came to them as "cold waters to a thirsty soul." By a natural instinct such were drawn to one another, and thus little groups of those who, as in Malachi's day, "feared the Lord, and thought upon His name," were formed, who called themselves Evangelical churches. These again, feeling their need both for mutual edification and evangelistic work, of more cohesion, united together, and so was formed, in 1860, at Bologna, the Free Italian Church, which, however, was only fully constituted in 1870, at Milan, under the guidance of its life-long friends, the late Signor Gavazzi and the Rev. Dr. McDougall, the Scottish minister at Florence. Dr. McDougall, up to his lamented death, last year, was really the foster-father of this church, as Dr. Stewart was of the Waldensian. It was under his care and financial help that it has been enabled to grow and prosper steadily throughout these past thirty years, until it has become what we see it to be to-day, a vigorous church, possessing buildings and congregations and mission stations in many quarters of the land. Those who attend its services regularly, including members, catechumens and children, amount to about 5,000; while, through its agency, four or five times that number, year by year, are enabled to hear "the joyful sound." The name Evangelical Church of Italy, by which this church is now known, was adopted in 1889. This was done in order to further the cause of union, especially union with the Waldensian Church, as it was felt the name was wide enough to embrace all Protestant churches in the land, besides being the original name by which the first Christians in Italy chose to be known.

THE METHODIST EPISCOPAL CHURCH.

This is a mission church in connection with the church of the same name in America. Its headquarters are in Rome, where it has recently erected an imposing pile of buildings. Its form of government and order of service are such as to render it acceptable to many among the Italian people, so that its work is successful, and is being gradually extended in the chief cities and towns, and even in remote villages throughout the land.

THE BAPTIST CHURCH.

This church began work in Bologna in 1863, and in Rome in the year of the city's emancipation from Papal domination, 1870. It has missions all over Italy, but its chief mission, as is the case with the church just spoken of, is in Rome. Here, too, it has met with the greatest amount of success. Its work among the poor in relieving their pressing bodily needs, as well as caring for them as spiritual beings, is a feature of the city's life. Prince Metternich once said: "I cannot understand how any one can become a Roman Catholic in Rome." The same cause that prevents people becoming Roman Catholics there has its influence in leading them to become Protestants.

THE MILITARY EVANGELICAL CHURCH.

This church, exclusively for Italian soldiers, was founded by the Rev. Cavaliere Capellini in Rome in 1872. I have said that the Government, because of the disloyalty of the priests, had to abolish all Roman Catholic chaplaincies in the army. But it throws no impediment in the way of this church, knowing that the Bible and the Gospel only make men better soldiers and better citizens. Indeed, I have already quoted the words of King Humbert, when he was asked to shut up this work: "My best soldiers are those who have passed through Signor Capellini's hands"—and an incredible number do pass through his hands year by year, owing to the frequent changes in the stations of the different regiments and the brief periods of military service. Of the tens of thousands who have attended the services of this church, over two thousand have publicly professed their faith in Christ. What held true of the early Roman soldiers, that they were great missionaries—often being the pioneers in evangelistic work—in many places holds of the Italian soldiers to-day. Those converted in Rome have opened branch churches in a number of garrison towns in Italy, and have even carried the Word into Africa.

Cavaliere Capellini, during the quarter of a century he was privileged to be at the head of this work, visited, summer after summer, all the camps where the great military manœuvres were carried on, and gave Testaments and spoke the Word of Life to many a soldier. Since his death, two years ago, his son and his old colleagues carry on the work.

Lastly, besides organized churches, and often in connection with them, there exist Industrial Homes, as in Florence and Venice; Higher Class Girls' Schools, as in Rome and Naples; Medical Missions and Special Missions, such as Mr. Clarke's at Spezia, in connection with which there are very largely attended week-day and Sunday schools.

And now, before summing up my estimate of the present religious condition of Italy, let me say that I dare not assert that all these evangelical bodies, that all those Italians who are in connection with them, are really Christians, that all have been converted, regenerated; but this I do assert, that all take the Word of God as their guide in life, that all own the Lord Jesus Christ as their only Mediator and Saviour.

"It will be easy to understand now," says Professor Mariano, "that the Evangelicals are the only ones who have rightly understood the religious problem of Italy, and have set themselves to solve it. They are few, but their small nucleus is the column of fire in the wilderness. They alone have secured peace to their consciences, in which the truths of Christianity are united with the rights of morality and culture, with respect for freedom and patriotic duties. They are the same in private as in public life, as believers and as citizens. They do not love their country less because they love their souls more; nor are they less patriotic because they are more Christian."

JAPAN.

REV. SIDNEY L. GULICK, M.A.,

MATSUYAMA.

TO WHAT extent do the old religions determine the nature of the intellectual, moral and social system now dominant in Japan? In other words, Is Japan to-day a Shinto, a Buddhist or a Confucian state? If the ruling ideas and practices of the day are to be described in the terms of the religion which furnishes them, what is the name of the religion?

As a formal religion *Shintoism* has largely passed away. Acceding to the request of Shinto leaders, the Government no longer classifies Shinto as a religion, but merely as a patriotic association for preserving the memory of ancestors and guarding the national monuments. In practice, however, Shinto is still strongly entrenched as a religion in the minds and hearts of the common people. Worship is offered to the souls of ancestors (which is the marrow of Shinto doctrine and practice), and their help is besought in times of need. Educated Shinto leaders, however, clearly see that modern science and the modern spirit condemn this practice and doctrine, and count them superstitious. They see that as a religion Shinto is doomed, and that its many temples (56,334) and shrines (134,305) will increasingly fall to decay unless preserved as monuments to the illustrious dead.

The most important religious aspect of Shinto to-day is its deification of the Emperor. The political significance of Imperial Apotheosis, its importance in giving stability to a state lacking any higher moral, intellectual or political authority, and the certainty of its passing away in proportion as the intellectual development of the people progresses and the social order becomes established on the rule of reason instead of on the personal will of forceful or hereditary rulers, are matters to which I can only refer in this brief study. The strength of modern Shinto as a religion is in its doctrine of the Divine descent of the Imperial House. But here, too,

KAIGAN CHURCH, YOKOHAMA.

THE FIRST CHRISTIAN CHURCH IN JAPAN.

is its weakness; for in proportion as the doctrines of evolution and the science of anthropology destroy this belief, Shinto as a religion will be wholly routed.

Buddhism gives the appearance of being a living religion and a powerful foe to Christianity. It has, according to Government statistics, in its numerous sects and subsects, over 56,000 priests and preachers, over 45,000 common priests, and nearly 10,000 students for the priesthood, with 71,831 greater temples and 36,499 lesser ones. Some of the sects have high social and political rank and influence, the official head, in at least one case, being hereditarily a member of the royal family. The devotion of believers, chiefly of the uneducated classes, and the absurd and oftentimes disgusting superstitions and practices which prevail among them, are standing marvels to the foreigner, and the subject of scorn and ridicule among educated and liberal Japanese. Japanese Buddhism is not the pure esoteric faith of Shaka (Sakya Muni), but a compound of the simplified and popularized Buddhism that found its way into China and Korea, and polytheistic Shinto. According to this popularized Buddhism, salvation may be secured by means of magic prayers addressed to Amida (Sanskrit, Amitahba) and Kwannon (Sanskrit, Avalokitesvara). Personal morality is not considered an essential element of religious life by either Shinto or popular Buddhism. The active and even violent defence of public prostitution now rife in central Japan, extending in cases to open violation of national laws by local ordinances, is conspicuously carried on by Buddhist adherents. Buddhists' temperance and anti-prostitution societies are still unknown. The gross immorality of the Buddhist priesthood is notorious and has been for centuries. Religion in Japan has long been practically divorced from intelligence and personal morality, and largely reduced to mere ceremonials and to aspirations for future salvation. These were the fatal weaknesses of Buddhism because of which the educated and morally earnest elements of the nation abandoned it centuries ago.

The strength of Buddhism, both in the past and still in the present, is its emphasis on the unseen world of spirit. It gives room for the action of the religious imagination and the longing of the religious heart. To the downcast and suffering, to the poor and despised, to the disappointed, to those who are conscious of personal weakness or sin, it offers salvation of one kind or another. In a world of suffering and sorrow, a religion which brings or promises to bring individual salvation, and thus responds to an ever-present human need, however defective we may consider its conception of the universe and even of the salvation it offers, is nevertheless more or less of a blessing, and is sure to find followers in a land where it meets no superior function for the millions of Japan, and will doubtless continue to do so for many decades and perhaps centuries to come; it will not lose its place among the common people until some rival appears better fitted both to do this work and to win both their mind and heart. Shinto never did this work, nor did Confucianism. As religions they were thus radically defective.

Buddhism is still a great force in Japan, moulding the individual thoughts and aspirations of very many millions. It is a force, too, not easy to estimate. It is showing now some power of reform, some power of adapting its intellectual conceptions to modern scientific doctrines. But we must wait some time before we can judge as to the thoroughness of these reform movements and their power to transform the masses of the nation. If Japan is to be named by the religion most popular among the people at large, it is beyond question a Buddhist land. But several considerations show that such a term would be quite erroneous.

Buddhism is a thoroughgoing individualistic religion. It has no social ideals. It aims to save the individual by separating him from society and even from himself, through the destruction of the very idea of self. It therefore has no social ideal, and can have none. It has no power to mould or to develop society. It has no sanctions for the present or for any social order. Thoroughgoing Buddhism can only destroy it. The existing social order of Japan then, and the entire system of thought and life as related to the state, to commerce, to education, and to the whole range of social relations, are necessarily derived from some other source than Buddhism. Japan therefore cannot properly be called a Buddhist land. And although Buddhism was Japanicized a thousand years ago, that is Shintöized, and in this form is the one active, self-conscious religion in the land, yet even in this form it does not provide the central principle of the present social order, nor determine the structure of the social organism. This, as we have seen, is done by pure Shinto, through its doctrine of Imperial Apotheosis. Japan cannot properly be called a Buddhist land.

Japanicized *Confucianism* (in which Loyalty precedes and regulates Filial Piety), as manifested in the politico-moral system known as *Bushido,* which has controlled the upper ranks of Japanese society for the last three centuries, and has made her what she is morally and civilizationally, may almost be ranked as a religion. It not only secured the allegiance of the ruling and educated classes, but Confucius was worshipped and temples dedicated to his worship. More than this, Bushido furnished the intellectual framework for the state, for the family, and for the relations of all the social classes. Its fundamental social and political principle was the distinction between the superior and the inferior man, and the absolute dependence of the inferior on the superior. Obedience to the superior was the key-word of Bushido. Though Bushido was the intellectual faith of but a small minority of the nation, yet it determined the social order, and Japan was consequently a Confucian state. But an important characteristic of Bushido, as of Confucianism, was to let the gods severely alone. Bushido relied on virtue and noble character, as interpreted from the single standpoint of Loyalty and Filial Piety, as their own sufficient reward. It had no religious sanctions for the moral or the social order. Bushido had no doctrine of salvation for the sorrowing and self-condemned. It was a system of stern political morality and of personal stoicism, and was thus unfitted to reach and uplift the sinning, downcast masses. These it left to the superstitions and puerilities of the Buddhism which it condemned and rejected.

With the great political and intellectual revolution which overthrew not only the Shogunate, but also the entire feudal system, setting the Emperor on the throne in fact as well as in name, and which finally established constitutional and representative government, the entire Confucian system of political and moral thought was completely abandoned in form. This abandonment became increasingly complete in proportion as constitutional methods of government and jurisprudence came into actual use.

Since then the present social order is largely controlled by the sentiment of reverence for the Emperor as divine; Japan may be called Shinto, but neither Buddhist nor Confucian.

Which principle, however, is to be considered the root of the present system of thought and practice, Imperial Apotheosis, or Constitutionalism? Which of these is the living force destined to grow and cast out the other? Which is the one even now regulating and directing the character and the development of New Japan? The superficial observer may hold Imperial Apotheosis to be the permanent as well as the more powerful principle, but the careful student of New Japan cannot question the superior power of Constitutionalism. Apotheosis is indeed an important, but it is nevertheless a transient, principle in the making of New Japan.

Of what religion, now, is Constitutionalism the product? When we consider that it rests on the two fundamental assumptions (1) that each individual human being is of inherent and inestimable worth entirely apart from all accidents of birth and social rank, and accordingly has certain inalienable rights, and (2) that the rule of reason should be universal in the state, we realize that Constitutionalism ultimately rests on the Christian system of ideas and practices. So far, then, as Japan bases her laws and legal and other practices on the principles of Constitutionalism, she is clearly neither Shinto nor Buddhist nor Confucian, but Christian. Now, a careful survey of the actual practices of New Japan will convince any candid student that Japan is thoroughly committed to Constitutionalism, and that in many important respects she deserves the title of Christian as truly as any of the nations of the West. In her political, military, naval, judicial, scientific, educational, industrial, commercial and diplomatic relations, conceptions and practices, Japan is in line with the more advanced peoples of the Occident. Japan has become an integral part of Christendom, and is no longer to be reckoned as a heathen nation, notwithstanding the fact that millions do not yet recognize it, and would perhaps vigorously deny it, and notwithstanding the further fact that many millions of her people are still worshipping Buddhist and Shinto deities, which are either mental abstractions or deified men. Notwithstanding the polytheism and superstitions of millions of individuals, the intellectual framework of the state and the determinative characteristics of the entire social order are Christian in substance and origin, although not yet recognized as such by the people.

This brief study of the fundamental social and political principles of Shinto, Buddhism, Confucianism and Christianity, and a comparison of these principles with the actual practices, conceptions and ideals now dominant in Japan, prove beyond question the truth of the proposition here made, that if the nature of New Japan is to be designated by the religion which now gives it its formative principles, Japan must be called Christian. If this is true, then it is manifest that the power of the old religions longer to hold or mould the life even of individuals has passed away. The ignorant millions, unable to grasp the real significance of Japan's modern transformation, are still more or less bound by the old and traditional religions; but their bondage is rapidly breaking. Popular education is making the old religious forms and conceptions unacceptable to the rising generation. Active Christian preaching is dispelling long-prevalent misunderstandings, and is commending to those who must reject the old religions, because of their puerilities and superstitions, a superior religion, which satisfies at once the head and the heart of the educated and the morally serious-minded.

Passing on now to the study of *the forces working directly for the Christianization of Japan,* we name as the most potent among them the two principles already noted, namely, the universal rule of reason in the state, and the inherent and inestimable worth of man, as man.

Look for a moment at the first principle. The supreme rule of reason as a recognized principle of national as well as of individual life, may for a season lead to fluctuations and aberrations, but in the long run it can only lead to the acceptance of the Supreme, the only perfect Reason in the Universe, to the rule of God. Without seeing the final issue, Japan has thus entered on the road which will finally and necessarily lead her to accept Monotheism with all its corollaries, for both the state and the individual.

Similarly in regard to the principle of the inherent worth of the individual, regardless of social rank. Once adopted as a fundamental principle of a social order, the ground of that worth must be sought and justified, or else the principle itself will be abandoned. If, therefore, Japan adheres to her newly adopted principle of Constitutionalism, she will necessarily work back to its logical presuppositions, the chief of which is the Divine descent of all men, with the accompanying doctrines of the Divine Fatherhood and the universal brotherhood of mankind.

These principles, then, of Japan's new social order are powerful forces working directly, though not yet so recognized, for the Christianization of Japan. They are not only embodied in the constitution and the laws of the land, but they are now widely recognized and practiced by the people. The direct way in which they work for the Christianization of Japan may not be easily observed by a superficial observer, and may possibly be doubted by many a Christian worker and even missionary. They are, nevertheless, forces of cardinal importance, working with rapidly increasing effectiveness for the thorough Christianization of this Far Eastern people.

The right of private judgment and of religious liberty are two important corollaries of the Christian principle of individual worth. These are fully recognized in Japan, legally and popularly. There is practically no persecution to-day in Japan. Personal moral responsibility is another corollary. Individual choice determines individual character. From being highly communal, the new social order has become highly individualistic. As in no previous age of Japanese history, every man is left to determine his own place in life, his own education, his own profession or occupation, the degree of his own education, his own religion and his own moral character. This fact accounts at once for the rapidly growing immorality of New Japan, and for the equally rapid development among all serious-minded men of the belief that Japan is in need of a new religion; and this regardless of the fact that they make no pretense of believing in any religion themselves.

Now, it is manifest to him who will give the matter careful thought, that only an individualistic religion can meet the moral demands of an individualistic age. A religion, therefore, which calls on every man to decide for himself his own moral nature and eternal destiny by a prompt and decided moral choice, at the same time providing him with high ideals, powerful religious sanctions and adequate spiritual power, only such a religion can cope with the moral looseness of an age that gives to each man complete freedom to decide all things for himself. Christianity is the only existing individualistic religion, in this sense. The individualistic nature of the social order now regnant in Japan, therefore, is a mighty factor working for the Christianization of Japan.

The above-mentioned factors, however, are wholly insufficient by themselves to make Japan a fully Christian nation. Japan may be conceived as having a Christian framework for her social order, without the Christian heart to suffuse it with life. To make Japan truly Christian we must have in addition the active, persistent and widespread propagation of the Gospel of Christ, securing in time the personal acceptance of Christ as Saviour by the millions. We now proceed to study those positive forces working directly and consciously for the Christianization of Japan.

Although three *societies sent missionaries* to Japan in 1859, and two more in 1869, the country was not open for direct Christian work until 1872. Previous to that date all public preaching was forbidden and dangerous. Persecutions brought suffering to many and death to a few Japanese. But those early years of apparently fruitless missionary labor were exceedingly effective in that the future makers of New Japan, then young men, secured their knowledge of Western ways, ideals and languages, very largely from the missionaries, who set high standards of moral life and imparted high ideals for the social order.

The number of societies sending missionaries to Japan is 39; the number of missionaries on the field, wives included, is 723.

These 723 foreign missionaries are located in 65 towns and cities, and their work extends to 726 cities, towns and villages. A study of the populations of Japanese cities reveals the fact that two cities of over 40,000 are still without resident missionaries, as are also 93 towns and cities having between 10,000 and 40,000 souls. Of the 65 places occupied by resident missionaries, 11 have a population of less than 10,000; they are, however, important centres of population.

In this connection it is of interest to note that the property invested in houses and land for missionary residences is now about 583,007 yen ($291,500), an average of about $370 each. This means that a large number of missionaries are living in hired Japanese houses, for a foreign house and the necessary land can hardly cost less, on an average, than $2,000.

Turning next to the results of missionary labors, we should carefully study the following table of statistics:

	1900.
Native Ordained Ministers	306
Unordained Ministers and Helpers	518
Native Pastors in charge of Churches	237
Native Bible-women	289
Church Members	37,068
Probationers, Catechumens, etc	2,695
Adult Baptisms or Confirmations	3,195
Infant Baptisms	678
Whole number Stations or Congregations	967
Organized Churches	416
Churches wholly Self-supporting	71
Churches partly Self-supporting	316
Number of Church Buildings	289

Estimated Value of Church Buildings in yen..	376,109
Number of Sunday-schools..................	864
Number of Teachers in Sunday-schools........	822
Scholars in Sunday-schools..................	33,039
Amount raised by Native Churches for all purposes, one year, in yen.................	107,459

The native male Christian workers in Japan now aggregate 824, and the female workers 289 more, making a total of 1,113 Japanese who are devoting their entire time to the propagation of Christianity. It may not perhaps be far amiss to estimate that they constitute one-third of the Sunday-school teachers; in round numbers we may say that, in addition to professional Christian workers, there are 500 more who are giving much time and strength to the work. Evidently, the Gospel has made some impression on the people of this land. Since the membership of the churches amounts to only 37,068, the workers constitute one out of every thirty-seven. The number of places where regular preaching is given is 967, nearly one-half of these (416) being more or less fully organized churches. The number of self-supporting churches is seventy-one, and the total contributions by all the churches for all forms of Christian work was 107,459 yen, being thus about three yen per member, not a bad showing, compared with other lands and churches. The property invested in church buildings is estimated at 367,000 yen. It would be interesting to know how much of this is the gift of foreign lands. The sum itself does not seem very large (equal to about $183,500), not as much as many a single church building costs in England or America; yet it must be remembered that for buildings in Japan this sum is about the equivalent of $2,000,000 in America, and is the estimated cost of nearly three hundred churches. Of the 33,000 pupils reported in the Sunday-schools a large number, possibly one-half, are adult Christian members of Bible Classes. Baptisms, it will be observed, are equal to about one-tenth of the church membership.

"It is often asserted that the *Christians have gained* very little prominence in Japanese society, but a very slight acquaintance with the facts will satisfy the most obstinate doubter that they have won an influence out of all proportion to their numbers. According to the latest statistics, the number of enrolled Christians was as follows:

Y. M. C. A., TOKYO, JAPAN.

Protestants	41,808
Greek Catholics	25,231
Roman Catholics	53,924
Total	120,963

"But what are they among a population of 44,000,000?

"Here we have, in round numbers, 121,000 Christians, representing a Christian community, including children (who are not included in the Protestant rolls) and other dependents, of not far from 225,000 souls, or about one-half of one per cent. of the population of Japan, outside of Formosa. This comparatively small body has already furnished one Cabinet Minister, two justices of the Court of Cassation (the national Supreme Court), two speakers of the Lower House of the Diet, one of them having been twice elected, two or three vice-ministers of state, not to speak of several heads of bureaus, judges of the Courts of Appeal, etc.

"In the first Diet, besides the Speaker, the Chairman of the Committee of the Whole, and eleven other members, were Christians, out of the 300 members of the House nearly nine times the normal proportion. In subsequent Diets, the proportion has never been less than four times the normal. In the present Diet, besides the Speaker, thirteen members of the House are Christians, and among them are to be found some of the most efficient men in the Diet.

"In the army, there are said to be 155 Christian officers; that is about three per cent. In the navy, too, it is noteworthy that the two 12,500-ton battleships, the largest with one exception now in commission, are under the command of Christian captains (since made rear-admirals).

"In the universities and Government colleges, both among the instructors and students, Christians are found in abnormal numbers. The same is true of students sent abroad at Government expense. There are, it is said, at the present time, six graduates of one of the best Government colleges studying abroad, and among these five are Christians. Not less than three of the great dailies of Tokyo are under the control of Christian men, while, in the case of several others, Christians are at the heads of departments on the editorial staff. The most successful institutions are also under Christian leadership, and the volume of such work in Christian hands is very large. Among the most noticeable of these institutions are the Orphan Asylum of Okayama and Mr. Hara's Home for Released Prisoners, in Tokyo. Mr. Tomeoka's Family School for wayward children, near Tokyo, has been established with one cottage, to which others will be added as experience warrants and the funds at his disposal permit. The largest public institution for the poor in all Japan is also greatly indebted to the wise counsel and efficient service which it has drawn from the same small fraction of the nation.

"The prominence of Christian men in so many departments of life is not due—it cannot be due—to accident; it must be attributed to a certain stimulus which is the product of their Christian faith. They have made a deep impression upon society. They fill these numerous positions of influence because, in spite of much prejudice, they have proved themselves worthy and have won the confidence of their countrymen. The influence accorded them is an unconscious tribute to the faith which has made them what they are."

From early times Christian workers have made *use of education*, and have found it a powerful instrument. The missions in Japan have not been behindhand in using this important method of work, although they have been more or less hampered by the narrow views of officialdom. The standards, however, they have set, from kindergartens upward, especially in the line of moral education and in imparting high ideals of social usefulness, have been of the highest value to the nation. Particularly conspicuous have been the services of missionaries and of mission schools in promoting female education. Statistics of mission schools can never tell the wondrous tale of progress induced throughout the whole nation in the matter of educational ideals. It is not too much to say that the great progress Japan has made in secular education would have been impossible had not mission schools been here to set the standards high, and to supply many of their most efficient teachers. The following table gives a few of the more external features:

	1900.
Boys' Schools, Boarding	15
Students in same, Total	1,898
Girls' Schools, Boarding	44
Students in same, Total	2,962
Day Schools	74
Students in same, Total	5,111
Theological Schools	14
Students in same, Total	98
Estimated Value of Property, in yen	751,140

The day of rapid growth has apparently passed. In the late '80's, great success seemed to attend all that was attempted. Baptisms were then the most numerous (7,387 in a single year). As a matter of fact, however, those were the days when genuine progress was slow. The nation welcomed Christianity as a means for entering the circle of Christian nations, and many individuals entered the churches who were quite unfit, as events have proved. The great majority of those who joined the church in those days of the political boom in Christianity, have since fallen away, and we are only now recovering from the injury incurred in those times of false prosperity. The schools have similarly had a long, hard battle to hold their own in the face of official and nationalistic opposition. That they have held their own so well, in spite of wide criticism and official opposition, is that which deserves attention. All signs now point to a healthy if not phenomenally rapid growth.

The larger missions have all sought to give the church an educated ministry. To this end they have not only established high-grade schools reaching up to college courses, but they have also provided theological courses of instruction in both English and Japanese. The number of students taking a full English theological course is necessarily small. According to the most recent statistics, 234 students have graduated from theological schools, and of these 170 are now in the ministry.

Although the number of missions at work in Japan is large, it must be noted that many missions have combined their labors to the upbuilding of a single Japanese church. Seven missions from Presbyterian churches in America unite to form and to help the Nihon Kirisuto Kyokwai, while four Episcopal missions from America and England co-operate with the Sei Kyokwai. The various Methodist missions have sought to organize their respective groups of Christians as a single church, but the obstacles to such a union have not yet been surmounted.

One of the significant signs of the times is the demand for more intimate relations between the various missions in Japan. At the General Conference, in Tokyo, in 1900, a large, representative and able committee was elected to draw up a plan for a permanent representative Standing Committee of the Missions, by means of which committee it is hoped all the missions will be able to come together and co-operate in many forms of practical labor. The Japanese churches have already come together in their entirely native Fukuin

Demeikwai (Evangelical Alliance), and are now preparing for an aggressive evangelistic campaign for the first year of the twentieth century.

Each of the larger groups of Japanese churches has a missionary society or committee, which carries on aggressive work, in some cases in co-operation with, and in others quite independently of, foreign workers and foreign money, although, of course, in perfect sympathy.

One important department of missionary work is that of producing and publishing a *Christian literature* in the vernacular. The printed page has played a conspicuous part in the evangelization of Japan. The second if not the first tract published in Japanese was by Dr. J. D. Davis, and went through many editions. In ten years over 100,000 copies had been distributed. From 1895 to 1899 the Tract Society issued 2,460,000 tracts. Beside this, the Methodist Publishing House, the Episcopalian bodies, the purely Japanese Fukuinsha and Keiseisha, and many individuals, have been busy along the same lines.

The Bible was, of course, early translated and put on the market. No exact statement can be made as to the total sales thus far, but Rev. H. Loomis, agent for the American Bible Society in Japan, in his paper on Bible Distribution, presented to the Conference, says that "a conservative estimate puts the total of sales and gifts at 2,000,000. Since January, 1890, the total sales and gifts have been 29,156 Bibles, 166,371 New Testaments, and 749,455 portions, making a total of 944,000." Within the past year there has been a marked turning of the tide of Japanese thought toward things religious. This has been seen not only in enlarged attendance on church services and theatre preachings, but also in the sales of Christian books. Mr. Snyder has recently given himself to direct Bible selling, with surprising results. From September 1st to December 31st, 1899, he sold (largely portions) 22,298 volumes. It seems to be a fact that foreigners can sell the Scriptures more readily than native colporteurs. Even secular book stores are now ready to take and sell the Scriptures, where two or three years ago such a thing would have been impossible.

The history of the development of hymnology in Japan is exceedingly interesting. The power of song to touch the sinful heart of man is exemplified in Japan no less than in other lands. All the churches are supplied with hymnals. It is strongly hoped by many that all the leading churches may unite to produce and to use a new hymn book which shall contain the excellences of all and the defects of none. The Missionary Conference just held appointed a committee to do what may be possible to secure this result.

Christian newspapers and magazines take an important place in the Christian life of Japan. While in 1883 only four religious journals were reported, by 1894 they had increased tenfold (40), and now (1900) there are 95 such papers. Of these, four are weekly newspapers and 70 are monthly. Their circulation is, of course, relatively small, but they serve an important purpose. A plan is now on foot to start in Tokyo a Christian daily, and strong names are behind the movement.

Among the agencies working directly, although not ostensibly, for the Christianization of Japan is the widespread *benevolent work* of Christians. The value to the nation of this work is not to be measured by the benevolent contributions of the Christians, nor even by the amount of benevolent work administered by Christian men in public institutions. The value is rather to be found in the fact that the Christians are the pioneers in all new work of this kind; they set the standards, and they have the credit of making the first experiments and of showing the applicability of Christian principles to Japanese social conditions. I can hardly do better than quote at this point from Dr. J. H. Pettee's valuable paper, presented to the Conference, on the subject, "Works of Christian Benevolence." "We would call attention," he says, "to the fact, not that it [Christianity] has established a score of orphanages, three leper asylums, three rescue homes, three asylums for the blind, three prison-gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement, and at least two hundred poor schools, but that within the lifetime of a single generation it has set the pace for all forms of practical benevolence and stirred a whole nation, from Emperor to ex-Eta, to take an interest in all that tends to elevate and purify society." According to the Census of Charities published by the Home Department, there are in Japan "90 societies for collecting funds to aid those that suffer from the great national calamities that so frequently visit Japan, 10 organizations for stimulating benevolent deeds, 73 orphanages and reform schools, 22 societies in aid of ex-convicts, 4 homes for the aged, 10 charity hospitals and dispensaries, and 60 general societies to furnish employment or other needed assistance to the unfortunate." A study of the *personnel* of the managers of these public charitable institutions reveals the interesting fact that Christians are in many cases the leading and responsible men. Thus does Christianity not only furnish the ideals but it also produces the needful men and women for carrying on such work, even when undertaken by those who make no profession of Christian faith or admission of their Christian debt. Some of the more conspicuous Christian institutions appeal successfully to the general public for help. The Okayama Orphan Asylum has contribution boxes in many railroad stations, from which considerable sums are collected. Its Brass Band and Lantern troupe, during a recent four-months' trip through the northern part of Japan, took in eight thousand yen.

Specific *work for young men* has not been overlooked by Christian workers. Young Men's Christian Associations were early formed, and widely imitated by Buddhists all over the land. Due to the energy of the American International Committee of the Young Men's Christian Association, regular organized work has been started in Japan for both city young men and for students, competent and experienced secretaries being sent out for the purpose. Although this organized work is relatively new, especially for the students, it is rendering an invaluable service for the upbuilding of the Kingdom of God in Japan. Its work among the Government colleges and universities gives some idea of the work now in hand:

	1899-1900.
Number of Associations	34
In Christian Schools	14
In non-Christian Schools	20
Number of Male Students in above Schools	15,141
Number of Members of Evangelical Churches	589
Number of Active Members	619
Number of Associate Members	882
Number of Associations Holding Regular Religious Meetings	29
Average Attendance at same	591
Number of Associations Conducting Bible Classes	24
Average Attendance at same	331

Associations Observing Day of Prayer for Students	26
Number Baptized mainly through Association's Influence	53
Number Planning to Enter Religious Work for Life	86

These statistics are concerned only with work for students. Outside of Tokyo, city Association work is practically non-existent. The Tokyo Association, however, is large, and is doing a strong work, having a fine building centrally located. It is "one of the best known in Tokyo, being erected at a cost of $30,000, and is supplied with offices, parlors, reading-rooms, restaurant, and a large assembly hall. The work here carried on is no longer an experiment. For six years the building has been increasingly thronged with young men taking advantage of the many privileges offered. A few figures from the secretary's report for the year 1899 will indicate, so far as can be shown by statistics, something of the varied and extensive work."

Total Number of Visits to the Building by Young Men	18,000
At 104 Recitations of the Evening Classes, an attendance of	4,892
At 42 Saturday Afternoon Lectures, an attendance of	3,620
At 42 Sunday Gospel Meetings, an attendance of	2,646
At 104 Bible-class Sessions, an attendance of	1,248
At 14 Receptions and Socials, an attendance of	1,085
Meals and Lunches served in the Restaurant	6,670
Employment Bureau:	
Applicants for Positions	140
Positions Secured	59
Number of Different Papers and Magazines taken in Reading-room	48
Volumes in Library:	
English, over	1,000
Japanese	2,744
Number of Regular Members Paying all Fees	525

In studying the Christian forces of Japan we should not overlook the flourishing Temperance societies, local and national; the Woman's Reform Associations, which are doing an invaluable work;

the Woman's Christian Temperance societies, the Bible Reading Union, and the Young People's Societies of Christian Endeavor. Each of these movements might well occupy a page, but we can do no more than to mention them. They have in them the promise of great results in the not distant future.

No comprehensive study of the Christian forces in Japan should fail to consider the work of the Greek and Roman Catholic churches. Although neither of these churches attracts public attention, they both claim large numbers. It is exceedingly difficult for an outsider to estimate the influence of these churches on the nation, and even their powers in making converts, for their work is so silent and so largely confined to the lower classes. They rely on personal work with house-to-house visiting rather than on public lecturing and preaching. It is a remarkable fact that those Christians who come before the public in prominent ways, whether in commerce, politics or literature, almost exclusively belong to the Protestant churches. The following statistics are taken from Rev. H. Loomis's last published statistical statement and are for the year 1899:

The Roman Catholic Mission in Japan.

Archbishop	1	Colleges	2
Bishops	3	Pupils in same	313
Missionaries (European)	108	Boarding Schools for Girls	3
Priests (Japanese)	30	Pupils	259
Marianites, Friars:		Primary Schools	37
European	36	Pupils	2,869
Japanese	2	Orphanages	17
Catechists (Japanese)	280	Children in same	1,475
Novices (Japanese)	3	Industrial Schools	22
Cistercian Brothers	23	Pupils in same	367
Sisters:		Dispensaries	14
European	114	Hospitals for Lepers	2
Japanese	12	Leper Inmates	109
Novices, female (Japanese)	29	Hospital for Aged	1
Stations and Districts	83	Hospital Inmates	35
Churches, Chapels, etc	206	Adult Baptisms	2,022
Congregations	251	Infant Baptisms:	
Student Catechists	8	Christian Parents	1,600
Seminaries	2	Heathen Parents	1,255
Pupils in same:			
Clerical	20	Total Adherents	53,924
Lay	40		

The Greek Church in Japan.

Unmarried Male Missionaries	3
Stations where Missionaries Live	1
Out-stations	230
Organized Churches	170
(All partially self-supporting.)	
Baptisms (including children)	89
Total Membership	12,523
Boys' School (boarding)	1
Pupils in same	64
Girls' School	1
Pupils in same	74
Day School	1
Pupils in same	30
Theological School	1
Theological Students	10
Native Ministers	27
Unordained Preachers and Helpers	156
Contributions of Native Christians for all Purposes	6,437 yen

It should be added that Bishop Nicholai, head of the Greek Church, is renowned for both his evangelical faith and his cordial relations with the Protestant missionaries. He has published his opinion, however, that the Greek Church will some day be the dominant one in Japan because the Protestants are so divided among themselves. In regard to this point it may be well to say that Protestant divisions are far more apparent than real, external and formal, than internal and spiritual. The mutual relations of the various denominations and their missionaries are, with but few exceptions, exceedingly cordial.

The wide extent of the Christian work in Japan, and the profound *transformations resulting* in the nation, are not manifest to the transient visitor, nor even to the permanent resident who does not give the matter thoughtful and careful study. The church buildings are usually small and on side streets. The Christian schools are not particularly conspicuous. Many of the most effective forms of Christian work are quite concealed from ordinary sight, and easily escape observation. It remains, however, that the moral regeneration of Japan is taking place before our eyes. The results of mission work are not to be measured exclusively by the number of active church members or the size of the congregations. It is, perhaps, not too much to say that the most important results are to be found outside rather than inside of the churches. Yet if search is made for the visible manifestations of Christian work they are not few. Mr. G. M. Fisher has made (March, 1900) a careful study of the Christian work in the city of Tokyo, the result of which is given in the following paragraphs:

"The signs of Christianity in Tokyo are almost invisible to the casual observer. In taking a bird's-eye view of the city one is struck with the absence of those tapering spires which rise as indexes of the Christian life in Western cities. Impressive temples and Government buildings meet the eye at every turn, but the buildings of Christian organizations are mostly small and in unnoticed parts of the city. Hence not a few transient and permanent residents conclude that Christianity has hardly made a ripple on the life of the capital, much less become a strong current. It is partly with the hope of dispelling such erroneous impressions that the following statistics have been gathered. It is manifestly impossible to register all the diverse agencies deriving impetus from Christianity and indirectly furthering the many-sided truth which it embodies. All those papers and lecture platforms, relief societies and reform clubs, which are animated to some degree by Christian principles, should not be left out of account, although necessarily omitted from a table like this, which comprises only the institutional work of the principal Christian churches in Tokyo. Among the auxiliary institutions omitted are: The Young Men's Christian Association, with 420 members, varied activities, property worth 60,000 yen, and a budget of 2,600 yen, two-thirds of which is raised in Japan; the Salvation Army, with its evangelistic and relief work: the Christian orphanages (3), hospitals (5), and industrial student homes (2); the publishing houses (3) and book stores; and lastly, not a few chapels and evening schools conducted by independent workers. The compiler has made estimates in a few cases where facts were not accessible. But in order that the table may have authoritative value it should be stated that it is based on special reports kindly furnished by representatives of the various missions concerned.

	Protestant.	Greek.	Roman.	Total.
Number church buildings.............	62	2	6	70
Value of buildings and land (yen)......	231,482	179,550	100,000	510,982
Number of pastors or priests (Japanese)	61	7	—	—
Number who have studied abroad......	11	—	—	—
Number of preaching places beside churches	39	16	1	55
Number of evangelists.................	36	16	6	56
Number Bible women.................	55	—	1	56
Church membership (enrolled)........	7,849	2,000	3,862	13,711
Church membership (resident).........	—	—	—	*6,000
Average church attendance on Sunday..	3,746	400	1,300	5,426
Largest single church membership......	377	1,250	1,250	—

Annual current expenses (not including foreigners) (yen)	23,278	24,000	9,000*	56,278
Annual amount contributed by Japanese (yen)	10,230	720	500*	11,450
Annual benevolent contributions (yen)	2,750	560	300*	3,610
Self-supporting churches	13	—	—	—
Number Sunday-schools	109	3	—	112
Number Sunday-school scholars	5,131	90	—	5,221
Christian Kindergartens	5	—	—	—
Kindergarten children	295	—	—	—
Christian academies	14	3	3	20
Christian students	1,820	148	283	2,251
Theological schools	8	1	—	9
Industrial, Poor and Primary schools	29	—	16	45
Pupils in same	4,556	—	67	5,423
Christian periodicals published	16	2	1	19
Value of schools or convent buildings and land (yen)	570,000	20,000	180,000	770,000

*Estimated by compiler.

"These figures would seem to show that at the focus and distributing centre of the higher life of the Empire, Christianity is firmly entrenched; that at this commercial emporium institutional Christianity has a plant worth 1,200,000 yen ($600,000); that at the chief seat of education it is doing an educational work so extensive and valuable that no wise government would hamper it by intolerant religious restrictions. They would seem to show that Christianity is no longer a frail exotic but a hardy growth largely supported by the contributions of the Japanese themselves. One hundred and twenty-five preaching places, twenty academies and one hundred and forty pastors and evangelists may appear insignificant as compared with the thousands of Buddhist priests and temples, or with the immense mass to be quickened. But the leavening and transforming forces of Christianity are so widely and permanently rooted that they must continue increasingly to bring forth their inevitable and beneficent fruits."

We now pass on to *consider the forces* working more or less indirectly for the Christianization of Japan. Many would put at this point what was placed in the forefront of the direct forces, namely, the principles of Constitutionalism, with its recognition of the inherent and inestimable worth of man and of his possession of certain inalienable rights and responsibilities. The practical embodiment of these principles in the very structure of the social order predisposes men to accept them consciously as soon as distinctly formulated. They thus render invaluable help to the more openly aggressive Christian work, whether we consider that help direct or indirect. It seems to the writer very direct and has accordingly been so treated.

The close commercial, industrial, political, social and intellectual intercourse taking place between Japan and the English-speaking countries is a powerful indirect influence favoring the spread of Christianity in Japan. The English language and literature has secured a place in the estimation of the people and in the higher education far in advance of any other foreign language. Protestant Christian thought consequently receives a correspondingly wide attention. Not only are English books widely read, but large numbers of them have been translated, thus extending the influence of Anglo-Saxon ideas to the millions who are not sufficiently acquainted with English to read the books for themselves.

Western irreligious or anti-religious thought received early attention. Thomas Paine's "Age of Reason" was translated in the early '70's, and the works of Spencer, Tyndall and Huxley were also translated, in part at least, and found many readers. In later years, however, these works have given place to more positively religious works. Gore's "The Incarnation of the Son of God," Dale's "Atonement" and other similar works have for some time now been receiving the attention of the more thoughtful men.

Captain (later Admiral) Serata, of the Japanese navy, devoted much time while besieging Wei-hai-wei to the study of Gore's "Incarnation." This gives an interesting glimpse into the private life of Japan's military men.

The wide and continuous sale of the English Bible in Japan is a significant fact, and shows how widely English is already known and how great is the influence it is exerting on the nation.

Many political and commercial movements clearly manifest their direct relation to, if not dependence on, similar movements of thought and action in Western lands. The space at our disposal allows only the bare assertion of the fact.

In view of the close union of Japan with the West in all forms of the life of the spirit, it inevitably follows that only that religion will be possible for Japan which is possible in the West. Any religion that depends on ignorance or panders to lust or selfishness will be no more possible for Japan than for America or England or Germany. The laws for the survival of the fittest religions are as inexorable in Japan as elsewhere. And the close connection of Japan with the West renders certain the final triumph of the only religion that has survived in the West.

An important indirect force favoring Christianity is the demand of the new political and industrial life for men of greater intelligence and moral character. The business methods now current in banks, government offices, and every large business undertaking, are exceedingly cumbersome because of the lack of thoroughly competent and reliable men. Not only are the rank and file of office clerks relatively inefficient, but they have to be unnecessarily numerous in order to watch and check each other.

While inefficiency from lack of education may be remedied by intellectual training (and Christian faith is a great stimulant even in intellectual training), unreliability of moral character can only be remedied by a force that can re-create character. But the old religions, being practically divorced from morality and lacking a world-view which justifies itself either to science or philosophy, lack the requisite sanctions, and are consequently quite incompetent to do this needful work. Christianity, with its insistence on personal and social morality as a vital and inseparable part of religion, and supported by a world-view increasingly acceptable to scientists and philosophers, can, and as a matter of fact does, produce the manhood and womanhood needful for the new social order.

A significant sign of the times was the action, early in October, 1900, of a leading banker of Tokyo, not a professing Christian, who called together the officers connected with the various business corporations in which he holds a leading place, and after speaking of the moral demands of the present business era, required of them to give up the use of liquor, the patronage of dancing and singing girls, and the frequenting of brothels. Although they promised to do so, no one who knows human nature will suppose for a moment that an external requirement of this kind can change the hearts of those men and make them really moral, hating that which hitherto they have made their delight.

The moral requirements of business do not of themselves produce moral men. They only select those men who are moral for survival in the world of business competition. The great problem of social progress is how to produce men who are moral at heart and by voluntary choice, for these alone can be thoroughly trustworthy; these alone are fitted to take their part in the advancing life of a social organism, growing in complexity of structure and thus increasingly dependent for its welfare on the reliable character of its individual members. Indeed, only in proportion as its members grow in moral character can the social structure safely grow in complexity. The great social problem, then, is that of moralizing all the individuals of society to such a degree that their moral life is beyond the vicissitudes of temporary temptations. The thoroughness of their daily work should be independent of constant supervision. Their moral life should be directed by an inner principle, not by outer compulsion or a nice calculation of utilities. Christianity is the only force known to history that secures this character on a wide scale. It secures it not only for those individuals who consciously accept Christ as their Saviour, but in a large degree also for all the members of a community in which a sufficiently large number have become conscious followers of Christ as to make his teaching the ruling moral force of the community.

The demand of the new social and business order of Japan, for morally reliable men, then, is a real though unconscious demand for personal religion—for Christianity. It is because of this demand that Christians take the prominent and valuable position in society accorded them, as we have already seen.

Similarly, the new social order that has invaded, or rather been adopted by Japan, demands a new type of family, a family monogamic on principle, not from the bare necessity of poverty. Many an earnest man is arguing for monogamy in Japan. Many a newspaper is urging its importance if the nation is to make advance in civilization. The demand, however, cannot produce the desired type of family. This can come only out of that system of belief and practice which recognizes the supreme worth of the moral life, which must dominate all the relations of life, and which ranks woman as man's equal in value and inherent rights, not as his plaything or convenience. Christianity alone produces the ethical monogamic family.

The new social order, giving individuals the opportunity to amass such immense riches, demands that men of wealth shall use their wealth aright and for the public good. But neither can this demand of itself produce this type of manhood. Such manhood can come only out of that system of belief and practice which recognizes that wealth is a divine trust, to be used for the welfare of the whole community, and not for the indulgence of personal lust of any form; in a word, it can come only from the Christian view of life and its significance.

The old religions of Japan are clearly unable, if left to themselves, to produce the type of manhood and womanhood demanded by the times. This constitutes a powerful though indirect force for the rapid spread and early dominance of Christianity through its personal acceptance by the individuals of the nation.

The secular press is another powerful influence working indirectly for the establishment of Christianity. We have already noted that the three great dailies of Tokyo are under the control of Christian men. But papers with which no professing Christian may be connected are now conducted on broad and enlightened moral principles, standing as a rule for liberty and righteousness. In the recent agitation over the social evil and the efforts of some Christians to secure the release of prostitutes, when it was found that the way was blocked and the laws perverted not only by the brothel-keepers and the roughs, but even by the police and the local courts, the newspapers of the land took up the cause for moral reform. Through the help of the secular press, the Christians are thus creating and directing a public sentiment which in time will sweep public prostitution out of the land. Already the police have promulgated new regulations, annulling the unwilling slavery of prostitutes, and the local courts have had to yield. As a consequence, in less than two months, according to the Japan "Times," 429 girls, out of the 6,835 in Tokyo, have left the brothels, sometimes fighting their way out, and have announced their determination to abandon the "shameful business," as it is officially named. Hitherto the police and the courts have held that runaway girls must be returned so long as they are in debt to the brothel-keepers, and these have, of course, managed to keep the favorites in debt. In consequence of this reform movement and flight of the girls, out of the 458 brothels in Tokyo one at least has had to close its doors for lack of girls. So great is the dearth of prostitutes that riots are expected in certain quarters.

The point, however, to get clearly before our eyes is the fact that this reform of the laws and this rising of the prostitutes could not have been secured but for the help of the secular press. This reform movement, moreover, is a powerful proclamation of the Gospel, the more so as the great mass of the Buddhists are openly on the other side—advocating prostitution!

We have already given abundant reason for believing that Christianity has attained a disproportionate influence on the upper classes. The presence of Christians in the highest positions in the land, whether political, educational, judicial, executive, military, naval, or commercial, is another potent though indirect force, working for the establishment of Christianity in the hearts of the people. Already more is expected of a Christian than of others, for it is now widely recognized that Christian faith tends to produce and maintain a sterling type of manhood. The indirect influence of such persons, even though they may not preach the Gospel by word or tongue, cannot be easily over-estimated.

If the English language has had an influence tending toward the Christianization of Japan, no less truly has travel of Japanese in Christian lands had the same tendency. Many a man has come back from foreign travel an earnest Christian. It is true that many return without such a result, and some who go as Christians have lost their faith abroad. Recognizing these latter facts, however, of which we are inclined to make much, we should not overlook the first fact named. The first and most potent influences leading a man to Christ have often been those received abroad. In multitudes of cases, the individual may never join the church or openly confess his faith in Christ; but he nevertheless accepts the Christian system of thought and the Christian moral standards. In recent years the religious life of Christian lands such as England and America has made a deep impression on the more thoughtful Japanese who have been abroad. A prince of the royal blood, recently returned from some months of foreign travel, stated in a public address, which was widely quoted, that a "gentleman" was the product of Christianity, and was not to be found where the Christian influence was not dominant.

Another indirect influence in favor of Christianity in Japan is the observations of Japanese travelers in lands where missionary work has been carried on for many years, as in Korea, Formosa and China. The Japanese traveler, and more often military man or Government official, is strongly impressed with the work done and the power of Christian faith to better the lives of those who come under the influence of the missionary. I have talked with common soldiers who were favorably inclined toward Christianity because of what they had seen of its effects in Formosa. Thoughtful Japanese realize that the old religions of Japan have no such power to reach out to alien peoples and lift them to higher grades of life, not only religiously but also civilizationally.

Then again, if we would measure aright the forces working for Christianity in Japan, we must not overlook that large class of men and women who have come into more or less immediate relations with the Christian work either in the schools or in the homes of missionaries, without, however, being led to identify themselves openly with it. Tens of thousands of such men and women may be found scattered throughout the country; they have been brought close enough to know the main teachings of Christ, and in their heart of hearts they believe in the superiority of Christianity to any other religion; but for one reason or another, they have not been ready to accept Christ openly. Then, too, there are many thousands who have been church members but have lapsed from the faith, as is commonly said. The truth is they joined the church under impulse, and when they settled down to their normal level of thought and life they found themselves without that warm Christian life which would keep them in close touch with the church. So far as their general thoughts are concerned, they may rightly be reckoned as adherents of Christianity. In other words, there is forming in Japan, as there has formed in every Christian land, a large body of men and women who are Christian in a half-hearted way; they approve of Christian truth; they accept the Christian ideals of morality and of life; but for various reasons, some intellectual, some emotional, some due to environment, they do not identify themselves openly with the Christian movement. This is the body from which the recruits for the church are mainly drawn in the West, and increasingly so in Japan. If we are to reckon the strength of Christianity in Japan by the number of those who have accepted the Christian moral standards and the Christian conceptions of life and duty, then we must count them by the hundred thousand, and perhaps even by the million, rather than by the few ten thousands whose names are on the rolls of the churches.

One more potent though indirect influence promoting the Christianization of Japan is the institution of the Sabbath. This was introduced by the rulers wholly as a civil measure to bring the Japanese nation into line with the nations of the West. It is nevertheless performing an exceedingly important service in Christian work. Government offices, schools, banks, and in some cases even factories, are observing the day as a day of rest. This gives the Christian preacher and also Christian truth an opportunity otherwise unattainable. Furthermore, the Christian origin of the Sabbath, none in Japan at least can doubt. The fact that the Government has made the Sabbath a legal rest-day proves conclusively to the ordinary mind that the Government allows perfect religious liberty.

In concluding this brief study of the Christian forces in Japan, I can only commend to the reader seeking further information on the general condition of New Japan, and especially in regard to her social, educational, moral and religious conditions and problems, five recent books, namely: "Japan and Its Regeneration," by Rev. Otis Cary; "Japan: Its Country, Court, and People," by Rev. J. C. Calhoun Newton; "The Gist of Japan," by Rev. R. B. Peery; "The Religions of Japan," by Rev. W. E. Griffis; and the "Proceedings of the Third General Conference of Protestant Missionaries."

Stirring times, times of refreshing, have been experienced in Japan since the above was written. In April, 1900, at a meeting of the Evangelical Alliance of Japan, held in Osaka, it was decided to make the beginning of the new century a time of special evangelistic work throughout the empire; and, at the request of a committee of the Alliance, the General Conference of Missionaries, which met in Tokyo in October, 1900, appointed a committee of ten to coöperate with the committee of the Alliance in furthering such a work. A general plan was agreed upon by this joint committee, and in various places a beginning was made during the winter. In addition to this a number of the churches also (among them the Church of Christ in Japan) carried on special evangelistic work through their own ecclesiastical organizations.

The first attempt in Tokyo was one to awaken a general interest in the movement among all the Christians in the city. But the movement has spread. Elsewhere in Japan there has been the same profound interest. The first large meeting in Nagasaki was held in the largest theatre in the city and was attended by about fifteen hundred people. On the following evening the meeting was as large. The missionaries and native ministers said that it exceeded anything they had ever experienced. At Saga the audience was eight hundred. At Osaka, Sodai and Yokohama and elsewhere great audiences have assembled.

The public meetings in the evenings—referring to those in Tokyo—which are usually preceded by meetings for children, begin at half-past seven. The churches are filled. In some cases people go away because there is no more room; a thing that has not been seen for twelve or fifteen years. In the old days not infrequently there was more or less of disorder; with scarcely an exception those who come now listen respectfully and attentively. The character of the preaching is evangelical, but not of any one particular type.

The methods followed in conducting the meetings are the ones familiar to those who have attended similar meetings at home. At the close of the preaching any who may be willing to express the desire to become Christians are asked to raise a hand or to stand. Sometimes there is no response, though usually there is; and when once the rising begins it commonly goes on until a considerable number have risen. Those who have risen, and any others who are willing to do so, are then invited to form themselves into groups for private conversation; the men and the women being conducted to different parts of the room or into the opposite galleries, if the church is one with galleries. Each one of these groups is assigned to a leader, who speaks to the members personally, endeavors to remove difficulties, to give necessary instruction, and to deepen any impression already received. He also urges all to attend regularly the meetings now going on, and takes their names and addresses in order that the church may keep in touch with them. During this time of conversation the body of Christians who are not so engaged gather in front of the pulpit for prayer. In this men and women alike take part; sometimes two or three praying at the same time. There is, however, no disorder. The meeting usually closes between nine and ten.

Besides these evening meetings there is held in each district of the city in which special work is being carried on, a daily afternoon prayer-meeting, at which those who are engaged in the work or are interested in it assemble together. These meetings are well attended; frequently from two hundred and fifty to three hundred persons are present. They are regarded by all as among the essentials. Besides the more strictly religious exercises, among which prayer is prominent, a brief report from each church in the district is presented. This report always includes the number of new inquirers. The entire number of inquirers thus reported in Tokyo and Yokohama must now amount to nearly or quite four thousand.

You will observe that I speak of inquirers. Frequently they are described as converts, or as those who have confessed Christ, or as Christians. In the case of some of them, no doubt, and in that of many of them it is believed, these expressions are correct descriptions; but in speaking of them as a class, inquirers is the right word. How many are seeking after God as men seek for hidden treasure the future only will reveal. Regarding the percentage of those who are promising there is naturally some difference of opinion; but the general feeling now is one of hopefulness.

How is this sudden change in the condition of affairs to be accounted for? I think that the first answer that nine Japanese Christians out of ten would give to this question would be, "It is an answer to prayer." On inquiring of them regarding secondary causes I have received the following replies: (1) There has been a revival of Christian fellowship among the ministers of the churches. (2) There is a widespread moral unrest; a general feeling that ethically Japan is not what it was; a belief that new moral forces are needed; that they cannot be had apart from religion: that Christianity is the only religion worthy of consideration, and that it should be looked into. (3) The notification issued by the Government some two years ago, which indirectly gave to Christianity legal recognition, has removed from the minds of many of the more ignorant a vague remaining fear of harm of some kind, and from those of many of the more intelligent a similar fear of social or official injury. (4) Especially (what has already been referred to) the gradual growth of a class outside of the churches composed of those who know something of Christianity and are more or less favorably disposed to it; a class in some respects strikingly like those in the Roman Empire who had come directly or indirectly under the influence of the synagogue, and in whom the Apostles found a field specially prepared to receive the seed of the Gospel.

In conclusion, let me call your attention to the fact that much that I have written is rather a record of current opinion than of fact; and that all is written before it is possible to forecast the future with anything like confidence.—Rev. WM. IMBRIE, D.D., "The Assembly Herald," September, 1901.—[ED.]

KOREA.

REV. GEORGE HEBER JONES, M.A.,

KOREA.

[What is it the Christian missionary goes out to foreign lands to preach? A moral system? An ecclesiastical system? A dogmatic system? Surely not; but something infinitely larger and more life-giving than any creed or system—even Christ Himself; the personal Christ; the living Christ; the Christ who died for men, and who liveth for them; the Christ of the Gospels, and not the Christ of ancient or modern scholastic dogma. No doubt we have unconsciously Europeanized the image of Christ; and, recognizing this, it should be the study of the missionary to eliminate all foreign elements that may have become embedded in his conception of our Lord, and to present Him as nearly as possible just as He appears on the page of the New Testament. He is the Son of Man—let us take care that we do not present Him as the Son of a race, or of a civilization! When the Jesuit missionaries told the Chinese that our Lord was a Chinaman, the impression produced on the minds of their hearers was nearer the truth than that which we shall produce if we array the Prophet of Nazareth in the robe of our Western ideas and point to Him as the Christ.—R. H. McKIM, D.D.; "Present-Day Problems," page 51.—ED.]

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WHEN the great history of the conquest of this world for Christ is written, one of the most fascinating books in it will be that which will tell us of the winning of the nations of the Far East from paganism, and in that book not the least thrilling chapter will be the story of the Korean church. According to Dallet, the historian of the Roman Catholic Propaganda in the peninsula, the first Christians to come to Korea were the fiery warriors of the Taiko-sama Hideoshi, of Japan, who invaded the country in 1592 in order to find a road via it to the conquest of China, and inflicted such a terrible blow on the nation that it has never been able to recover from it. Hideoshi was a pagan, and he sought to rid Japan of the presence of the Christian converts by employing them in a foreign war, and sent them under Christian officers to devastate Korea. Thus amid the horrors and ruin of a foreign invasion the Koreans had their first introduction to the followers of the Christian faith. Surely it came in anything but an attractive aspect. We are told that the first Korean converts were two young men, by the fortunes of war prisoners and slaves, who were handed over to the Jesuits and placed under instruction. One of these was educated to become a missionary to his own people, and sought in many ways to reach his native land, among other means spending four years in Peking seeking an opportunity to penetrate the peninsula, but so strict was the surveillance maintained by the Korean authorities along the borders that he had to give up the project, and returning to Japan, sealed his testimony for Christ with his blood as a martyr in 1625. The fate of the first convert was a presage of the destiny awaiting the work in the peninsula for the next three centuries. The Korean church has been called upon to suffer for her faith, and her baptism has been an immersion in blood. Of those early days we have very few accounts. Apparently no actual foothold was obtained, but that an impression was made on the national consciousness by the labors of the Jesuits is evidenced by the legends and traditions of the great Jesuit missionary to China, Matteo Ricci, whose name to this day is a household word in many sections of the country, though we have no record of his ever having worked among the Koreans.

But it was not until the year 1784, according to Dallet, that a definite and permanent foothold was obtained in Korea, and again that element of romance and tragedy so visible in the first attempts attracts our attention. Korea in her relations with China sent yearly a gift of tribute to Peking and brought thence such foreign importations as she cared to use. Among other things came some Christian writings by the Jesuit fathers, and these resulted in Koreans adopting the teaching, and led to their seeking light from Peking and the baptism there of the first convert. Korea, always a fruitful soil for Christianity, soon showed signs of an abundant harvest, when the attention of the authorities was called to the converts by their attitude to the national religion, ancestral worship, for in obedience to instructions from the bishop in China they had renounced the worship of their ancestors. This, an unpardonable sin from the Confucian standpoint, was expiated by two of the leading converts with their lives. The year 1801, the first year of the nineteenth century, was marked by the first historical mention of the faith to be met with in Korean annals, and is an account of the first royal edict ever issued against Christianity in Korea. This is contained in the Dynastic Records and is as follows:

"The Western learning had spread widely among the people, so measures were taken to hoe it out like weeds. Those who were most zealous in propagating it and most deeply saturated with the infection were decapitated, while those who repented were released. Orders continued to be issued to the provincial authorities to enforce a strict prohibition, and the preparation and forwarding of a monthly report became the rule. Chu Mun-ho was a Chinaman of Sö-chu (Soo-chow). He managed to sneak into the country in the train of the tribute-bearer, and actively propagating the cult, deluded a number of men and women. Orders were given to the military authorities to sever Chu's neck by the *hoi-si* process as a warning to the common herd. Whang Sa-ryong, who was dyed with the abominable teaching, was the one who invited Mun (the Chinese priest) to remain and propagate it. Upon the arrest of Mun, Whang became alarmed for his own safety and absconded. He then conceived an outrageous plot. He wrote a letter inviting sea-boats (men-of-war) and foreigners to invade Korea! His infamous scheme was out of all comparison with those of ordinary criminals, and the penalties of high treason were declared against him."

What a setting this record gives to the story we are to tell of the end of that same century so cruelly ushered in for the Christian Church of Korea! Chu the Chinaman was Jacques Tsiou, who had been chosen specially for the mission to Korea by the bishop in China because he looked like a Korean. Whang was baptized with the name of Alexander and moved in the highest circles of the country. Both these men, with many of their converts, were dragged to a terrible death. Thus was the century ushered in. A terrible edict proscribing Christianity published throughout the land; the Christians hunted like wild beasts; cruel tortures were inflicted on them to compel them to recant; one old man, tiring his tormentors, was finally laid on the ground in freezing weather and water poured over him until he was encased in ice, and thus frozen to death; the entire machinery of the Government turned to the destruction of a little flock of believers in the Crucified; and the gates of Korea tightly shut and barred and bolted against the "abominable teaching." Against this we see to-day the gates taken off their hinges, as it were, and the country thrown wide open to the Christian religion; the cruel edicts a dead letter and a source of shame to the nation at large, which pleads that they belong to the period of ignorance; His Imperial Majesty the open friend of missions and missionaries. He has issued an edict bewailing the amount of money annually squandered upon the worship of idols. His Majesty has already destroyed thirty temples in and about Seoul. The high officials of the land, while many of them yet hold to the religion of their ancestors, yet, as regards Christianity, treating it with respect and according it from time to time assistance in its spread for the sake of the material good and the mental uplift it brings the people. Christian churches, schools and hospitals are scattered throughout the land. A growing and influential literature in the vernacular, and two church periodicals are disseminating accurate Christian intelligence. A prosperous Bible society enterprise which sold over 60,000 copies of the Scriptures and parts to the Koreans in the last year of the century; a printing establishment conducted by the Methodist Mission; a wide-extended and most successful work among women; and a total church membership, including Roman Catholics, of 70,000 converts. Of this number 50,000 are Catholics and 20,000 are Protestants, and of this entire number of 70,000, about 40,000 have been gathered in during the last ten years of the nineteenth century.

The century opens with nine regular missions at work in Korea, besides the Bible society. They are as follows:

(1) Mission of the Northern Presbyterian Church of the United States. Founded in the year 1884 by Dr. H. N. Allen, now United States Minister at the Korean Court, this mission has had a wonderful growth. It now occupies four principal stations, viz.: Seoul, Pyeng-yang, Fusan and Tai-ku, the latter an interior station 100 miles north of Fusan. The total number of workers (our figures in each instance include the wives of missionaries) at the stations is 56, and they have under their care, including catechumens, 12,000 converts.

(2) Mission of the Methodist Episcopal Church, founded in 1885, the first missionaries being Rev. W. B. Scranton, M.D.; Rev. H. G. Appenzeller, and Mrs. M. F. Scranton, mother of Dr. Scranton. This elect lady had the honor of laying broad and deep the foundations of the present large work among women carried on by this mission. There are five stations, viz.: Seoul, Chemulpo, Pyeng-yang, Wonsan and Kong-chu. The latter is an interior station, the workers for which at present reside at Seoul. There are 32 workers in this mission and about 5,000 converts.

(3) Church of England Mission. This is maintained by the Society for the Propagation of the Gospel, and the mission consists of a diocese including all Korea and Manchuria. It was founded

by Bishop John Charles Corfe, D.D., in 1899, and has three stations in Korea—Seoul, Chemulpo, and Kang-wha, the latter a large island in the estuary of the Han River. There are some 24 workers attached to the mission, but we have no returns as to the number of converts under their care.

(4) Mission of the Presbyterian Church of Australia. This mission was founded by Rev. John Henry Davies, M.A., a talented and saintly man, who was one of the first of the missionaries to die on the field. He began the work in 1889 in Seoul and died of smallpox in Fusan the following year. The mission consists of one station, very fittingly located at Fusan, with seven workers.

(5) Mission of the Southern Presbyterian Church of the United States. This began work in 1892 at Seoul, but the mission early removed to Chulla-do, in the southwestern province of Korea, where they have concentrated their strength, maintaining there three well-manned and well-located stations, viz.: Kun-san, Mokpo, and Chun-chu the provincial capital, a day's journey inland from Kun-san. They have 18 workers.

(6) Mission of the Southern Methodist Episcopal Church of the United States. This mission was opened by Rev. C. F. Reid, D.D., a veteran missionary of the church in China, who came to Korea for that purpose in 1896. The mission has grown to three stations, viz.: Seoul, Song-do and Wonsan, and is engaged in a successful evangelistic work. There are 12 workers and about 700 converts.

(7) Mission of the Presbyterian Church of Canada began work in 1898 at Wonsan, the port to the northeast portion of Korea. Here they maintain one station with six workers.

(8) The Mission of the Roman Catholic Church. In the writings concerning Korea of ten years ago the priests of this mission were always alluded to as the "Jesuits." This was a mistake, as the Jesuits have nothing to do with the mission. It is conducted by the missionaries of the Société des Missions Étrangeres, of France, to whom it was committed by the Congregation of the Propaganda at Rome in 1827, and is one of the most evangelical missions to be found in the Roman Church. The first European missionary reached Korea in 1836. The work has become very extensive, with a large corps of priests and nuns, who care for 43,000 communicants and 7,000 catechumens.

(9) Mission of the Greek Church of Russia. This was begun in 1896, but as no returns are available concerning its work at the

present time, only the fact of its inauguration in Korea can be mentioned.

The work carried on by the seven missions of the Protestant churches, with a total number of 155 workers, follows the general lines of all missionary work among purely heathen peoples. We have the evangelistic work, schools for the training of boys and girls, hospitals and medical work, a special work among women, the work of the Bible societies, and the creation of a purely Christian literature for the people in their own tongue. To adequately treat the details of each of these departments of Christian activity would require a volume. A glance at each may, however, serve to fill in and complete our picture of mission work in Korea at the end of the nineteenth century.

Evangelism leads the way in Korea to-day. All other departments are subordinate to this the supreme work of the Church of our Lord in Korea. A majority of the missionaries in Korea are engaged in purely evangelistic work. The country, from one end to the other, is open to this kind of work, and a measure of success has been granted to it which has seldom been paralleled in the history of the church. Until 1889, owing to the fact that the object of Christianity was not understood among the Koreans, there existed a not well defined embargo on the specific work of preaching, but this was not an unmitigated calamity, for it gave the missionaries an opportunity to perfect themselves in the knowledge of the language and people. Then came the wonderful turning to God of the Korean people, which, beginning about 1893, has kept up with an increasing momentum until the present day. This wonderful harvest is the result of widespread and thorough seed-sowing. It is clear that the national consciousness has been touched, and the multitudes who have cast their idols to the moles and the bats are but the advance guard of the nation as it comes back to God. Let us look at some of the features of this infant church.

Though there are 70,000 professing Christians in Korea there are only ten distinctive church buildings throughout the country. That is, churches as we understand them in America. Four of these are Roman Catholic, three of them Methodist, and three of them owned by the Church of England. The great mass of the Christians worship in native buildings remodeled into halls suitable for the purposes of worship, which have been built in most instances by the Christians themselves out of their poverty. Let us enter one. It is quadrangular in shape, 24 feet long and 16 feet wide. Inside on the floor are clean mats of native manufacture. A small enclosure indicates the place where the local leader stands to conduct worship. There is no glass in the windows, which are covered with transparent paper. A curtain hangs down the centre of the room and divides the women from the men, for as yet the customs of the country demand the strictest separation of the sexes. The building is thatched with straw. It cost to erect probably $100 United States currency. Many of these buildings are scattered throughout the land, and in them gather each Sabbath the most of the 70,000 Christians of the Korean church. And in God's sight these humble edifices are as much temples to him as the world-famed edifices of Rome and London.

These people are spiritually cared for in the Protestant missions by unpaid helpers. A man in some village hears the truth and brings home with him a copy of a Gospel or a catechism. His heart is touched. He yields to Jesus Christ as Saviour and Lord. He begins to attend a church in a neighboring town, and soon a day is set for the Christians to gather at his home; a pile is made of the idols and fetiches and the ancestral tablets which were his gods, and they are publicly burned. Then usually begins a period of persecution for him, but the convert, as a rule, remains firm and comes off victorious. He gives up all bad habits, including drinking of alcoholic liquors, keeps holy the Sabbath day, sets up the family altar, the grace of God works regeneration of heart, and he becomes a new creature. Then he is baptized and admitted to the fellowship of the church. But such has been his training that he has become more than a member—he becomes a worker. And he not only triumphs over the persecution of his heathen neighbors, but he wins his very persecutors over to Christ, and soon in his own town they begin to meet on the Sabbath to study God's Word under his instruction, and from study they pass on to belief and surrender, and another infant church is born, with the first convert as its leader.

The national consciousness has been touched. Its prejudices have been conquered by actual contact with the missionaries. Their culture and tact have vindicated for them a high station in the estimation of the people. Their works of mercy and help in healing the sick have compelled respect and admiration. And their labors of love are repaid with deep and abiding affection in the church. The heathen world knows this and is disarmed of prejudice, amazed, and shaken in its deep-seated opposition, while in the meantime the movement toward Christ goes on gathering momentum with the passing of the years. The spectacle which Korea is preparing for the world is not that of a nation seeking the material benefits of Christian civilization, but of vast bodies of men in motion toward Christ. The great problem of Korea to-day is not that of evangelization in the sense of seeking an opening to induce the people to decide for Christ. That opening exists beyond the power of the church to adequately enter it. But the problem is that of pastoral work. Multitudes are in the valley of decision; the cry is for suitable guides to lead them by the hand. Truly the harvest is plenteous but the laborers are few.

The *school work* is as yet in its infancy. This was one of the first features of missionary work to which the missionaries turned their attention. At the head of this work in Korea, at Seoul, stands the Boys' High School of the Methodist Mission. Founded in 1886 by Rev. H. G. Appenzeller, it early appealed to the Government as a most laudable work, and His Imperial Majesty bestowed upon it a name and a tablet. This name, which was inscribed on the tablet, was Pai-chai Hak-tang, or "School for the Training of Skilful Men." The Government now pays for the tuition of a certain number of students in the school, which amounts to a grant-in-aid. There are a number of day schools for boys, at certain points in the country, partially supported by the missions and at other points maintained entirely by the local churches. This work is still largely undeveloped owing to the lack of proper text-books. The native text-books are largely the classics of the Confucian religion, and the missionaries feel that Christians cannot be produced on a Confucian diet.

Christianity has pioneered the way in the education of girls. Before the missionaries came such a thing as a school for girls was unknown. The first school of this kind was that of the Methodist Mission, which was organized in 1886 by Mrs. M. F. Scranton, and received the name of Ewa, or "Pear Flower School," from His Majesty. In addition to this there are at Seoul schools for girls maintained by the Presbyterian and Southern Methodist missions, besides a few day schools at Seoul and in the country, maintained by the various missions.

Medical missionaries have done a noble work in helping to conquer the prejudices of the people against Christianity and foreigners. In the providence of God, Dr. H. N. Allen, a medical missionary, opened the door to missions in Korea. Arriving at a critical moment in the history of the country, by his professional skill and his good sense and tact he and his colleagues who have followed him have helped to give to missionaries the present high position they hold in the estimation of the people. At the present time in Korea there are eighteen hospitals and dispensaries conducted by the missionaries. In these hospitals and dispensaries there are twenty-two doctors and five nurses engaged in work.

The work among women is one of the most effective and successful lines of missionary work in Korea, and is carried along all the general departments of missionary activity. We have already alluded to the school work. From this will come the workers for the native churches. At present the ladies of the various missions have to carry on the evangelistic work among the large numbers of Christian women in the church unaided, owing to the lack of properly trained helpers. The ladies of the Presbyterian Church make long journeys in the provinces, visiting the country churches and instructing their Korean sisters, and two of the ladies of the Southern Methodist Mission have taken up their residence in the interior for this special purpose, doing a most important and helpful work in the winning of Korea for Christ. This work is attended with great hardship and fatigue, but all this is heroically endured for the sake of the perishing multitudes who appeal to them.

One of the great disabilities under which the Korean church labors at the present time is the lack of a translation of the Bible in the Korean tongue. As Korean scholars are familiar with the Chinese, the versions in that tongue have also circulated in Korea, but the Chinese ideographs are so imperfect as a means for the expression of exact statements, and the Koreans' knowledge of the Chinese is so incomplete, that the plan of using the Chinese version has proved entirely unsatisfactory. A Board of Translators have been at work preparing a version of the Scriptures in the Korean tongue for the past five years and have finished the four Gospels, Acts and the Epistle to the Romans. This board is composed of the Revs. H. G. Underwood, J. S. Gale, W. B. Scranton, H. G. Appenzeller, and W. D. Reynolds, whose accurate knowledge of the Korean language specially fit them for this great work. The first translation of the Scriptures in the Korean tongue was a version of the New Testament by Rev. John Ross, D.D., of Manchuria, who had come in contact with Koreans at Mukden and learned the language from them.

At the present time the members of the Board of Translators have prepared individual versions of the books of the New Testament not already officially translated, and these, with the completed translation of the four Gospels, Acts and Romans, have been issued from the press and are in the hands of the Koreans—a complete New Testament. The twentieth century will witness the official completion of the translation of the Holy Scriptures into the Korean language in a standard version, which will be an event of historical importance for this country of the first magnitude.

The British and Foreign Bible Society maintain an agency in Seoul under the able management of Alex. Kenmure, Esq. The work of placing the Scriptures in the hands of the Korean people is being vigorously pushed. The sales for the year 1899 reached 60,000 copies of the New Testament in whole or in part.

At present the Christian literature of Korea is in a very undeveloped state. There exist the version of the Scriptures above mentioned, some tracts on the fundamental doctrines of Christianity, the beginnings of a hymnology, and a few works for school purposes. This is all, and it will easily be seen how inadequate it is for the demands which exist. But it is being gradually increased, and in the good providence of God is the only literature worthy the name in the vernacular. For while there are a few books by Korean authors in the native script, yet they are so full of blemishes that they cut no figure in the literature of the Koreans. This is due to the fact that the native scholars have given all their time to the study of Chinese and have utterly ignored the national script. When the national spirit awakens and the people turn from Chinese to their own script they will find it already filled with a literature bearing a distinct Christian impress. For this purpose the Methodist Mission founded at Seoul, in 1889, a printing establishment from which has gone forth hundreds of thousands of volumes of Christian books. This institution is known as the Korean Methodist Publishing House, and is the fountain-head of a pure literature for Korea.

The Korean church is a church of workers. The Koreans make good Christians. They are in a live spiritual condition. They have decided to abandon heathenism, convinced of its thoroughly bad and injurious character. Their decision for Christ is sincere and complete. They have given their hearts to him. The number of insincere ones is very small compared with the numbers in the church. Discipline is well maintained by the native members, and an earnest endeavor is made to keep the church pure. There is an abiding sense of the need of the Holy Spirit, and earnest seeking for His presence. The liberality of the Korean church is truly Christian. The question of self-support has been kept steadily before their eyes by the missionaries, and the native Christians have responded generously according to their means. These all constitute elements of strength. But the proper instruction of the church is still far in the future. The basis of a satisfactory instruction of the church is the Bible, and the translation of that, as we have already shown, is not yet finished. Works on theology, church history, and biblical exposition have all to be created in the Korean language. A native ministry must be raised up and trained. The church must be organized on a self-supporting and self-propagating basis, and for all this the prospect is bright and sure. The church of Almighty God may well give thanks for what has been already achieved in Korea, and the final and complete Christianization of the nation will be one of the most glorious achievements of the twentieth century.

MALAYSIA.

Rev. H. L. E. Luering, Ph.D.,

MALAY PENINSULA.

[Civilization follows close in the wake of Christianity. Give a people the word of God and presently they will be calling for houses and clothing and tools. When men have heard the voice of the Lord God speaking unto them, as to Adam and Eve in the Garden, the same result has followed: their eyes have been opened and they have seen that they were naked; and a traffic in the modern substitute for fig-leaves has begun. New desires have arisen in hearts that the Gospel has reached; and these desires are supplied from the lands that have sent the Gospel and the missionary. The wealth of our mines, the fabric of our mills and the harvests of our fields have crossed the water in all directions to supply the needs of those who, but for Christian effort, would have been content still to live without our aid.

If the early missionaries to the Sandwich Islands could have looked forward to this time, what would be their astonishment to know that the trade between Hawaii and the United States in 1899 amounted to $33,000,000. It is 150 per cent. more than our total trade with Russia; 125 per cent. more than our trade with Sweden and Norway; 150 per cent. greater than our trade with all the Central American States; 30 per cent. as large as our trade with Canada; 60 per cent. as large as our trade with Mexico; five times as large as our trade with Porto Rico; nearly half as large as our trade with Brazil, whence we import most of our coffee; only $6,000,000 less than our entire trade with China, and 65 per cent. as large as our total trade with Japan.

Here, then, is an open, abundant and ever-enlarging market for the alleged over-production of American industries. Arouse the latent energies of the savage citizens of Africa, Patagonia and Central America; awake the torpid, sluggish Chinaman from the lethargy of ages; compel the Hottentot and the Maori to recognize their poverty; increase the number and intensity of the wants of barbarous nations; and presently the naked savage will be calling for a shirt (and a silk hat, perhaps), the cave-dweller will build him a house, the ignorant will begin to learn letters; hammers and nails, books and papers, fountain-pens and gold-bowed spectacles, clocks and bicycles, railroads and steamboats, telescopes and pianos, pills and confectionery, sewing-machines and harvesters, and manufactured articles of all descriptions and for all sorts of uses, will be demanded to an extent that will put a speedy embargo on hard times at home, and secure magnificent markets for our workingmen in every portion of the world abroad. And there is nothing like the gospel of Jesus Christ for arousing dormant energies and bringing into distinct consciousness the manifold wants of man.—Rev. Edward C. Ewing; "The Bibliotheca Sacra," April, 1900.—Ed.]

The vast accumulation of territory included in the term "Malaysia" is, in many respects, one of the most interesting mission fields in the world, although many parts of it have been signally neglected by the Church of Christ, and though its missionary work dates from comparatively recent years. It is true that the Portuguese conquerors of the sixteenth century made an early effort to Christianize the Malay Peninsula, where they planted a colony fully equipped ecclesiastically in Malacca, in 1511, nor were they without success in their work. This mission could boast of the leadership (from 1547) of that apostolic-minded disciple of Christ, the Jesuit Francis Xavier, who, during a short career of less than six years, accomplished a wonderful work in the Far East, finally laying down his life on the island of San Chian, near Canton, China, on the 22d of December, 1552-53 (January, 1553, New Style). His temporary resting place—for his corpse was for a few days deposited in the crypt of his Malacca church, before it was removed to the cathedral in Goa—the ruins of his church and of the fort "La Hermosa," together with a few rather degenerate scions of the Portuguese conquerors, are the only remnants of a once brilliant colonizing and Christianizing attempt.

The Portuguese were supplanted in Malacca and in most of the neighboring islands by the Dutch, who on their part—only in a more desultory manner—commenced the civilization rather than the Christianization of the country, and they in turn were followed in the continental portion of Malaysia by the missionaries of English and American societies during the first half of the nineteenth century. The opening of China in 1844 again deprived a large part of Malaysia of its best missionaries, as the American Board and the London Mission removed all their workers, leaving but one heroic missionary, the Rev. B. P. Keasberry, in so important a centre as Singapore. Gradually the field of British Malaysia has been reoccupied by the English Presbyterians, the Methodist Episcopal Mission, the Society for the Propaganda of the Gospel, and by the body of Christians generally called the "Brethren"; while Dutch and German societies have continued and enlarged their work on the islands of the Dutch Archipelago. The beautiful Philippine Archipelago has quite recently entered a new era of missionary work by the occupation of the country by the United States, which has at once removed the many disabilities Protestant missionary work had labored under during the rule of the Spanish priest-politician.

We cannot, of course, here enlarge upon the detailed history of this extended mission field, interesting though it be, and fuller of "romance" than perhaps any other; we must confine ourselves to the representation of present facts, indicating the various agencies at work, and incidentally drawing the attention of our readers to unoccupied portions of the field, as well as pointing out the "wide-open doors inviting" to further usefulness.

We now commence with the description of existing mission work and Christian endeavor, taking the different countries in succession, from west to east, and from north to south.

SUMATRA AND NIAS.

Sumatra encloses the ashes of two missionary martyrs, the Americans, Samuel Munson and Henry Lyman, who were killed and eaten in 1834 at Sacca, in Battak-land, while attempting to select a place suited for a mission station among this people. It was not until twenty-six years later that the first station was actually established by German missionaries.

The whole north of the large island of Sumatra, the formidable Mohammedan kingdom of Acheh, has as yet remained completely untouched by any kind of Christian effort, but a wonderful impression has been made in all that part of the island which is the home of the heathen Battaks. The work of preaching the Gospel began here in 1860, by missionaries who had been driven out of Borneo by the revolt of the Dayaks against the Dutch Government in the previous year, and who found a hopeful field of labor in Central Sumatra.

Next to Java, Sumatra is the most densely populated island of the archipelago. As the majority of its inhabitants had not yet become Mohammedans—yea, as the missionaries reached the interior before the Dutch Government had asserted its rights to the country, for rarely does a civilized government bring unmixed blessings—the record of missionary work in Sumatra is a wonderful story of almost unparalleled success. The missionaries found the Battaks a people of comparatively high qualities. All kinds of heathen degradation, and even cannibalism, were indeed frequent; but unlike the Malays surrounding them on all sides, the Battaks had a highly developed language, which they had reduced to writing; education was common among all ranks, and literature was generally practised. The women occupied a higher position than in almost any other nation of Malaysia. The heathen superstition, largely tinged with Hindooism and Shamanism, had begun to wane, as the superiority of the surrounding Islam became more and more known. In many places the battle between Christianity, as brought by the missionaries, on one side, and the superstition and deception of the heathen priests and sorcerers and the spiritual arrogance of Islam on the other side, became fierce and passionate; but within forty years of work the question of supremacy has been practically settled in favor of Christianity. While it was comparatively easy to bring the non-Mohammedan population to accept the religion of Jesus Christ, it was not till 1878 that the first Mohammedan convert was received into the church. Since then the conversions from Islam have increased with every year. In Bungabondar, where no heathen Battaks now remain, the baptisms of Moslems amounted to 134 in 1884, while 340 were under instruction with a view to subsequent baptism. In 1891, when special circumstances made slower progress unavoidable, there were 19 baptisms from Islam, but 515 had applied for it; of these latter 50 were baptized in the first month of the next year. In Sipirok, where from the beginning the hatred and opposition of the Mohammedans was most severe, 26 Moslems were baptized in 1891. In many places some Christians fell off into Islam, but only one station, Prausorat, succumbed to the onset of Mohammedanism, where once a little church had been gathered; but in all other places has Christianity kept pace with Islam or overtaken it. During 1892, in Padang Bolak, where almost every place seemed to have been won for Mohammedanism two years before, the work made great progress, and in spite of all enmity and opposition over 600 persons asked for baptism. In that year many villages pleaded for teachers, and the flourishing island of Samosir, in the Toba Lake, with a population of 4,700, and the district Uluan, which according to the latest census numbers 15,000 inhabitants, were added to the regular stations of the mission. At present there are 28 stations occupied by European missionaries, with 148 out-stations, admirably distributed all over the country. The whole organization of the work demands the highest respect of even the most observant and critical scrutator. Many of the villages are completely Christianized; while others have a majority of Christian inhabitants—the total number of Christians reaching almost to 47,500. In many cases the native chieftains appointed by the Dutch Government are

Christians, and earnest workers in the church. One very encouraging feature of the Battak Mission is the great extent to which the work is independent of outside help. The native workers, comprising over 700 church elders, more than 200 well-trained native preachers, 19 of whom are ordained to the ministry, are supported by the people to whom they minister, or who have become responsible for their support while working in one of the Mohammedan districts. The beautiful churches and schools, which begin to dot the whole country—with the exception of a small subsidy to 184 schools by the Dutch Government—are altogether built and supported by the natives, only that the missionary society has given and sent out the church bells, which on every Sabbath announce the time of worship.

We must mention here that the missionaries have found music a great help to civilization, if to nothing better. In all congregations there are well-organized brass bands which accompany the congregational singing on the Sabbath and on the many festal occasions. This music lends its charms to weddings and to the installation of officers, it beautifies the solemn service of Christian burial, and it has instilled into the Battak youth a beneficent love of that gift of God which David so successfully employed in the worship of Jehovah. So much the introduction of this kind of music has progressed that at a recent missionary convention in Silindung sixty instruments accompanied the whole-hearted singing of eight thousand Christian worshippers present. The mission also supports a training school for preachers, publishes a monthly religious journal, and has recently sent out a medical man for hospital and training work.

The latest development of the Battak work is the establishment of a station under a foreign missionary in the Mohammedan district Deli, on the East Coast of Sumatra, where many Battaks settle temporarily as workmen in the numerous plantations. Though not many conversions have yet crowned the labors of this lonely missionary, his work is important and his position responsible as that of a pastor for many Christian youths separated from home and home influences, and in daily contact with all forms of temptation.

Besides the Rhenish Mission, whose work we have considered exclusively up till now, there are smaller societies engaged in a much more difficult work—the society known under the name of the Java Committee, the Ermelo and the Mennonite Missionary societies.

Their work is an arduous endeavor to win for Christ the Mohammedan inhabitants of the West Coast. Their success has been small. There have been also one or two officers of the Salvation Army, at least temporarily, engaged in the district Mandaheling, inhabited by Mohammedan Battaks, a territory where the Rhenish Mission has been pushing their work, mostly through native agents, with special vigor and success within the last few years. Quite recently a mission of the Seventh-Day Adventists from America has been established in Padang, on the West Coast, for both evangelistic and educational purposes; especially the latter work, supplying a long-felt want of the population, gives a fair promise of rapid growth.

The work in Nias, the largest of a group of islands situated off the West Coast of Sumatra, is intimately connected with the work in the Battak lands. In 1860, when, as we have seen, a number of missionaries driven out of Borneo by the Dayak revolt settled in Sumatra, one of these, the Rev. Mr. Denninger, prevented from following his colleagues into the interior of the island by the illness of his wife, settled in Padang. Here he came into contact with a colony of about 3,000 people, mostly descendants of slaves robbed on the island of Nias by Malay pirates and sold to wealthy Malay and Chinese inhabitants, but liberated by a decree of the Dutch Government. These people spoke a different language—it proved afterward to be but a lingo of their original tongue—from the other inhabitants of the town, and were generally neglected and oppressed by their fellow citizens in Padang. Being greatly interested in their well-being, Mr. Denninger began to study the language and to translate portions of the Scriptures into it. To do this more effectively he was constrained to go to Nias itself, which he found to be a rough and inaccessible country. There were no roads of any description, all traveling having to be done by sea, and on the dangerous rivers. The inhabitants were perfectly uncivilized, gross idolators, savage head-hunters, continual bloodshed going on between the different villages. Nevertheless, he succeeded, in a comparatively short time, in gathering around him a steady audience of from a hundred to one hundred and fifty hearers. Gradually the number of missionaries increased, new stations were founded, and in the year 1874, two years after the arrival of the Rev. Mr. Thomas, the present senior missionary of Nias, the first thirty-four persons were received into Christ's Church by baptism. The mission in Nias has always been a very costly one, owing to the fearful ravages of th prevalent fever, which at certain seasons attacks natives and foreigners alike. The severe and universal character of this complaint can be easily judged from a quaint item of information given in a recent missionary publication, *i. e.*, that the average quantity of quinine used yearly at each station by the missionary amounts to eight pounds avoirdupois.

It is estimated that Nias has a population of from 150,000 to 200,000 inhabitants. The number of stations does not as yet amount to ten, but already the number of Niassians who have renounced their idolatry and heathen customs has reached almost six thousand. The first great victory over the heathenism of the island was gained after a fearful cholera epidemic in 1875, during which the little Christian community miraculously escaped infection, while the villages all over the island were decimated. This wonderful escape was ascribed by the natives to the power of the God of the Christians, while the idols and images of the ancestors, hitherto so assiduously worshipped by the heathen, had shown their impotence by relinquishing their worshippers to painful death.

From an early date the missionaries began to train native workers for the different stations on the island. First some young men were sent to that centre of Christian educational work, the Seminary in Depok, Java, of which we will have to speak later on, but of late it was found that the supply of native preachers would have to be increased, and this could only be done successfully by training suitable young men on the island itself. For this purpose a school for candidates for the ministry was opened at Dahana, in 1879, but it had to be transferred to a more suitable location in Humene (since 1896), where it is under the superintendence of the Nestor of Nias missionaries, the Rev. Thomas, whose work is proving very effectual. Some of the native preachers have been sent to very important stations, as the missionary society cannot supply foreign missionaries fast enough to satisfy the continual requests for such by the natives. Recently one of these men has been sent to occupy a station on the interesting Nako Islands, a group of atolls (coral islands) off the coast of Nias. Seventeen years ago the inhabitants of these islands, numbering about three thousand souls, sent an embassy to the missionary at Gunong Sitoli, the capital of Nias, with the request for a teacher; not until nearly a score of years later could this "call from Macedonia" be answered, and a young missionary, Mr. Hoffmann, has been designated for this lonely station.

Besides the archipelago to which Nias belongs, there are other groups of islands situated near the coast of Sumatra, but none of these have as yet had the privilege of hearing the sweet story "of Jesus and his love." Such are the Mentawei and Pagei islands, and farther south the large island of Engano. It is of greatest importance that these islands, the people of which are in constant contact with Mohammedans, who as sailors keep up the only intercourse with the ports of Java and Sumatra, and who have spread Mohammedanism all over the large Malayan Archipelago, should be reached by Christianity before they are imbued with the enervating influence of Islam, which, together with the spiritual pride of the followers of the Arabian prophet, is the greatest hindrance to missionary work.

SINGAPORE AND THE MALAY PENINSULA.

Singapore, founded in 1819 by Sir Stamford Raffles, after the surrender of temporary occupied Dutch territories in Sumatra and Java to their previous owners, became in the shortest possible time the great entrepôt of foreign trade, not only in the Malay Archipelago, but in the entire "Far East." Before the opening up of China it was also a chief station for missionary endeavor, but after this time, Christian work decreased, being almost completely confined to the spasmodic work of laymen, or the short-lived efforts of a few zealous chaplains, who from time to time were appointed to the island. The only organized work was indeed that of the Malay School and the Mission Press, kept up by the self-sacrificing devotion of the Rev. B. P. Keasberry, whose school and church reverted, after his death in 1875, to the English Presbyterian Mission.

This mission, whose energetic and faithful pastors and missionaries have for years been the mainstay of Christian work in Singapore and neighborhood, possesses at present six congregations of Chinese-speaking Christians, two of which are on the southern extremity of the Malay Peninsula, in the native kingdom of Johore. This work is chiefly confined to the Swatow or Teochew Chinese, of whom considerable numbers come to the Malay Archipelago, while the smallest of these congregations is composed of natives of the Amoy region in the Fukien province of China. A very encouraging feature of the Chinese work of this mission lies in the liberality with which the converts and other members support the church, one or two congregations being practically independent of any foreign support. Besides these purely Chinese congregations, there is a Baba Church; "Baba" being a name for the descendants of Chinese immigrants and Malay mothers, who have adopted the Malay language. This branch of work is built up on the work of the late Mr. Keasberry, several of whose converts and pupils are now the respected members of this influential church.

In the country districts there are, in connection with the native churches, elementary vernacular schools, while a higher educational institution has recently passed into the hands of the Methodist Episcopal Mission. This latter mission began work in Malaysia in 1887, but already its influence and number of stations far exceed those of the remaining missions in the country. Though the Methodist missionaries first confined their efforts to English work in church and school, they have now a Chinese work, with churches in the Amoy, Hinghua, Foochow and Hakka vernaculars, not to mention a membership of Teochew and Cantonese Christians; they also do work in several Tamil and Malay-speaking churches, all of which show a healthful growth, both spiritually and numerically. A Mission Press, doing effective work by the publication of the Scriptures and other Christian literature in many languages, is also connected with this mission.

Yet the great work of the Methodist Mission in Singapore is the splendid educational work done in the Anglo-Chinese School, which recently amalgamated with the Eastern School, founded by the Presbyterian Mission; enrolls over 800 pupils of all grades, and therefore may with right be called the largest mission high school in the world. The ladies of the mission have had a scarcely inferior success with their girls' schools, which number nearly 300 children in daily attendance. In March, 1900, a large building intended for a central school was completed, while in many wealthy homes the teachers find a daily welcome when instructing the daughters of these homes in private tuition.

The work in these schools can scarcely be over-estimated, when one considers that the number of day-scholars has more than trebled in the colony since the establishment of these mission schools, while there were practically no day-schools for native girls at all before the missionaries supplied the want.

The growth of the Methodist Mission in Malaysia may be best understood from the enumeration of the various stations now occupied by foreign missionaries.

In 1891 the northern capital of the Straits Settlements, Penang, was occupied as a mission station, and now it is the "ecclesiastic metropolis" of a large district on the Malay Peninsula. Penang has English, Tamil and Chinese churches; flourishing Anglo-Chinese, Anglo-Tamil, and English schools, with an aggregate of over 620 scholars. A theological school, with Chinese, Tamil and Malay-speaking students, is an eloquent testimony for the indefatigable efforts and the encouraging success of the senior missionary, Dr. West. Several of the graduates of this school are already usefully employed in various stations on the peninsula; the planting of churches with live congregations having already been pushed into Siamese territory.

Toward the end of 1894 the first station in the native kingdom of Perak, on the Malay Peninsula, occupied by Methodist missionaries, was established in Ipoh. Here the work began with the establishment of an English Church, now housed in a beautiful building, the only Protestant Church between Kuala Lumpor in the south and Taiping in the north. This church largely supports the extensive native work among the Chinese and Tamils, which is under the supervision of the missionary pastor, assisted by three Chinese preachers, not to mention several unsalaried local preachers and one ordained Tamil minister. The mission possesses also a small English girls' school and a flourishing Anglo-Chinese school for boys, which occupies a substantial schoolhouse. An additional boarding school of even larger dimensions than the day-school, and erected, like the other buildings of the mission, entirely from local contributions, without the help of the Missionary Society, is now in course of construction.

The capital of this kingdom, Taiping, has also been recently occupied by the mission, whose workers are engaged in English school work and in evangelistic efforts among the Chinese population.

A third station on the peninsula has been founded in Kuala Lumpor, the capital of the kingdom of Selangor, and of the Federated Malay States, where the mission supports work among Tamils and Chinese, with out-stations in Klang, an important port on the West Coast, and in Kuala Kubu. The Woman's Foreign Missionary Society has begun operations in this capital by sending two ladies for educational and evangelistic work, during the last year; while the remainder of the missionary endeavor is superintended by an able Indian minister, assisted by several helpers.

The fourth and last station of this mission is found in Malacca, the ancient Portuguese capital of the archipelago, but now a city of very secondary rank and importance. It possesses a small church of Amoy-speaking Chinese, who have a native pastor under the supervision of a foreign missionary in Singapore, which can be reached by a steamer journey of but twelve hours.

Another missionary organization engaged in work in British Malaysia is the Society of the Brethren (Plymouth), who preach the Gospel in English and Chinese in Singapore, Penang, Kuala Lumpor and Taiping. It is difficult to make any definite statement as to their actual work, as they do not tabulate their membership or publish any statistics. The general impression, though, is that their success among the un-Christianized natives is small, considering the length of their activity in these parts.

More success has been vouchsafed to the work of the Society for the Propaganda of the Gospel. In Singapore there is a flourishing church under an ordained native minister, with regular preaching and other services in Chinese, Malay and Tamil. The same is true, as far as the latter language is concerned, in Penang, while the work commenced by the Government chaplains on the peninsula is as yet small and insignificant.

In Singapore this work has had the strong support of a girls' school, or boarding-house, in connection with the Society for the Education of Females in the East, widely known as Miss Cooke's school; a wonderful and most successful institution. The pupils of this school are scattered over most parts of the country, while some have gone to Australia, Foochow, the Sandwich Islands, etc., mostly as wives of native preachers of the Gospel, and they testify to the excellent training received in the school by lives of piety and devotion.

Before closing these remarks upon the Christian work in British Malaysia, we must needs mention the Roman Catholic missions of this country. One, the Portuguese Mission, is exclusively engaged in ministrations to the descendants of the first Portuguese settlers, doing no missionary work in the narrower sense of the word, while the other, the French Mission, manned by an excellent body of well-educated and devoted priests and brothers of the Jesuit order, is engaged in work, not only among the European communities, but also among the Chinese and Tamils, among whom they have churches with large memberships. Yet the number of adult baptisms, which among Protestants is regarded as a fair criterion of success, is among the Catholics very small. It appears that their numbers are kept up by the natural increase of the families, many of whom are the descendants of Catholic ancestors in India and China, who have come into the pale of the church six or even ten generations ago. Besides this growth, or rather self-propagation, of the church, a considerable increase of membership must be derived from the very successful schools and orphanages supported and looked after by this mission with special care and success.

JAVA.

Java, the "Pearl in the Crown of Holland," a beautiful, fertile and well-governed island with a population of twenty-five million inhabitants, is one of the most successful mission fields of the earth, though the people are Mohammedans and stand in desperate awe of the Imam* and Haji,† whom their religious position invests with a severe authority recognized even by the Dutch Government. In the country districts especially the authority of the priest is unbounded. But though the people may be called bigoted Moslems, they are by no means orthodox followers of the prophet of Mecca, for the old Hindooism which reigned in Java before the advent of the Arab missionaries has left its unmistakable traces on the whole life of the Javanese, who, even at this late date, continue to worship the ancient gods and spirits under their heathen names, before their old accustomed altars and in their native groves, though never neglecting to offer up the Friday prayer in the mosque, or to submit to the restrictions of the Mohammedan fasting month (Ramadan). The help of the gods of the forefathers is sought after on all occasions of extraordinary need or trouble, especially in sickness. Then the God of the prophet, powerful though he may be in according paradise to the believer, is regarded impotent in the present need, and the heathen god once more becomes the stay and hope of the Javanese Moslem.

Christian work is done in Java by a great variety of agencies, the most important being the Netherlands Missionary Society, with headquarters at Rotterdam, which is working not only in Java, but also with great success in Celebes and Amboyna. The aggregate number of the church members, amounting to about twenty-five thousand, speaks well for the success of the comparatively small number (13) of missionaries employed. The chief station of this mission—or of all missions in the island—is Modjowarno, where the venerable and successful missionary, Kruyt, and his son, are engaged in a most important work. In connection with this centre of missionary activity there are about a dozen well-built churches, a seminary for native preachers, a day school, kindergarten and industrial school, together with an excellent hospital under the competent management of a Dutch physician, Dr. Baervoet. The native Christian community under the care of these missionaries outnumber 4,000. One of the reasons of the success of this work may be found in its adaptation to the national characteristics of the people. With the greatest care everything outlandish is avoided. This extends from the trades taught in the industrial school to the very games played by the little ones in the kindergarten. The native Christian is carefully warned to be in earnest with his Christianity, and not to be satisfied with the general tendency to "bumolanda," *i. e.*, the imitation of Dutch habits without the inward change of heart.

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*Mohammedan priest. †Mecca pilgrim.

The work in this station fairly illustrates the methods of the society in their Christianizing efforts on the whole island.

The Java Committee, already mentioned in our description of the Sumatra missions, is engaged in work around about Batavia, where they have also a small mission among the Malay-speaking Chinese settlers of that important city.

The Mennonite (Doopsgezinde) Society has work in Mergoredjo, which, with five or six out-stations, has a membership of over 400 Christians. One of the missionaries, the Rev. Mr. Jansz, has for years done a very valuable work in translating the Holy Scriptures into Javanese. In this work he has achieved more lasting and widespreading success than has been accomplished by all the distinctly evangelistic work of his society. The Reformed Church Missionary Society, with two workers; the Netherlands Missionary Union, with ten agents in West Java, and the Neukirchen Salatiga Mission, with seven missionaries in Middle Java, are other agencies at work on the island. Their missionaries are doing a good work in the evangelistic and medical line, while some have also assisted in creating a Christian literature for the Javanese. In their methods Dutch missionary societies have been in general so much alike that we need not again recapitulate or go into further detail; suffice to mention that the Salvation Army has recently occupied Soerabaya, where they work among the Malay-speaking Chinese population in their well-known manner. Great success cannot as yet be recorded.

One of the oldest missionary stations in Java, founded in 1714, in Depok, must here be mentioned on account of the very peculiar work done in its renowned seminary for native preachers. Established in 1878, through the endeavors of a Dutch domine, the Rev. Mr. Schurman, this institution has as its aim to train, independently of any missionary society, and for all alike, preachers for the different nationalities of the archipelago. It is under the able management of Mr. Hennemann, a German missionary, who before taking over this responsible work has had ample experience of mission work in Malaysia. The language used in the instruction, both secular and religious, is the Malay, which usually the pupils know before arriving at Depok, or which they learn very speedily after their arrival. Though the variety of national peculiarities represented under one roof cannot but make the teaching and training at times very difficult, the real success has far surpassed the expectations of even the most enthusiastic friends of the seminary. It has certainly produced men of the highest character, well fitted for their high calling, and in very rare cases only have the new surroundings and the pleasant life in Depok harmed the candidates or made them unfit for the rough and comfortless life in their native jungle homes. Nobody can enter the sanctified atmosphere of this seminary, or come under the wise and benign sway of the venerable superintendent and his worthy wife, without realizing the blessed influence this institution must exert upon this and the most distant islands of the archipelago. Hundreds of pupils now live and preach the lessons learned in Depok in their distant homes in Sumatra and Nias, Borneo and Celebes, Java and Madura, the Moluccas, and even in cannibal New Guinea.

THE PHILIPPINES.

Up to the occupation of these islands by the United States, in 1898, the history of Christian work is one of the darkest records of neglect and error, being almost totally confined to the efforts of certain orders of Spanish priests and monks, aided by a few native priests, docile pupils of corrupt teachers. These orders degenerated rapidly in the new surroundings, and soon brought disgrace and shame upon the Christian name. Though the Catholic Church has had absolute authority in the archipelago for over three hundred years, and all inhabitants—a few privileged Mohammedans or Moros excepted—were by law required to conform to the religion of the priest and friars, very little has been done for either religion or civilization by the religious orders. Some, especially the Jesuits and Dominicans, have indeed engaged in educational work, but as a rule this has been rather discouraged. Here, as in other mission fields, the Jesuit order or the Paulist Fathers stand far higher in morality and training than the rest of ecclesiastics on the islands, and very few of the general abuses can be laid at their door. With this exception, the immorality of the Spanish ecclesiastic has left its mark in all parts of the Philippines, and the publicity with which vice has been indulged in, as well as the impunity from rebuke, must have seriously affected the whole national life of the islanders.

The languages of the Philippine Archipelago are numerous, some having an alphabet of their own, as the Bisaya and Tagalog; while the Sulus, or Jolos, adapted the Malay Arabic alphabet to their language. The Spaniards studied these tongues with zeal, and published many grammars, vocabularies and dictionaries; but, though they translated short catechisms for the children, mass-books for the use of the officiating priest, and manuals for the confessional (exhibiting a sad lack of discretion and purity), no part of the Holy Scriptures was published in any of the native languages.

The church, taking advantage of the national weakness of the people, has legalized cock-fights, theatricals, lotteries and raffles, which were held at regular intervals on Sundays and holidays, the financial returns swelling the coffers of the sanctuary. Clerical fees of such prohibitory height were enforced for the ceremony of marriage and the burial of the dead that the priest ruined his flock by his continual spoliation; while thousands of couples were compelled to cohabitate without the consent and sanction of the church, which they could not afford to pay for; while many bodies of the dead had to be bedded in unconsecrated graves. It is indeed a dark picture which the social and religious life of the Philippines exhibited—yea, yet exhibits. Nobody will deny that, besides the abovementioned exception, a few conscientious pastors could be found, here and there, who had the temporal and eternal welfare of their flocks at heart, and who deeply mourned the general corruption; but the dignitaries of the Roman Catholic Church had lapsed into a condition which would have been a disgrace to any heathen religion, and that this condition could continue and even increase for centuries, in spite of repeated representations in Madrid as well as in Rome, is a powerful proof that "something is rotten in the State of Denmark." This has never been denied by even devout and staunch Roman Catholic writers, as in recent times has been shown by the Baron von Wüllerstorf-Urbair, who visited the Philippines in 1858, and by Consul John Foreman, who resided in the archipelago for many years.

The advent of religious liberty has at least in part changed the old aspect. The Methodist Episcopal, Presbyterian and Protestant Episcopal churches, and the American and British and Foreign Bible societies have sent their workers into the country, and though great efforts are needed to counteract the evils of increased wickedness brought into the islands by the army of occupation, and especially the dissoluteness of many of the American soldiers, the day of the Gospel is dawning for the Filipinos. The Methodists, who have done most for the natives up to the present time, have a consecrated native pastor, the Rev. Nicola Zamora, whose evangelical preaching in his little church at Pandacan, quite recently consecrated to the service of God, is attracting large crowds. The Filipino membership of this church exceeds already the first hundred, while the zealous pastor, assisted by a number of hopeful young men, preaches the Gospel every Sabbath to three other congregations in Manila. The American Free School also cannot but open the way for the Gospel, for as knowledge increases the people will inquire for more light. Heroic service is being done by the Bible societies, who have had the Gospels translated into a number of Philippine languages, and the monthly circulation of Scriptures in English, Spanish, Tagalog, Bicol, Pangasinan and Ilocano in the neighborhood of Manila only, amounts to many thousand copies.

The various missionary societies are prepared to open work in the different provinces of Luzon, and the other islands, as soon as peace is restored, and if we do not misinterpret the signs of the times, the next few years will witness in the Philippine Islands a revival such as the world has but rarely seen.

BORNEO.

Borneo, after New Guinea the largest island of the Eastern Archipelago, possesses an expanse of 203,714 square miles; but in spite of the fertility of the soil and its rich mineral deposits, its population cannot amount to quite two million souls. This sparsity of population is chiefly due to the continual feuds customary among the Dayaks, as among all head-hunting tribes.

The non-Mohammedan population of Borneo has been called "Dayaks," a term signifying "wild man" in Malay. They have no comprehensive name of their own, but call themselves by tribal names of great variety and number. Some English writers have applied the name Dayak as if it were the specific appellation of two tribes in Sarawak only, viz., the Land and Sea Dayaks; but because the affinity between all the aborigines of the island is very close, and this distinction is perfectly arbitrary, the term ought to be used for all tribes of Bornean aborigines. Aside of the Dayaks, and related to them ethnologically and linguistically, various tribes of natives of the Philippines have settled on the coast of Borneo, especially on the north, viz., the Sulus and the Bisayans. Colonies of piratical Bajows have come over from Celebes and settled on many of the smaller islands off the coast, and at the mouths of large rivers, where they have engaged mostly in trade, legal and illegal. The rest of the population is made up of Malays with a strong mixture of Javanese blood, of Chinese, a few Tamils and Europeans.

Geographically the island is divided into four parts:

1. British North Borneo, with the capital, Sandacan.
2. Brunei, a native sultanate.
3. Sarawak, a native kingdom under an English Raja.
4. Dutch Borneo, comprising by far the greater portion of the island.

Of these territories Brunei is altogether unoccupied as a mission field. The ruling prince, or sultan, is a staunch Mohammedan, who reigns over the non-Mohammedan subjects with great severity. Of late British influence has increased in the country, and it is very desirable that with an officer representing the British Crown resident in Brunei, an organized effort should be made to bring the Gospel at least to the non-Mohammedan natives.

British North Borneo has almost as little mission work as Brunei. The French Catholic Mission has a number of stations for the bringing up of children in orphanages and boarding schools, and recently a sisterhood has established a convent in the capital; but though their work is calculated to bring success in years to come, not much fruit of their labor is visible now. The Government chaplain of the

Anglican Church has become interested in a colony of Chinese (Hakka) Christians, converted under the work of German Basel missionaries in the Canton province, and sent to Borneo at the request of the Government, which has given them grants of land for agricultural purposes. This clergyman employs a Chinese preacher, but the unsettled state of the country, which has had to suffer from repeated revolts during the last six or seven years, has prevented the taking up of any other branch of work, while it has even interfered with the successful continuation of the already started work. Though the population is thinly scattered over a vast territory, and the natives—head-hunters by training and natural tendency—are ignorant and degraded, there is every possibility of successful work, as the writer knows from personal experience, gained during a stay of about nine months in the country and among the people. Peculiar circumstances then made his return to Singapore imperative, but he has never lost his interest in the work among the neglected people of the country, who, notwithstanding their cruelty and degradation, have yet some beautiful characteristics. He regards it his duty to beseech the Church of Christ to arise, enter and occupy the land for the Master.

Sarawak, the kingdom of the renowned Raja Brooke, is a country which has been really benefited and improved under British supremacy. Mission work is done here by the Society for the Propaganda of the Gospel, which has several missionaries at work among the Dayaks and the Malay-speaking Chinese, under the supervision of the Anglican bishop of Singapore and Sarawak, who resides six months out of every year in the country. A beginning has been made in gathering small congregations in different places; the Book of Common Prayer has been translated, and several other Christian books have been published. The whole work seems to enjoy a degree of prosperity, though it has not as yet become a power among the people, as has been the case among the Battaks in Sumatra and the inhabitants of Nias.

In recent years the French Catholic Mission has sent a large force of workers into the field. They have erected churches and convents, and here, as in other places, their work is chiefly confined to the care of the children.

Very little has as yet been done to reach the interior, where the natives are of a sturdier build than on the coast. This is a great pity, and unless the existing missionary society at work in the country extends its work into these regions, some other society should make a speedy effort to claim the country and people for Christ.

Large portions of the vast expanse of Dutch Borneo have been similarly neglected by the Protestant Church, especially the Western portion, with the capital, Pontianak, and the whole East Coast. The Catholics have a missionary, whose work is among the Chinese settlers along the banks of the beautiful, large river, Kapuas—to be distinguished from the river of the same name in South Borneo. But Southern Borneo, especially the country around Bandjermasin, has been occupied by missionaries of the Rhenish Missionary Society.

In our description of the origin of the work in Sumatra we have had occasion to mention the revolt of the Dayaks in 1859, which destroyed completely the work of the previous twenty-five years. Seven missionaries and several children lost their lives, all mission and private property was ruined or stolen, and for over six years only one station, the one in Bandjermasin, could be kept up. After that time a gradual increase of work took place, and though Borneo yet remains the least successful and most discouraging of all fields of the Rhenish Society in the archipelago, the work of the last year (1900) seems to give indications that now, at last, better times are approaching. The number of Dayak Christians amounts to over 1,800, and the greatest numbers of candidates for baptism are reported from those districts where, in 1859, the blood of martyrs dyed the ground, and where a simple cross bears the inscription: "And they that be (Daniel xii, 3) wise (margin, 'the teachers') shall shine as the brightness of the firmament."

The work of preaching and teaching is as yet confined to the foreign missionaries, assisted by very few native teachers. The Dayak convert has shown too little strength of character to be trusted with important work, especially in places which cannot be readily superintended by a foreigner. But probably time will change this, when once the children of Christian parents, who have been under the training of the missionaries all their lives, will be grown up to take the place of the present teachers.

One station, Pulau Kaladan, deserves to be specially mentioned here, as its working is different from that of the rest. The work here is managed by a very energetic and spiritual woman, the widow of the Rev. Mr. Hendrich, the founder of the neighboring station, Mandomai. Mrs. Hendrich returned to the field after the death of her husband, and though her appointment was regarded as a mere experiment by the missionary board, she has had better success than any other worker on the field. Shortly after her arrival, an inquiry after the truth arose, which has not only increased in her own, but has spread to neighboring villages. She has, with the help of a native assistant, built a simple dwelling place and close to it a church, which has now a membership of about fifty, and that in the short time of a few months. Evidently the life and teaching of Mrs. Hendrich have not been in vain. This is the more interesting as there has been no previous woman's work in connection with this mission, excepting only that of a schoolmistress in the Chinese girls' school in Bandjermasin. It is hoped that this new department will be further developed in the near future.

CELEBES AND THE MOLUCCAS.

Between the southernmost island of the Philippine group, Mindanao, and the North Cape of Celebes, there is a row of small volcanic islands, evidently the last remnants of a connecting isthmus, the continuation of the narrow peninsula Minnehassa. These islands, subdivided into the Sanguir (Sangi) and the Talaut groups, form a most interesting mission field, the inhabitants of many of the islands having been Christianized under the labors of devoted German missionaries of the Gossner Society. Foremost among these workers rank the two Kellings, father and son, the former of whom has spent more than a third of a century on these lonely islands, and has experienced frequent earthquakes and other dangers. The people have a language of their own, divided into two dialects closely related in grammar and vocabulary to the Philippine group of languages. The Kellings have translated the whole of the New Testament, and portions of the Old, into the language of the people, and these Scriptures have been widely distributed. The population of these islands number over 80,000 souls, and there are at present seven missionaries engaged in Christian work among them. Though formerly connected with the Gossner Mission, they are now supported by a society styled the Sangi Committee.

Celebes is the fourth of the large islands of the Malay Archipelago, and is estimated as possessing an area of 71,150 square miles. To a great extent the interior is yet unknown, though Europeans set foot on the island as early as the year 1660, when the Portuguese first settled here. The capital is Macassar, a port of importance second only to Batavia. The inhabitants, in part, exhibit already Papuan characteristics, which increase as we proceed toward the east. The most important of the tribes are the Bugis and Macassarese, who are Mohammedans; while the Bajows, already mentioned in our description of Borneo, were once the terror of the whole archipelago, the coasts of which they devastated as pirates.

The chief missionary force on the island is the Netherlands Missionary Society, with about a dozen stations. The British and Foreign Bible Society has an energetic resident in Macassar, who circulates large numbers of Scriptures in his constant trips by land and sea. The northern portion of the island, the beautiful Minnehassa, is practically a Christianized country, so much so that the Dutch Government has already appointed chaplains of the Established Church to act as pastors to the congregations, who are supported by the fiscus. This territory has been described as an ideal Christian country. The natives are well-behaved, well-clothed, sober, industrious and prosperous, and though, for a time, the teaching they received in the churches was strongly rationalistic, recent years have seen a revival and a return to Biblical Christianity.

The Moluccas, or Spice Islands, which were the first attraction of European nations to the Far East, have perhaps for the longest time been acquainted with Christian teaching. Yet not many of them have a large Christian population. Mohammedanism is the religion of the people, who are in part of Malay, in part of Papuan race. The most important station is Amboyna, where more than two-thirds of the inhabitants are professed Christians. Here, as in North Celebes, the Government has appointed two chaplains, and taken charge of the seminary for preachers, which had been founded in 1835 by the missionary Roskott. Other stations are in Ceram (Serang), Gilolo (Ternate) and Batjian. As the language of the people is Malay, a special edition of the Bible has been published for them in a peculiar antiquated style of Roman letter, which is widely circulated in the Moluccas. All these island stations need the outpouring of a revival spirit, which would make it an easy thing to win the whole population for Christ, while now the work seems to be at a standstill, at least as far as accessions from Mohammedanism and heathenism are concerned.

The Utrecht Missionary Society have also workers in these islands, but their number is not great. In some places whole Christian communities have been neglected for years, as in Roma, Liang and

Rotti, where Christians have actually gone back into heathenism for want of instruction and missionary supervision.

Many even large islands, as those west of Java, Bali, Lombok, Sumbawa, Sumba, Flores and Timor, not to speak of Banka and Billiton, are yet altogether forgotten by Protestant societies. May the day soon dawn when the isles shall not only "wait for His law," but when this waiting shall have been commuted into loving obedience to the Son of God!

We have omitted in the above remarks any reference to the Netherlands Bible Society, which has done so much for the spreading of God's Word in the islands of the archipelago. This was done intentionally, as the society distribute their Bibles through the agency of missionaries of other societies. Not so the British and Foreign Bible Society, whose agents are sent into the different parts of the mission field to travel up and down the country selling and distributing the Word. It may be worth our while to tabulate this important work, which extends over the whole of Malaysia, according to languages. It is not necessary, however, to draw the attention of our readers to the fact that the Singapore agency alone disposes of Scriptures in over forty different languages to passengers going through that important port of call.

The following are the versions of Scripture circulated by the society through their agents:

1. High Malay, four different versions, in Romanized and Arabic character.
2. Low Malay, three versions, in Romanized character.
3. Javanese, three versions, in Javanese and Arabic character.
4. Sunda, in Arabic and Romanized character (Java).
5. Dayak, Romanized (Borneo).
6. Nias, Romanized (Nias).
7. Sanguir (Sangi), Romanized (Sangi).
8. Battak (Batta), in two dialects, Toba and Mandaheling, and in Romanized character (Sumatra).
9. Tagalog, Romanized (Philippines).
10. Bicol, Romanized (Philippines).
11. Ilocano, Romanized (Philippines).
12. Pangasinan, Romanized (Philippines).
13. Macassar (Celebes).
14. Bugi (Celebes).

It is no small reason for congratulation and thankfulness that, with a small staff of less than ten Europeans, the grand total of sales (in 1898) amounted to 84,596 copies of the Bible or of portions thereof, and what this means with the promise, "My word shall not return unto me void, but it shall accomplish that which I please," only eternity will fully reveal.

[The presence of Bishop Warne, of the Methodist Church, and of Dr. Ewing, of India, of the Presbyterian Church in Manila, furnished the occasion for a conference of missionaries, the result of whose sessions on April 24 and 26, 1901, are of the utmost significance to the future of Christian missions in the Philippine Islands. The missionary bodies represented in the conference were the American Bible Society, British and Foreign Bible Society, Christian Alliance, Methodists, Presbyterians, United Brethren, and Young Men's Christian Association. The members of the only other society working in the Philippines, the Baptist, have cabled their acceptance of the resolutions adopted. Every one present realized that the remarkable harmony that characterized the conference was due to the manifest presence of the Holy Spirit.

One important work of the conference was the formation of an "Evangelical Union of the Philippine Islands," the principle articles of whose constitution are as follows: "It shall be the object of this society to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations."

"All regular appointees of recognized evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the executive committee."

"There shall be a central executive committee, composed of two members from each recognized evangelical organization represented in the Union and working in the Philippines. Each organization shall choose its representation in the committee. This committee shall consider and make recommendations upon all questions referred to them, affecting missionary comity in the Philippines."

"One of the duties of the executive committee shall be to meet and confer with workers of any society that are not now party to this agreement, and to confer with and advise representatives of societies arriving in the future as to the location of their respective fields.

Also to earnestly urge them to become parties to the agreement and to choose members who shall represent their missions in the executive committee of the Union."

"The Union shall have an annual convention, arrangements for which shall be in the hands of the executive committee."

"The name 'Iglesia Evangelica de (name of town)' (Evangelical Church of ————) shall be used for the Filipino churches which shall be raised up, and when necessary the denominational name shall be added in parentheses."

The last two articles deserve special notice, since an annual meeting where all missionaries and native Christians can meet for mutual help, and the common name for all Protestant churches, will constitute a strong bond of unity and good-fellowship.

The following resolution upon division of territory was unanimously adopted:

"Whereas, Several evangelical missionary societies are entering upon their work in the Philippine Islands; and

"Whereas, The evangelization of these people will be more speedily accomplished by a division of the territory, thus avoiding the waste of labor, time and money arising from the occupation of the same districts by more than one society, which has marred the work in other fields; therefore, be it

"Resolved, That each mission now represented on the field accept the responsibility for the evangelization of certain well-defined areas to be mutually agreed upon, such agreement to be open to revision at the end of three years by the Evangelical Union at its regular meeting."

The following resolution was adopted concerning the only portion of the field that was left common ground:

"Be it resolved, that no new work be begun in the city or province of Manila except by mutual understanding between the superintendents of the missions whose interests are involved, and in case of disagreement the decision to rest with the executive committee of the Evangelical Union."

One great advantage in the union is that it will present to the Filipinos the idea of a church free from the state and a single body. Christians may continue to know one another as Presbyterians, Methodists, Baptists, etc., but they will stand before those to whom they bring the Gospel simply as members of *La Iglesia Evangelica*.—"The Assembly Herald," August, 1901.—Ed.]

MEXICO AND CENTRAL AMERICA.

JOHN W. BUTLER, D.D.,

MEXICO.

[We are in possession of the revelation of God through Jesus Christ. If heathen men are to receive it, they must receive it through us. Will it make no difference to them whether or not we teach them to regulate their ethical life by the Sermon on the Mount? Will it make no difference to them whether or not they hear from us the parable of the Prodigal Son, and are told that it was spoken by the Son of God, who came to seek and to save the lost? Will it make no difference to them whether or not they learn that the Lord Jesus Christ, the Creator of all things, has made their sorrows, their infirmities, their temptations, and in a wonderful sense their very sins His own; that they may receive the remission of sins through Him, and share His strength for doing the will of God? We maintain with passionate earnestness, we assert it as the glory of our faith, that the love of God is a love for all mankind; and heathen nations do not know it; will it make no difference to them if we tell them the blessed news that they have a Father in Heaven who is all-loving and all-merciful? Has the knowledge of these great truths made so little difference to yourselves that you cannot believe that the communication of them would make much difference to the people of India and China, of Central Africa and New Guinea? Have they done nothing to ennoble your character, to raise you to new heights of power, to give you the vision of God, to transfigure the sorrows and the duties of these mortal years, as well as to inspire the hope of immortality? You know that if the Christian Gospel had never reached you, your life would have missed what constitutes its dignity, its strength, its security and its glory. For yourselves, therefore, it would have been an immeasurable loss if the revelation of God had not reached you here.—R. W. DALE, LL.D.; "Fellowship with Christ," pp. 21-23.—ED.]

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THE aboriginal tribes inhabiting Mexico and Central America, coming, in the remote past, from both trans-Atlantic and trans-Pacific lands, brought with them some knowledge of the Creator and Preserver of mankind. This knowledge may have been obscure and the outward manifestations of worship shrouded in mystery. Their priests or oracles were always with them, and through them they were supposed to be in direct communication with the Invisible,

MIGUEL HIDALGO, MEXICO.

Allwise and All-Ruling One. Worship was a part of their very being, instilled into every infant's mind. Their schools were distinctively religious, and, in some cases, excessively so; students often being roused at midnight for religious exercises, including fasting, prayer and "mortifying of the flesh."

Their priests domineered over the family, and dictated in matters relating to marriage and other social and domestic affairs.

Temples abounded. No form of religion ever constructed more numerous or more sumptuous sanctuaries than the early races on this continent. In the very heart of every town or village which they founded, even in the temporary abodes of the Nomadic tribes, there stood the sacred edifice, and there, by its side, lived the priests; while within the sound of worship constantly echoed, and from its altars the holy fire was never allowed to be extinguished, except for a moment every seven years.

The great teocalli of Mexico City, founded six years before Columbus discovered America, has never before nor since been equaled in size and equipment by any sacred edifice on the Western Hemisphere. It occupied more ground than the present extensive cathedral and spacious public square; indeed, the site was declared, by the conquerors, to be "large enough for five hundred houses." It contained five thousand priests and a multitude of priestesses. On some one or more of the six hundred altars burned the undying fires. Ten thousand soldiers garrisoned the sacred enclosure. It is said that several hundreds of lesser teocallis were found in the cities, while towns, villages and rural districts had an equal proportion. If "God with idols in their worship joined," as Milton says, and there was much more of the "idols" than of God, He was nevertheless recognized as "Supreme Creator and Lord of the Universe." While their altars often swam with the blood of innocent human victims, as well as with the blood of prisoners of war, they prayed not only to their thirteen tutelar deities, but also to the Lord of Heaven and Earth for the pardon of all their sins. However corrupt and unsatisfactory we may regard their worship, we must nevertheless acknowledge that the Spanish conquerors found here religious peoples. That their religion did not satisfy the invaders goes without saying. With the soldier came the priest of another cult. While some of these were, without doubt, exemplary and self-sacrificing men, fit models, possibly, in matters of intelligence, industry and devotion, for the missionary of our day, the majority of them were too much like the chief conqueror—mere adventurers, and sick with "greed of gold." Whatever means were necessary to bring about the desired end must be employed, no matter whether that end be the conquest of vassals or their conversion to Christianity; the Spanish Crown must have them and their fabulously reputed wealth, while at the same time the Pope must have their religious adherence.

A single incident from history will serve to illustrate this point. Not long after the landing of the Spaniards they were invited to visit Cempoala, a city of over 20,000 inhabitants, twenty-four miles inland. They were received with gifts of fruits and flowers, and immediately manifested their appreciation by a wholesale transfer of the entire kingdom of Cempoala into the "Kingdom of Grace" by mere brutal force, just as they had done before on the island of Cozumel and in Tabasco. In the centre of their beautiful city stood the temple wherein they and their fathers had worshipped for centuries. To them it was of all spots the dearest and most sacred on earth. But Spanish soldier and priest unitedly determined that it must be converted into a Christian temple. So the invading army formed a cordon around the temple, while the cannon, with their concentrated thunder and lightning, were made ready, and the following grandiloquent address was delivered by Cortez, the chief of Spanish missionaries: "Courage, soldiers; now is the time to show that we are Spaniards, and that we have inherited from our ancestors an ardent zeal *for our holy religion*. Let us break the idols and take from the sight of those unbelievers such vile incentives to their superstition."

Thereupon fifty soldiers entered the temple and cast every idol down the stairs, while the natives stood dumbfounded. To this Clavigero adds:

"After this daring act, their prudence was blinded by enthusiasm. Cortez commanded the priests to bring the fragments of the idols before him and throw them into a fire. He was immediately obeyed, upon which, being full of joy and triumph, as if by breaking the idols he had entirely banished idolatry and superstition from those people, he told their chief he was now willing to accept the eight virgins which had been offered him; that from that time he would consider the Totonacs as his friends and brothers, and in all their exigencies would assist them against their enemies; that as they could never more adore those detestable images of the demon, their enemy, he would place in the same temple an image of the true mother of God, that they might worship and implore her protection in all their perplexities. He then expatiated in a long discourse upon the sanctity of the Christian religion; after which he ordered the Cempoalese mason to cleanse the wall of the temple of those disgustful stains of human blood which they preserved there as trophies of their religion, and to polish and whiten them. He caused an altar to be made after the Christian pattern, and placed there the image of the most holy Mary."

This policy of force obtained through all the conquest, and with such "apostolic blows and knocks the representatives of the Cross, always holding the sword of Toledo in one hand, attempted to pour the light of the Gospel into the benighted understandings of the natives, and to expound the mysteries of the Catholic faith.

One cannot but wonder how Velasquez, the Governor-General of Cuba, regarded such events, if he remembered at all how he instructed Cortez, on the eve of his departure, "to observe a conduct befitting a Christian soldier," and to gently inform the natives "of the glory of God and of the Catholic king."

But such methods always bear their legitimate fruits, and one may see them all over Mexico and Central America to this day. Again Milton's words are verified, when he says:

> "Who overcomes
> By force, hath overcome but half his foe."

How true this is, in the present case, may be judged from no less an authority than the great Humboldt, who visited Mexico three hundred years later, and wrote as follows:

"The introduction of the Romish religion had no other effect upon the Mexicans than to substitute ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony. I have seen them, marked and adorned with tinkling bells, perform savage dances around the altar, while a monk of St. Francis elevated the host."

Dr. Gorham D. Abbott, some years later, sums up his observations thus: "Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted. Paganism was baptized, Christianity paganized."

The presence of such good men as Bishop Las Casas, Father Gante and a few others like them, saved, to a certain extent, the situation.

and the Roman Catholic Church at last gained the mastery over the millions of these two countries, which by conquest had become the new Spain.

When the nineteenth century dawned on the world, viceroys still ruled, and Spain, with avaricious hand, managed the exchequer of Mexico and Central America. Rome, too, domineered over the conscience, and her galling yoke weighed grievously on the peoples. The Christian conduct observed in exceptional cases—just mentioned, in the fifteenth century—seems to have completely changed, save in very rare instances, and priests and viceroys vied with each other in draining both countries of their resources and leaving the masses in poverty, ignorance, superstition and idolatry.

False notions of morality obtained not only among the people, but also among the members of the "sacred orders." This sad fact is confessed even by Roman Catholic authorities themselves. Abbé Emanuel Domenech, a confidential representative of Napoleon III, who came here in 1865, was required after the fall of the short-lived Empire, and before returning to Europe, to make a tour of observation and report on the condition of the clergy and church in Mexico. His report (not intended for Protestant readers) was published in Paris in 1867, and is a fearful arraignment of the inefficiency and neglect of the church. He declares the Christian faith in Mexico to be dead, and the Mexican religion "a singular assemblage of heartless devotion, shameful ignorance, insane superstition and hideous vice." Idolatry abounded and Indian dances were permitted inside the very churches themselves, and then he adds: "The mysteries of the Middle Ages are utterly outdone by the burlesque ceremonies of the Mexicans. The accouchement of the Virgin on Christmas night appears to me as indecent. In France the police would forbid the ceremony as a shock to public morals. But public morality being a thing unknown in Mexico, the custom of representing the accouchement of the Virgin in many of the churches offends no one." And all this was written by a *French Roman Catholic priest*, who declared that even *French police* would prohibit such performances. Heaven alone knows what all this means, or can fully understand the awful condition of things in Mexico and Central America until within forty years of our day. The Abbé says, among other things: "If the Pope should abolish all simoniacal livings, and excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small affair.

and, to prove what he says, actually cites cases which he personally witnessed in homes where he was entertained.

Alas and alas! This sad condition of things would seem not to have entirely died out if one can believe only a fraction of what the secular press is unearthing, at the present writing, under the painfully familiar title of "clerical scandals."

If to the excesses and corruption of the Roman Catholic Church be added the iron despotism of Spanish rule, so cruelly inflicted by the sixty-one viceroys who represented the crown from 1535 to 1821, the reader will have some idea of the burden under which poor Mexico has labored. So galling was the rule that intense hatred toward the Spaniards burned in the breast of every descendant of Montezuma. These oppressed people, and even the creole class, were rigidly excluded from any participation in public service and, in every possible way, made to feel that birth on Mexican soil was a misfortune and almost equivalent to being born in slavery. All legislation discriminated against them. Native industries must be checked, so that wine, silks, etc., could be bought only of Spain. Their "earthly lords" lived mostly in old Spain, on fat incomes produced by their hard toil on Mexican estates. In this way millions of gold kept pouring out of the country from its lawful owners to enrich those who, by force, had imposed upon the peoples of these two countries a foreign government, a foreign language, and a foreign religion. The Spaniard had already completed his first century of occupation of Mexico, when in 1620 the band of English pilgrims landed on the New England shore.

Political independence was declared in 1810 and gained in 1821. A priest, Miguel Hidalgo, now revered as the "Washington" of his country, was the leader in the cause of liberty. For this he was degraded and excommunicated by his church, and when captured was delivered over to the civil authorities, shot, then beheaded, and his head exposed to public gaze. Religious freedom was not at that time generally sought for. The constitution adopted at the formation of the republic expressly declared that the Roman Catholic faith should be the religion of the state, and that *no other should be tolerated.* The foundation of true national prosperity was not yet laid, nor even the main hindrance to progress removed. The States of Central and South America, interested spectators in the struggle, were not slow to follow her example, while the recent and glorious achievements of July 3, 1898, in the harbor of Santiago de Cuba, make it possible to say that these cruel oppressors do not now own a single foot of land on the American Continent. In all the desperate struggle to maintain Spanish rule Rome has been a faithful and unrelenting ally, while of her own accord she laid upon the people, especially the poor, burdens "grievous to be borne." Encouraged by their success in throwing off foreign rule, the people next set to work to overthrow Papal hierarchy. But what a stupendous task it was! A church of over three hundred years' standing, with great cathedrals, rich churches, multitudinous chapels, extensive convents and nunneries, also owned, according to official statistics published in 1850, no less than 861 estates, valued at $71,000,000; 22,000 city lots, amounting to $113,000,000—a total of $184,000,000; though some writers, who assert that the clergy evaded Government inspection, put the figure at $300,000,000. While the Archbishop of Mexico drew $130,000 annually for his meagre (?) support, and the Bishops of Puebla and Morelia $110,000 each, the poor people, whose daily income would not average over 30 cents, with only 250 working days in the year, were obliged to pay from $10 to $12 for any one of the seven sacraments of the church, while, without those sacraments, they dare not live, much less attempt to die. But the day that Mexico achieved her independence, the days of this arrogant, rich and corrupt church were numbered. The work so well begun under the immortal Hidalgo was carried to necessary and glorious consummation by Benito Juarez, who, together with Commonfort, Lerdo and others, shrank not from the Heaven-imposed task, even though Rome summoned Louis Napoleon, with French and Austrian troops to her aid, till the separation of church and state, the sequestration of all church property, including great cathedrals and humble chapels, rich convents and insignificant nunneries, was an accomplished fact. The Constitution of 1857, under which all this was accomplished, may be epitomized as follows:

1. The establishment of a constitutional, federal government.
2. Freedom and protection to slaves.
3. *Freedom of religion.*
4. Freedom of the press.
5. Nationalization of church property.
6. Abolition of special tribunals for the army and for the church.
7. Treaties to encourage foreign commerce.
8. The opening of the country to immigrants of all creeds and countries.

Mexico is a larger country than most people suppose. It covers an area of nearly 764,000 square miles, which is larger than the combined area of England, Germany, France and Spain, or nearly as large as that section of the United States lying east of the Mississippi River. It is a journey of forty-eight hours, upon the fastest express train, from Ciudad Juarez upon the Rio Grande, opposite El Paso, Tex., on the northern border, to the capital city of Mexico, which is still a day's journey from the southern extremity of the Republic.

The country has a coast line of nearly 6,000 miles, but there are few harbors and no navigable rivers. The hot lands along the coast and in the extreme south, while not considered salubrious, are of extreme fertility and admirably adapted to the production of coffee, sugar, spices, etc.

Immense forests of the most valuable timber also abound. But Mexico is mainly a vast tableland, with an elevation of from 3,000 to 8,000 feet. Here are her principal cities and the great majority of her population. The climate is of unsurpassed excellence, and the soil remarkably productive, excepting extensive regions at the north, which suffer from lack of moisture.

THE PEOPLE.

The population of Mexico exceeds 13,500,000, nearly one-half being of pure Indian descent from the aboriginal occupants of the country. About 1,000,000 are of pure Spanish origin, and perhaps 5,000,000 are of mixed blood. The Spaniards represent, perhaps, the most polite society, but the mixed races comprise the dominating class, occupying places of public trust, and are leaders in commercial and educational enterprises. There have been cases, like that of the lamented President Juarez, where men of pure Indian descent have held positions of great influence and power. The tendency at the present time is to magnify the value of Indian lineage, while the feeling against the Spanish seems to be upon the increase.

The language of the country is Spanish, although there are large numbers of Indians living in a most primitive manner among the mountains of the northwest, who speak only their native Indian tongue. In the Government schools of Mexico to-day one sees sitting upon the same bench fair-haired, blue-eyed, and delicate-complexioned children and black-eyed, straight dark-haired, swarthy children, all upon a social level; the one showing plainly his northern origin, while the Indian stamp is upon every feature of the other.

A woman led the way in Protestant missions in Mexico. Miss Melinda Rankin, who had previously conducted a mission school at Brownsville, Tex., in 1866 established a school at Monterey, in connection with which evangelistic work was begun. In 1867 Rev. Henry C. Riley commenced work in Mexico City, under the direction of the American and Foreign Christian Union.

In 1872 both the Presbyterian Church (North) and the American Board established missions, and were soon followed by other societies.

In addition to the mission boards already named, the Methodist Episcopal (North), the Southern Methodist, the Baptists, the Cumberland Presbyterian, the Seventh Day Baptists, the Episcopalians, and some others, have begun and are carrying on work in this country. The results have been most encouraging in nearly all sections. The missionaries of these various boards have worked in full Christian harmony.

The Reform Laws, which were the logical outcome of the Constitution, emphasized the separation of church and state, expelled the Jesuits, suppressed the order of the Sisters of Charity, refused to recognize all monastic orders, made matrimony a civil contract, prohibited religious processions and the use of clerical vestments on the streets, opened church cemeteries for the burial of all classes and creeds, and made education in the public school free and compulsory. The Pope fulminated his wrath against all this and declared such laws, "wherever they may be enacted, as *null and void,*" and then had the audacity to add that all those who had act, hand or part in the framing of such laws had made themselves amenable to "such censures and spiritual punishment" as lay in his power to inflict upon them.

By the Mexican people these "fulminations from the Vatican were turned into ridicule," and not even the threats of European courts could deter her from her God-inspired purpose. To-day we behold the result. Mexico has taken her place among the enlightened and progressive nations of the earth.

Her disenthralled people are freely and rapidly multiplying all kinds of industries, developing her rich mines, planting her wonderfully fertile lands, spreading a magnificent railroad and telegraph system over her entire territory, building schools and hospitals in every city and town, scattering a free press, and protecting every man in the free exercise of his religious beliefs. These events have led to a condition of things which enables the Government to meet all its obligations at home and abroad, to close its fiscal year with millions of hard cash in the national treasury, and daily increases the respect and admiration it has long enjoyed on the part of the best nations of the world. Even Austria, which, deceived by Napoleon and Pius IX, was led to offer one of its royal princes for the establishment of an empire never wanted here, and whose sad end seemed necessary to vindicate Mexico and teach all Europe a lesson never to be forgotten, has recently sought reconciliation with modern Mexico and accredited to its government a duly appointed minister. During all these years the Roman Catholic Church, still the dominant religious force in the country, has learned by bitter experience her lesson, and learned it well. And it may not be amiss to state that even the most radical leaders of the Liberal party, God's agent in reaching present results, have not been fighting all this time against religion but against clericalism, priest-craft and the meddling of the church in politics. And while many thousands have been driven away from the church by the abuses above mentioned, the great mass of Mexico's fourteen millions are still Roman Catholic in belief. Nor would we assert that, given the opportunity, Rome would not again become bold and arrogant, and would undo all that has been done, and reinstate the former condition of things. But this is not the mind of the people, nor, most of all—we say it reverently and confidently—the mind of God. The church holds its influence over the masses in a variety of ways. First, by its glittering and imposing ceremonialism, which seems to have a special attraction not only for the Latin races, but even more so for all Indian races. Second, by means of its sacred shrines, notably Guadalupe, Ameca-meca, Ocotlan, and others to which monthly, and especially annual, pilgrimages are made, when thousands, and even tens of thousands attend, some coming from immense distances. Third, through the confessional, and, finally, through the seven so-called sacraments which bring the priests into the home at every stage of life from the cradle to the grave. And yet modern Mexico, with its new life, and especially the spread of Protestantism, has its influence on the old church, and one cannot but note an improvement which it is earnestly hoped may develop more and more. The religious forces of Romanism at the beginning of the new century are about as follows:

The pulpit. We mention this, not because the church has in Mexico and Central America as yet developed any great preachers who by their learning and eloquence sway the masses, but because the new order of things, and especially the presence of Protestantism, makes preaching a part of Catholic worship. In the course of time this must lead to a better state of things, and possibly with an educated priesthood produce, as in France and America, orators of national repute, who can stir and inspire listening congregations to higher ideals of life and work.

Romanism in Mexico and Central America can hardly be said to control any press as a *religious* force. Periodicals they have in increasing numbers. These carry the church calendar, and, occasionally, religious articles; but on the whole they are generally the organs of the political tendencies of the church, and consequently are much given to criticise the Government and attack everything that looks like Protestantism or Freemasonry. What is understood as a religious press in the United States is unknown to Catholicism in these countries.

Hospitals, which might be such eloquent exponents of the practical side of Christianity, belong to the Government. It is true that the priests are often found in them trying to influence their management, but in all our twenty-seven years in the country I can recall but one such institution which might be called Catholic, and that was built through the generosity of a single individual.

The schools of both countries have long since ceased to be a religious force. Higher schools are not planted or supported by the church, with the single exception of seminaries, mostly controlled by the Jesuits, where they teach a little theology, much *Mariolatry,* and, frequently, considerable contempt and spirit of disregard, not to say disobedience, to civil authorities.

Then there are a number of so-called *pious associations,* such as "The Daughters of Mary," "The Apostleship of the Cross," "The Royal Guard of the Heart of Jesus," "The Perpetual Watch of the Holy Sacrament," and others of like nature. The members of these associations have certain duties in the church, like guarding the images, the "Host," etc., and sometimes move in society to do the bidding of the priests. But, judging by appearances, their special duty would seem to be that of keeping the collection plate in "perpetual motion."

Fortunately for Mexico and Central America, the new century opens with other kinds of religious forces at work in both countries. These are forces such as Protestant Christianity sets in motion at all times and in all lands.

There is the work of that venerable society which has pioneered the missionary work in many lands, sometimes for lack of funds somewhat slowly, but *never without success.* We refer, of course, to the American Bible Society. At present it maintains a general agent in the capital of Mexico and thirty colporteurs scattered throughout the country, many of whom are as devoted men as ever toiled for Christ or won a martyr's crown. These men distributed in the past year 32,728 volumes of the Scriptures, while the twenty years of work record a total of 659,362 copies or portions of Holy Writ.

In Central America two general agents, assisted by about a dozen colporteurs, have begun to scatter the Word through the several states. According to the last published report at hand, 9,869 volumes of the Scriptures were circulated in 1899. Perhaps 50,000 volumes have been distributed by the various agencies, including the British and Foreign Bible societies, and would thus give us a total of over 700,000 copies of the Bible or portions of the same scattered in Mexico and Central America during the last quarter of the past century. Just as truly as "the entrance" of His Word "giveth light," just so truly will these precious volumes, though many of them may be burned by fanatical priests, or others hidden away through fear for long years, as we have known of in the past—yet just so truly will these precious volumes in the near future shed over these weary nations a flood of life divine.

Another living force sent out into these two lands is the printed sheet from the presses of the American Tract Society of New York and the Religious Tract Society of London—twin sisters for good of the two societies above mentioned. Both of these are coöperating as far as their limited resources will permit. This kind of work is greatly augmented by the various presses of the missions in Mexico, which publish books, illustrated papers, Sunday-school lesson leaves, tracts, etc., in great numbers. The Methodist press alone has printed about 70,000,000 pages of religious literature since it was established; the Presbyterian, perhaps, has many more, while several smaller presses are doing their share; so that we are confident that not less than 200,000,000 pages have been or are being distributed among the people, carrying to them the message of salvation. As there is *force* in the seed, so there is life in these "leaves." Who can tell what the harvest will be?

Protestantism now, as in the past, finds a force of great value in her schools, the object being not to antagonize the ever-increasing efforts of these governments, but to aid and coöperate in every such effort; to teach patriotism and make better and more enlightened citizens; not to *demexicanize* but to help form more excellent and truer subjects. Already the Protestant schools of Mexico have a matricula of some 18,000 children, whose influence for good must rapidly spread with the passing years.

Protestantism, through her hospitals and dispensaries in San Luis, Potosí, Leon, Silao, Guanajuato, Guadalajara and other places, is commending itself even to the most fanatical, and is exercising an ever-increasing influence in favor of the Great Physician of soul and body, while they ameliorate the sufferings of thousands each year, especially among the poor.

The Protestant pulpit is beginning to make itself felt as a force of no mean import. In the early years of our mission work these pulpits were occupied mostly either by men converted in or after reaching middle life, or by foreigners. But the Mexican youth taken into our schools twenty or more years ago, and trained in "sound doctrine" with notions of sermon building, and, above all, a personal knowledge of salvation, together with a zeal for souls born of the Holy Spirit's presence, are already making the pulpit a power in the land. Though but few years of this kind of preparation have obtained such men as Valderrama, Morales, Euroza, Sein, and others who might be mentioned, true-blooded Mexicans are making themselves felt in and out of the church, and, given the language, would be an honor to the Christian pulpit in any land.

The actual results of Protestant missionary work are far greater than is generally recognized. One of the most interesting of these is represented by the Rev. Arcadio Morales, "The Moody of Mexico," who was one of a group of "independent Mexican Christians drawn together by a study of the Bible, who held their own services in a rented hall in Mexico City." Mr. Morales has joined our mission and has done most efficient work, especially in great revival meetings undertaken since Mr. Moody's visit to Mexico in 1895.

Here, as in other lands, Protestantism has laid her hand upon the youth, and is drawing them into the Sunday-schools, Epworth League, Christian Endeavor and Young People's societies. These are being prepared to be a mighty Christian force in the future. Some idea of their present importance may be obtained when we state that recently 563 delegates representing these movements, and now united in a federation, met in the city of Puebla for their fourth annual convention. The first convention, four years ago, was attended by only about two hundred.

And last, but by no means least, the orderly Christian life and the well-regulated Christian family, standing on Biblical grounds, and showing to the world around living examples of happy homes, where the head of the household is a "king and priest unto God," and where of all it may be said:

> "They eat, they drink, and in communion sweet
> Quaff immortality and joy."

These are forces which will live to bless these lands and honor God forever.

We have spoken of two kinds of religious forces, Roman Catholic and Protestant. The first has had over three hundred years in which to prove its work. Let every impartial reader look at Mexico and Central America and see the sad results. Protestantism set its forces at work just as the old century passed into the last twenty-five years of its existence. Give us twenty-five years more and a better pen will write, for the joy and comfort of its readers, a chapter more glorious than we could dare to prophesy.

OCEANIA.

Rev. Joseph King,

AUSTRALIA.

[Let us beware of obscuring the simplicity of the image of Christ by the elaborate definitions of a dogmatic theology. The doctrinal standards of Christendom, let us remember, are, after all, breakwaters, built to keep out the rising tides of false belief; and to impose them upon the nations of the world in advance of the appearance of the errors they were intended to check is an anachronism and a blunder. We might as well build a breakwater in the midst of the Sahara desert, or transport Fastnet Light to the top of the Himalayas, as impose upon the South Sea Islanders, or the savages of Central Africa, or the red Indians of our Western plains, the elaborate doctrinal standards of the sixteenth century, or even of the fourth. If the Apostles prosecuted their great work of evangelization with such triumphant success over the entire extent of the Roman Empire with no other formula of belief than that simple one which was the original of our present Apostles' Creed, and if the primitive church continued the great work of making disciples of all nations with like success until the fourth century, without either the Nicene or the Athanasian creed, may not the church of the nineteenth century, in prosecuting her missionary labors among peoples and tribes who have never heard of the controversies which those creeds were designed to compose, or the heresies they were constructed to shut out, find it the wisest course to impose upon her converts no other formula of belief but that which is known as the Apostles' Creed? Certainly; we have no commission to transport the structure of our Western Christianity and uprear it on every foreign shore. Rather is it our duty not to establish a branch of this or of that communion, but to plant the seed of the Kingdom in the soil, and let it develop a form of Christianity suited to the genius of the people of the particular country in which it is planted.—R. H. McKim, D.D.; "Present-Day Problems," page 52.—Ed.]

* * *

The Christian enterprise of the nineteenth century has left many monuments for the contemplation of the succeeding age—the living ministry of Jesus Christ, operating through the manifold agencies of the Christian Church, wrought so many changes, that the twentieth century has dawned upon a new world, wildernesses have become gardens, and desert places have been made to blossom like the rose. In no region were more marvelous transformations effected than throughout the great island areas of the Southern Seas. At the beginning of last century the thousand islands of the Pacific, the coral-girt atolls, and the volcanic-crowned groups were the abodes of unmitigated savagery, but this century has found the children of this ferocious stock swayed by the gentler spirit of Christ. The measure of Christian progress throughout Oceania can only be ascertained by a careful comparison of the old standards of life with the ideals which prevail to-day.

I cannot enter into a minute description of the racial divisions and subdivisions of the peoples who had from remote ages fished in the lagoons and fought in the forests of Polynesia. The ethnologist must tell you the fascinating story or fanciful theory of origin and migration, of conquest and absorption, of language and tribal tradition; my task is a simpler one; it is not with the dim and elusive myths of prehistoric ages that I have to do, but with the facts which lie open to the survey of the twentieth century observer. Without a brief glance, however, at the pandemonium of a hundred years ago we shall be ill-prepared for a judicial survey of present facts. The islands themselves were not less beautiful at the beginning of last century than they are to-day, and the natives who sported with club and spear, and stopped in their sport to gaze at the first foreign ship, were the same finely developed men they are still, but they were savages, to whom all the best instincts of Christian purity and holy aspiration were unknown.

The term "noble savage" is a catch-word which covers more than it reveals. I have much admiration for the chieftain-like qualities of the freebooting, bloodthirsty heroes of the earlier days, as I might perchance admire some of the personal qualities of the lawless, bushranging scoundrel who murders a settler's family and loots and burns his homestead. A bird's-eye view of Oceania before the missionary era dawned would have exposed to our gaze scenes of human degradation, heartless cruelty, and lustful rapine which would have compelled us for shame and pity's sake to veil our faces. In Tahiti the notorious Areoi guilds, with their indiscriminate licentiousness and their covenant of infanticide, were terrorizing the group; in the Sandwich Islands uncontrolled and frenzied deviltry characterized their funeral feasts; in the New Hebrides and the Loyalty Islands treachery made life everywhere insecure; in Fiji human sacrifices and revolting cannibal feasts were common, while respecting New Guinea, as late as fifteen years ago Sir William MacGregor, the late Lieutenant-Governor, could describe a scene like this: "Before we had reached the highest canoe, I had seen four dead bodies, and, what was more decisive, parts of bodies. In another canoe was the body of a little girl of seven or eight, tied by the hands and feet to the pole on which her tender little body had been carried to the camp. It appeared that the marauders had altogether captured ten or twelve people."

Into this black darkness which brooded over Oceania the light of Christianity was first carried in the year 1797. The missionary societies which were founded at the end of the eighteenth century were the offspring of a revived evangelical life which heard in louder and more imperative tones the commission of the Lord Jesus Christ, and William Carey went to India and Henry Nott to the South Seas. On March 4, 1797, a ship anchored in Matavai Bay, Tahiti, flying from its masthead the flag of the London Missionary Society, a flag bearing on a purple ground a trinity of white doves, each dove carrying in its bill an emblematic olive branch. There were thirty missionaries on board, who seven months before had left the port of London with the benedictions of many prayers and the stimulus supplied by many valedictory exhortations. Gathering on the deck of the "Duff" before they landed, with the mountains of Tahiti rising majestically above them, they sang "O'er the Gloomy Hills of Darkness," and one of them preached, and with this service the mission work of Oceania was inaugurated, a work which was to supply a profoundly interesting series of chapters in the history of modern missions, full of examples of heroism, dauntless faith, and triumphs won by the power of the Cross.

The missionary societies which have participated in this enterprise are these, and we give them in the chronological order in which they began work in the Pacific: The London Missionary Society, 1797; Church Missionary Society, 1814; American Board of Commissioners for Foreign Missions, 1820; Wesleyan Missionary Society, 1822; Presbyterian Mission, 1848; Melanesian Mission, 1848; Australian Board of Missions, 1891.

The work of these societies extends over about 50 degrees of latitude by about 80 degrees of longitude, and embraces the Sandwich Islands, Society Islands, Marquesas Islands, Cook Islands, Savage Island, Samoa, Union Group, Ellice Islands, Gilbert Islands, Marshall Islands, New Zealand, Tonga, Fiji, Loyalty Islands, New Hebrides, Santa Cruz, Solomon Islands, the New Britain Group, and New Guinea. These groups comprise hundreds of islands and islets,

TWO WOMEN OF OCEANIA.

and the people are of many different ethnological types, some being in physical and mental development very inferior to others. In speaking of the spread of Christianity throughout this region we can only generalize, as our space will not permit of a particular and exhaustive record of the work in any one group.

In most of the groups the earliest foreign influence came through explorers and traders. There was a pre-missionary period which was not pre-historic, for before the first missionaries had arrived, Balboa, Magellan, Mendana, Quiros, Torres, Wallis, Cook and others had visited the islands and had published their observations gathered during lengthened voyages. The earliest impressions the natives had received of civilized people had been gained from the armed companies of Spanish, Dutch, French and British mariners,or the armed parties who had landed from British and American whaling ships. This earliest contact was not wholly beneficent. That some of the brave navigators who were the first to venture upon these unknown waters were men of honor and virtue we admit, but a majority of them were neither humane nor virtuous. Judging from the names some of them gave to some of the lands they discovered, they were well versed in ecclesiastical phraseology, but their ideas of human brotherhood were notoriously unchristian, while their standards of chastity were far removed from the precepts and example of the New Testament.

When our missionaries entered upon their work they not only had to combat heathenism but the effects of European corruption. They had to undo the wrong which had been done by their own countrymen and to convince the simple-minded natives that their motives and modes of life were of a different character. It was largely through this fact that the fruitless "night of toil" at Tahiti was so prolonged, and that the open sores of moral disease were so obstinate in healing.

And this indictment against a former age applies with almost equal truth to the present time. This chapter is written to show to what extent Christian forces are operating in Oceania—and it must be borne in mind that while heathen influences are exerting less control, the influences of contact with white races, bad as well as good, have enormously increased in volume and power. The "lonely ocean" lying between America and Australia is no longer lonely. It is traversed by vessels which are ever increasing in number and bulk, and flags of every nation, naval flags, mercantile flags, flags of excursion steamers and of private yachts are to be seen in every oceanic port. The new century will lead to a great transformation in the Pacific Ocean. Bounded on every side by progressive nations, it will become as busy as the Atlantic itself, and already the coming change is making itself felt. Christian work has to be carried on to-day in the presence of all the obstacles which belong to a civilization which, although based upon Christian principles and laws, is often the reverse of Christian.

The pleasure-seeking travelers who visit the sunny isles of the South and tell us that Christian missions have not done much for the islanders, do not inform the public of the extent to which their own conduct has helped to retard the growth of a higher moral tone. And business men, chagrined by the smartness with which some natives get the best of a bargain, regardless of strict honesty, attribute to aboriginal cunning roguery what has been learned by observing foreign storekeepers. The man who sells intoxicating drink to a native and then kicks him and calls him a drunken sot may claim kinship with Christian people, but he is a degree too low for characterization. Some of the influences most antagonistic to missionary work have come from the lands from which the missionaries themselves have come.

That contact with foreigners has not been wholly baneful, I readily and thankfully admit. The pioneers of commerce in the Pacific have, in many cases, been to the native communities true benefactors. The same is true of those who have assumed government control. On the whole, the protection of a strong and paternal civil arm has been a blessing to the natives and a help to Christian work. It was inevitable in this age of empire-building that the great powers should absorb such infantile kingdoms as existed in Oceania, and although it cannot be said that the absorption has, without exception, proceeded along equitable and peaceful lines, in most instances the weaker has gladly received, and in some cases sought, the shelter of the foreign flag. Convinced as I am that nothing can save most of these island populations but the sheltering arm of a paternal government outside themselves, I hail with thankfulness the advent of the new rulers.

The failure of these peoples to govern themselves is well known. The case of Samoa affords the most striking example. At different times attempts were made to set up and enforce laws throughout the group, and judges were appointed to administer an adopted code, but the legal machinery always broke down; a stable system of criminal jurisdiction was never realized. For years Samoa presented the unusual spectacle of a Christian country without civil law. It was a land of chiefs and churches, but it had no common civil administration. The churches created a public opinion in respect to vice which acted, doubtless, as a deterrent without as well as within the churches, but the nation has not yet been born which can allow its people to be a law unto themselves. What would society be like in other parts of Christendom if the sanctions of criminal legislation were removed?

It must not be thought from what I have said about Samoa that the attempt to make satisfactory laws for these people was an entire failure, and that there was no good legislation until the civilized powers entered the arena. In many of the islands the missionary was not only an evangelist; he became to the little community their Lycurgus, and from him they learned the first principles of law-making. One of the earliest results of missionary work in the Tahitian group was the adoption of a civil code and the introduction of trial by jury. There was, doubtless, much immaturity and many crudities in these first attempts in which the sage jurists of an advanced civilization might find much to criticise, but when autocratic and self-willed chiefs, who had hitherto known no sanctions but their own temper and their own trusty club, consented to administer justice to a body selected from the people, an enormous advance was made in the right direction, and for this the missionaries must have the credit.

To-day in most of the groups either British, American, German or French law is in force, these powers having made themselves responsible for the government of the people. The Sandwich Islands, the eastern islands of Samoa, the Philippines and the Carolines are under America; Tahiti and the surrounding islands, New Caledonia and the Loyalties are under France; the western islands of Samoa, part of the Solomons, the Duke of York group and a part of New Guinea are under Germany; the Cook Islands Archipelago, Savage Island, the Tokelau, Ellice and Gilbert groups, the Tonga Group, Fiji, a part of the Solomons and a part of New Guinea are under Britain; and in all these places missionary work, at the beginning of the twentieth century, is being carried on under the new conditions which such foreign control supplies. An interesting and a solemnly important problem is suggested by this fact, which I cannot now consider. In our empire-building what is to be the future status of the aboriginal tribes we are absorbing? This question concerns all the great powers, for within the pale of every progressive nation there are races which had been left behind, lost in their primitive seclusion. What are we going to do with these interesting foundling races for whom we are compelled to make a place in the body politic of our more advanced national life?

The fact is now well established that these races are not without capacity for education even in its higher branches. When a tribe is discovered knowing nothing of human history outside their own folklore, nothing of manufactures beyond the deft shaping of a stone club, nothing of natural laws excepting the knowledge that there is a time to sow and a time to reap, and absolutely nothing of science, we are apt to conclude that such people are lacking brains, but no conclusion could be more erroneous. The sage words of Burns, "A man's a man for a' that," has its application to the besmeared savage whose pride of knowledge sees nothing of value in anything which lies beyond the range of his own daily life. He is a man, ignorant though he may be. In no essential and elemental characteristic is there any difference between a South Sea Island cannibal and a senior wrangler, or between the painted priestly custodian of fetich superstition and the learned editor of a modern scientific journal. When Captain Cook met the stalwart Maoris of New Zealand they were bloodthirsty desperadoes, whose supreme end was to provoke a quarrel that they might demonstrate, by slaying their enemy. their superior physical force. Some of these same Maoris are to-day successful competitors in schools of the highest learning. A Maori M.A. may be regarded by some as a phenomenon, but his collegiate success affords proof of innate ability which had only been wanting the opportunity to assert itself. And the spiritual sense was present, as well as the power of intellectual perception. The range of thought which encompassed a spiritual horizon was not confined to the Hindoo sage; it was possessed, if in a different degree, by the lower races. The elemental seeds were there waiting for the right soil. In the dark cliffs of Savaii, in the Samoan group, there was the frowning cave through which the souls of ancestors had passed for generations into the silent land, and not far from that entrance to Hades was a village named the City of Refuge, the inhabitants of which were known in the common language of the people as the "Worshippers." Here were germs of thought more than enough for the long-delayed summer of the Christian revelation, and when the summer came the fruit appeared with marvelous rapidity, and this chapter is intended to show how the tilling and the reaping have proceeded and to demonstrate the value of the garnered results.

The first broad result is this—that the old pagan order has passed away. I have in my possession a picture of a Tahitian altar, the outline of which can only very imperfectly be traced beneath the rank weeds and large trees which have grown upon it and around it. I have gods of wood and stone which once dominated the lives of the people of Oceania; hideous forms which are in my possession because their shrines have been forsaken. I have a few specimens only of the fallen gods of the Polynesian Pantheon, but large collections are available to those who desire to see them. Amid the rich and curious treasures of the British Museum may be seen some of the material symbols around which the awesome fear of the islanders moved in that dark past. New forces have come into operation throughout the length and breadth of Oceania which have extinguished the force of cannibal ferocity, uprooted the deep hold which fetichism had upon the people, and to-day only in a few remote places can dominant heathen practices be witnessed. Any one visiting the principal groups to-day sees on the surface none of the general features of heathenism which so strongly and painfully impressed the earliest missionaries of a hundred years ago. Lands which were in appearance and in dreadful reality pagan, have become at least in appearance Christian. How deeply the change has touched the life of the people we shall see.

The primary channel through which these new forces have operated has been the translation of the Holy Scriptures. These Scriptures of the Old and New Testaments have been circulated everywhere. One of the most striking illustrations of the missionary zeal of modern times may be seen in the labor which has been given to providing the smaller races with the Word of God. That Dr. Morrison was prepared to devote laborious days to translating the Bible for the countless millions of China is not surprising, but some surprise may be warranted when, for the enlightenment of a tribe numbering only a few hundreds of people, a translator devotes months and years to the work of turning the Hebrew and Greek text into a barbarous speech which had not hitherto been reduced to writing. The people of Oceania have as many languages as there are groups of islands; nay more, for in some cases, as in New Guinea, there are on the same island many different tongues. It was a great work to give the diversified people of this wide ocean area the Scriptures in their own languages. It involved a knowledge of both dead and living languages; it involved patient perseverance and infinite care in detail; it involved not only the labor of a first translation but the labor of many revisions. One of the deepest impressions made upon me when, a young man, I arrived in the mission field, was the impression which filled me with admiration when I saw a revision committee at its work. Two veteran English missionaries, with their native pundit, sat for days in my own house reading and re-reading every verse of the portion before them and considering, sometimes with much discussion, every jot and tittle. Different readings were compared, and in consultation with the pundit the very best Samoan equivalent for what they considered the best reading was adopted. By such labor the Samoans have been provided with a most accurate translation of the entire Scriptures, and what has been done in Samoa has been done elsewhere.

I am not able to give the exact number of Bible translations, but there must be close on fifty, including the portions only which so far have been provided in the newer missions. The complete Old and New Testaments are in circulation in the Sandwich Islands, Tahiti, Rarotonga, Samoa, Tonga, Fiji and New Zealand, and in every remaining group where mission work is being carried on the provision ranges from a single Gospel to many of the Scripture books. Most of the earlier portions have been printed at the mission stations by native labor, under the direction of the missionary, but to the Bible societies of England and America the people of Oceania are indebted for the well-bound volumes of the Word of God, which may be seen in well nigh every home. The Protestant missionaries throughout the islands have, by this great work, laid the foundations of Christian literatures in many lands, and upon the strong and holy base of the revealed will of God they have built a considerable superstructure of healthy Christian books, and this has been done for races who had before no knowledge of letters. Among many wonders I saw in marvelous London during a recent visit, few things interested me more than the reserve stock of Polynesian and other foreign Bibles which I saw in the storerooms of the British and Foreign Bible Society's warehouse. It is in achievements such as these the highest and abiding glory of Christian nations may be found.

A greater achievement than providing the people of Oceania with copies of the Word of God has been accomplished in teaching them to use the sacred volume with intelligence and spiritual appreciation. These races, until so recently ignorant of letters, are now diligent readers of the writings of Jewish prophets and Christian apostles. The Bible is not to them another fetich or talisman which they handle with superstitious awe, ignorant of its contents. Its stories, parables, prophecies, teachings, exhortations and its revelation of the grace of God through the life and death of Jesus Christ are to-day most familiar knowledge. They read the sacred pages perhaps more than any other people and yet they are not a people of one book. When we give a barbarous people the Scriptures we give them a whole literature, the wonderful literature of the Jews, so richly supplemented by the Gospel history and the apostolic writings, but the missionaries of Oceania have not been satisfied with this great gift; they had added to it, for the guidance of the people, translations of modern books, commentaries, classified Scripture histories, and the story of the Christian Church, and to such books, which group themselves around the Bible, they have added for the wider instruction of the young many books of an educational character; while on some of the islands newspapers are in circulation, and they are conducted on principles which would not offend the most severe of modern newspaper reformers.

The effect of the gift of the Word of God to these people may be seen in many outward signs. Among these signs the most palpable to any one who visits the islands is the existence of houses of worship. The blood-stained maraes can no longer be traced, the heathen altars have been abolished, but standing centrally in every village the Christian sanctuary gives evidence, by its large dimensions and the care bestowed upon the structure, of the fact that the people are accustomed to gather to offer praise to God through Jesus Christ. Hundreds of such buildings may be seen amid the palm groves of the Pacific, and could they be seen at the hour of worship the presence of large congregations would testify that in outward observance at least the communities have become Christian. And by these very buildings we are able in some measure to estimate their earnestness. Those who are ignorant of the way in which the work of missionary societies is carried on may conclude that these numerous buildings are erected and maintained out of the income contributed by enthusiastic subscribers in the older Christian lands; such is not the case. Churches and parsonages are constructed at the people's own expense. In the older missions there are buildings which have cost large sums of money, and the money has been given freely by the people. In initiation and erection they are native buildings, not always in the style of their architecture, for during recent years foreign workmanship has been largely introduced, but the money has come from native sources and has been given as free-will offerings.

And schoolhouses as well as churches testify to the new order which has established itself. Savages with marvelous readiness have shown a disposition and an ability to acquire an absolutely new kind of knowledge. Three years ago I was present and took part in a school examination on an island near to the coast of New Guinea. The scholars, on blackboard and on slate, demonstrated simple arithmetical problems, and did so with a smartness which could not have been excelled in American schools, and wrote from dictation long sentences which showed that they were familiar with the form and spelling of complex words. But the highest educational institutions of Oceania are those in which young men and young women are being trained for Christian service. In the Sandwich Islands, Samoa, Rarotonga, Tonga, Fiji, Norfolk Islands, the New Hebrides, the Loyalty Islands and New Guinea there are colleges in which adult students are furnishing their minds with knowledge which will fit them for a ministry of Christian teaching. At one of these institutions more than 2,000 students have been educated. These colleges, like the ancient Iona, have supplied the men who have gone forth to spread the benefits of Christianity among heathen communities, and the labor, sufferings, and martyr-deaths of many of them supply a story full of fascinating interest. A significant memorial has lately been erected on the coast of British New Guinea. A few years ago a college was planted at Vatorata, on a hilltop commanding a superb view of sea and mountain range, and the cluster of buildings has now been completed by the erection of a memorial church, the most striking feature of which is a colored glass window on which are inscribed the names of eighty-two men who have died at their posts as pioneer missionaries, not a few of them having been massacred. These men were all in the service of the London Missionary Society; and the Wesleyan Missionary Society, in connection with its work in New Britain and the islands nearer to New Guinea, have had in their ranks a large number of heroic men and women, principally

Fijians, who have laid down their lives in the effort to spread the Kingdom of Jesus Christ.

This reference to the zeal of Polynesians in propagating the truths of Christianity naturally leads us to inquire what their own Christian faith is worth. Before giving a direct answer to this question it may be well to consider the means which are employed to prepare candidates for church fellowship. The Protestant missionary societies of Oceania have not made profession of faith easy, but the reverse. The approaches to the communion table have been fenced by tests of knowledge and periods of probation. The wholesale baptism of a tribe in obedience to the edict of a chief has not been the practice in Oceania. In some of the groups, perhaps in most of them, the first acceptance of Christianity was a national or mass movement, but a careful distinction has always been made by the missionaries between such a nominal profession and personal discipleship. Our missions throughout this region have been missions to individuals, and great care has been betstowed upon the units of each local fellowship. Church membership is open only to those who have previously belonged to a catechumen class. A candidate for church membership is required to attend the class for a considerable time before he can be proposed for admission. The exact method varies in different groups and under the different missions, but the practice prevails over the entire area. In some of the missions the foreign missionaries conduct these classes, in others the native pastors discharge the duty, but everywhere the entrance to the church is watched by cautious overseers, who endeavor to secure a pure communion and a communion of intelligent believers. In some of the islands a year of candidature is required, but even where this rule obtains I have known candidates who have been kept waiting for years before they were accorded the privilege of full church membership. As far as my observation goes there has been no unwise haste to gather converts into the church in order that the constituents of the missionary societies might be gratified with statistical statements of a sensational character. Church rolls have not been manufactured for subscribers impatient of results. Apostolic example, in respect to gathering converts, has theoretically been the standard adopted, and I am not sure that the missionaries of Oceania have not exceeded the caution of the missionaries of the apostolic age. They have most certainly exceeded the caution of the mediæval missionaries who laid the foundations of Christianity in northern Europe. My reading of mediæval history has not brought to my knowledge a case exactly parallel to that of King Pomare of Tahiti. After the missionaries had been laboring through a long night of fruitless toil lasting for years, the king made known his wish to be baptized. If after so many years of disappointed expectation the missionaries had been eagerly ready to grant the desire of the royal applicant it would not have been surprising, but for four years he was kept back until more satisfactory proof was given of his knowledge of the Gospel. The earliest missionaries were the children of the revival of the eighteenth century, and they took with them to their work standards which united Puritan severity with evangelical spirituality, and they looked for and were not satisfied until they thought they had found evidence of a radical change of heart. What testimony does history supply in respect to their expectations?

That marvelous changes were seen in all the islands where missionary operations were carried on cannot be denied. Fiji, for example, once known as "the lowest hell in the Pacific," underwent an extraordinary transformation. Commodore Wilkes, of the American navy, spent a considerable time in the group, and the descriptions of Old Fiji he has left on record contain a terrible indictment. When canoes were launched the new decks were washed with the blood of human victims slain for the purpose, and scenes too revolting for description were of frequent occurrence. Missionary work by degrees changed all this. The cannibal fires were put out, and to-day men and women pursue their business or their pleasure with no haunting fear of being hunted down by fiends hungering to devour. The shambles were cleansed and churches were built within which these once notorious cannibals gathered to offer worship to God through Jesus Christ. There are in Fiji to-day 973 buildings dedicated to Christian worship. Government by club, with its chronic warfare, has been succeeded by a reign of peace, and the men who formerly terrorized the people by brutal force are preachers of the Gospel, of whom there are to-day in connection with the Wesleyan Missionary Society 2,247.

I am anxious to avoid an exaggerated estimate of our Oceanic converts. It is not, as a rule, the missionaries themselves who magnify results, but the home-staying missionary enthusiasts, who, in the absence of personal knowledge, make an unwarranted use of their imagination. The unvarnished truth about converted savages does not need the embellishment of hysterical rhetoric. I know how difficult it is to avoid exaggerations in presenting a picture of a once ferocious cannibal sitting as a disciple at the feet of Jesus Christ. The point of the picture which so many miss is that he is only a disciple, and that he is still ignorant and full of antagonistic tendencies. The change from a cannibal condition to the very lowest rung in the ladder of Christian elevation is so enormous that we are not surprised at the ecstasies of sympathetic observers, but we must patiently wait and watch his laborious ascent before we assign him a place among the saintly spirits who have, through much teaching and discipline, climbed to the highest steps.

To the care exercised in receiving applicants for church membership there is a complementary fact full of significance. The discipline of preparation for a public confession of faith has in very many cases to be followed by the discipline of suspension or expulsion. Primitive discipline in the Protestant churches of Europe and America is no longer in operation to the extent that it was formerly, but in Oceania churches continue to exercise their authority in removing from the privileges of fellowship inconsistent members, and the extent to which the authority is used would surprise some of our readers. It must be borne in mind that the circumstances of life are entirely dissimilar from our own. Men live, even their home life, in the presence of their fellows; every quarrel, every angry word spoken, every act of cheating in business becomes public knowledge, and is, of course, reported to the pastor, who is compelled, not simply by the regulations of the church, but by the demands of the public opinion of the general community, to institute an inquiry. Minor inconsistencies are reproved, for more serious faults members are suspended, and for grosser sins expelled. But while the door is kept open to expel inconsistent members, it is also kept open for the return of those to whom discipline has been sanctified, and that so many submit to the humiliation of public discipline and seek restoration is evidence of the fact that they value the privilege of association with the Christian Church.

The word impatience, perhaps better than any other word, describes the spirit of this age. Our planet revolves uniformly at the same rate through each succeeding century, but men move faster as the years increase, and our twentieth century velocity seems likely to outstrip all former movement. A slow man cannot be a successful man if measured by our present standard of activity, and missions estimated by the same test are not regarded as successful unless they immediately produce the highest results. The "thousand years" standard of measurement is not in favor. To be asked to wait for a thousand years for any harvest, however precious it may be, is an outrageous demand, and yet we are well on toward the end of the second thousand years since ancient Britons stood in relation to Christianity where Polynesians stand to-day. When I am asked whether Christian teaching in the South Sea Islands has succeeded, I ask whether the teaching of the apostles was a success. Paul's colossal faith in the spiritual omnipotence of Christ did not immediately produce the kind of fruit he desired. If Paul had seen in his lifetime what we have seen in Oceania, fifty different tribes giving up idolatry, and reading in their own tongue the Gospel of Jesus Christ, and a large proportion of each tribe gathering at the Lord's Table in remembrance of His death, he would have felt over again his need of his thorn in the flesh to keep him from being "exalted above measure." We are so slow to perceive what God has done by us in the mission fields of to-day, and so ready to yield to the despondency of unbelief when we ought to be singing Te Deums of praise.

Even the power of the Holy Spirit is conditioned by laws which God has Himself established. The uprooting of instincts which have been growing for ages, and the creating of a new atmosphere, cannot be effected without adequate time. In the conversion of every heathen nation there must be a transitionary period, the length of which will be determined by that nation's previous condition. Dean Stanley has reminded us that the coins of the Christian Emperor Constantine were two-sided. On the one side were inscribed the letters of the name of Christ, and on the other the figure of the pagan god of his fathers, and we must look for such a currency while the passage from heathenism to Christianity is being effected. The lives, if not the coins, of such a people will always be two-sided in this sense, that the old tendencies will still take their impress from the past, while the new aspirations will bear the image and superscription of their newly found Master.

If, with a full recognition of these inevitable conditions, we turn to the lands with which this chapter has to do, we shall find much to call forth grateful praise; we shall not only find true faith in these infant churches, but many of the best fruits of faith. We shall find a true consciousness of sin, not, perhaps, of that finely discriminating type which is the result of long familiarity with saintly ideals.

When a savage is converted he does not at first realize the depth of the pit out of which he has been dug, or the filth of the miry clay in which he has wallowed; nor does he see all the beauty of that Divine holiness which is "altogether lovely"; but he understands in part the law of Sinai, he understands how unlike his life has been to the life of Jesus Christ, he understands that the Gospel brings him pardon and with a self-accusing conscience he accepts it, but the eyes of his spiritual understanding are not yet open to all the wonders of the law of God. There is a sense of guilt, but the higher culture of that sense has to follow, and we must be patient.

We shall as certainly find that the new consciousness of sin has led to a new life. The general change which has taken place in the moral condition of these communities has been described, but more specific testimony in respect to the personal life of the people will be looked for. I have often compared Polynesian Christians with European and American Christians, and I have never been able to discover between them any vital difference. Differences there are, as in the very nature of things there must be, but the features common to both demonstrate the fact that they belong to a common brotherhood. The Cross of Jesus Christ fills the same place in their lives—they are believers in the death of Christ as the ground of their salvation, and in the Holy Spirit as the source of their sanctification. I have no hesitation in declaring my conviction that throughout the scattered islands of Oceania there are many who have a true knowledge of the new life which Jesus Christ gives to all who are with more or less earnestness striving to realize its privileges and its obligations. Names and biographies might be given if space permitted, histories of men and women who have not only adorned their profession by consistent lives, but who have toiled with rare devotion to extend the Kingdom of Jesus Christ. Some of the grandest Christian men I have known have been Polynesians. Two names specially worthy of mention occur to me as I write—Peniamina, a Samoan pastor, and Ruatoka, a Rarotongan missionary. Peniamina (Benjamin) was a colossal man in stature and force of character. Through a long life he filled the pastoral office in the same village, and when in old age he lost his eyesight, the people of his charge begged him to remain and talk to them from the pulpit, if he could no longer read. This he did for a time, and when at length he retired he brought to me a few steel pens and said: "I can write no more sermons, and that nothing may be wasted that is useful in the work of God, let these pens be given to a younger man." Ruatoka has been a missionary in New Guinea for more than a quarter of a century, and there is not a man in the dependency more universally respected. His noble Christian work has been referred to me more than once in the official reports of the Lieutenant-Governor, and his humane treatment of those in distress on one occasion won for him substantial reward from an Australian Government. A fever-stricken digger had fallen by the wayside. Ruatoka heard of it from the man's companions, who arrived at night at his house suffering from fever. Five miles back in the forest they had been compelled to abandon their comrade. Ruatoka was not long in covering the distance, and carrying the sick man on his back to his house he nursed him, and so saved his life. The Samaritan, who was commended by Jesus Christ, did not do more than this, and more than this few recipients of the golden medals of humane societies have done. Instances of the noble deeds of Polynesian Christians might be multiplied.

Every one is familiar with the story of the rescue work in Apia, where American, German, and British sailors and marines were battling helplessly with the billows of the great storm. If, when that terrible tempest burst upon those ships, and German soldiers, with whom Samoa was at war, were seen overwhelmed in the waves, the natives had looked on with folded hands, enjoying the scene of destruction, it would have been a natural act of barbarians; but better feelings prevailed, the strife was forgotten, the war spirit gave place to the promptings of a Divine charity, and they plunged into the surging sea—into the jaws of death—to save enemies and friends alike.

In their original condition, whatever redeeming features they may have had, the Samoans certainly did not love their enemies, and would not have tried to save them when they saw the elements warring against them. But it is not only amid the excitement of such scenes that the practical Christianity of these people is seen. In their quiet village life, unobserved, excepting by their neighbors, they show in a thousand little ways that they are possessed by a new spirit, and they show it by their generous gifts for the maintenance of Christian ordinances and the support of Christian education among themselves, and by their large missionary contributions for aggressive enterprise.

Their devotion to those who are their friends and benefactors is often a singularly beautiful trait in their character. Once, when I was living on the island of Savaii, my wife was dangerously ill, and the only medical man in the group was in the neighboring island of Upola, twenty miles away. A gale of wind was blowing through the straits, and to cross such a sea was so perilous that I could not ask a crew to attempt the passage. It was unnecessary, for a dozen volunteers came and insisted on taking my boat to fetch the doctor. My protests were in vain, and although I felt the utmost anxiety for their safety, they reached their destination; and the next day, the weather having moderated, they brought medical aid to the sufferer. It would be strange not to feel affection for such men. However we may designate them, they have human hearts capable of all the best feelings of a noble manhood and the promptings of Divine sympathy. They are not simply men and brethren demanding brotherly recognition, but in numerous instances to my knowledge, they have shown, and they continue to show, their Christian faith by Christian works.

When our fathers, more than a hundred years ago, started the great work we have been considering they set themselves a task which severely tested the stoutest Christian heart. Cook and others had told of strange and degraded races peopling the lovely islands of the South Seas. Was it possible to give these people the Gospel, and to gather them within the pale of the Christian Church? The problem has been, I maintain, triumphantly demonstrated. The nineteenth century at its dawn looked upon a thousand islands inhabited by men who were outcasts from all the benefits of Christianity; the twentieth century sees nearly the whole of these communities enjoying the privileges of spiritual knowledge and moral culture which are secured by the establishment in their midst of active Christian churches.

The fact that this enterprise has been sustained for more than a century is instructive. Once only, during a period of great discouragement, did the British churches yield to despondency. For a brief moment there was a talk of withdrawal, but the faith of the few prevailed, and with more determined devotion than ever the work was recommenced, and never since has the zealous effort been allowed to abate. Millions of dollars have been spent in maintaining it—the streams of contributions being fed from thousands of rivulets of personal interest in the great missionary cause. Through the greater part of the century the work has been entirely an Anglo-Saxon work, but recently the Paris Protestant Missionary Society has accepted a share of the responsibility.

While in initiation and in its maintenance the enterprise has been mainly from without, a striking feature of its development has been the effective help rendered by the Polynesians themselves. The results could never have been attained if the local churches had not become themselves, in spirit and effort, enthusiastically missionary. In orderly progression the work of evangelization followed the course of the sun from east to west, and although foreign missionaries have been the leaders in the campaign, the rank and file have come from the native churches. With signal heroism they have upheld their leaders in the fight. The conquered have become themselves patriotic soldiers, and have sought to extend the dominion of Jesus Christ —no churches in Christendom have been more missionary in spirit than these infant churches. On many a lonely isle, and especially on the coast of New Guinea, simple memorials mark the resting places of men and women who have died for Christ and His Church. And the results of this combined service—Polynesian and Papuan evangelists, led by Anglo-Saxon missionaries, are to be seen in churches, schools, institutions, the beginning of a literature in fifty languages, and in many sincere believers, who in the stumbling fashion of primitive disciples are trying to realize the Christian life.

I cannot close this chapter without expressing the hope that in the changes which are taking place throughout Oceania, due consideration will be given to native rights. Since these island races have shown themselves to be men and brethren, they should, in all that affects their own island heritage, be treated as such. Every attempt to ride roughshod over their claims and their interests should be avoided. If there must be foreign administration, let it be administered for the sake of the original owners of the soil, and not solely for the selfish aggrandizement of the bigger nations. Christian empires, in dealing with lower races, must not forget their Christianity and degenerate into barbarous ways. Every measure of annexation or aggression which ignores the inalienable rights of the weaker members of the human brotherhood, and of that weakness takes mean advantage, stands condemned at the bar of ethnic morality. God is always speaking in the interests of justice and human right, and it will be well if the progressive nations will listen—well for themselves, well for subject races, well for the entire human brotherhood. True national life of the Christian sort is the life which labors to promote the true comity of all nations, and which especially cares for and strives to lift into a higher condition the weaker and the lower forms; which recognizes every promise of noble development, and seeks to clear the way for the advancement of every individual and every race. The spirit of Jesus Christ in this twentieth century must be the spirit not only of missionary societies, but of Christian nations.

RUSSIA.*

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[Though the philosophic observer would be compelled, no doubt, to temper the heat of Tolstoi's denunciation, yet it must be confessed that the condition of the Greek Church to-day is less hopeful than that of any of her sister churches. If our regard were fixed on Russia, we should find faint encouragement for the expectation of the coming of Christ's spiritual kingdom. The union of church and state has resulted in the paralysis of spiritual life. The principle of orthodoxy, which means the fixation of religious thought, has had its perfect work in Russia; withdrawal from the Established Church means disfranchisement and ostracism; and the result is deadly hypocrisy in high places, and the blight of the intellect that deals with questions of religion. Nowhere else is religious reform so much needed as in Russia. Dissenters and schismatics there are, some twelve or fifteen millions of them; and there are quiet and kindly folk among them who appear to have returned to the simplicity of Christ. Against these, the persecutions of the State Church are most bitterly waged. For the greater part, however, the schismatics and come-outers are a queer assortment, holding the most fantastic notions, and practicing some highly unsocial customs. The points in which the schismatics are at variance with the orthodox church are not always of great importance; some of their fierce controversies have raged around such questions as whether the sign of the cross shall be made with two fingers or three, or whether the "Hallelujah" shall be said twice or thrice, or whether the cross shall have four arms or eight. That Christians in the nineteenth century should regard such matters as of sufficient importance to justify them in setting up separate sects is only less astonishing than the fact that a state claiming to be Christian has scourged and imprisoned and slain its subjects by thousands for no other offence than adherence to these small ritual peculiarities. The religious condition of Russia is little changed since the Middle Ages; the anomaly which it presents is that of a religious system remaining stationary, or nearly stationary, in the midst of a rapidly moving civilization.—WASHINGTON GLADDEN, D.D., LL.D.; "North American Review," June, 1901.—ED.]

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THE collossal kingdom of the Czar contains many peoples within its borders, some of whom do not belong to any branch of the Christian Church. According to the last census (1897) the Czar's rule extends over nearly one hundred and twenty-nine million of subjects, of which one hundred and six million live in Europe. The middle zone of European Russia is for the greater part well settled; the extremes, north and south, are almost uninhabited, in spite of the fact that the south is very fertile. The Russian Empire is to-day by all odds an empire of villages. It has but two cities of over a million inhabitants, St. Petersburg and Moscow; 14 cities containing over 100,000, and 46 cities over 40,000 population. That Russia consists mainly of farming communities is a matter of no little importance to the Christian Church and its condition. It is true railroads are rapidly uniting distant parts of the empire, thus bringing the technical skill and higher culture of the larger cities into vital contact with the most distant primitive conditions. In European Russia there is a marked contrast between the development of the city and that of the country, as well as between the better classes of society and the masses. According to E. Réclus, the population increases very rapidly. In 1722 the European territory contained four-fifths of its present area, yet its inhabitants were estimated to be only fourteen million. In less than two hundred years, therefore, it has increased eightfold, and continues at about the same ratio.

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*Translated by Rev. W. H. Feldmann, New York.

Turning to the religious statistics, consider:

(1) The non-Christian population: (a) Mohammedans numbering ten to twelve million, chiefly in the Ural, in southern Russia, in the Crimea, in Caucasia, and in Central Asia; (b) Jews, four million, mostly in the western and southern parts, and restricted to certain districts; (c) heathen, one million—Kirghizi, Kalmuks, etc.

(2) Christians: (a) Greek Catholics, ninety-five to one hundred million, of which eighty-five to ninety million belong to the State Church, while ten to twelve million are Schismatics (officially regarded as fewer); (b) Armenians, one million; (c) Roman Catholics, ten million, chiefly in Poland; (d) Protestants, five million, mainly in Finland and the Baltic provinces.

The ruling Russians are divided into—

(1) The Muscovites, who inhabit the central portions of the Empire and have the largest population.

(2) The Little Russians, the inhabitants of Russia Minor.

(3) Mainly in the southwest, bordering on the province of Poland, are the White Russians, perhaps numbering ten million.

The dialects of these classes do not differ sufficiently to make communication difficult, yet they feel themselves to be of a higher order than the other peoples of the realm. They fought in common against Poland, the other great Slavic race, in the war which first brought Russia into prominence; they all belong to the National Church, and this completes the bond of unity.

If the Christian forces at work in Russia are to be described they must naturally deal chiefly with the Russian Church. It is to be observed that in Russia the churches are divided along the same lines as the people. Aside from the Russians themselves there belong to the Orthodox Church the Georgians, of Caucasia, who are among the more powerful of the conquered peoples. Formerly this people enjoyed religious independence, and played no mean rôle in history as part of the Orthodox Church of the Orient. They are also known as Iberians and Albanians. The celebrated cloister at Athos to-day bears the name of the Iberians. They have possessions, too, in Jerusalem, which are now, however, classed simply as Russian. "The low level of culture of the different races constituting the population of the Exarchate of Georgia, and its polyglotism, put extreme difficulties in the way of spreading in their midst true Christian enlightenment and good Christian habits. Out of 1726 orthodox priests, only 271 have received a regular education; among the remaining 1,455, the education is, not infrequently, only nominal." The Armenians also, whose land in former time was almost entirely under the control of the Turk, have, since 1828, under Russian protection, come into possession of the greater part of it. To describe these peoples and their religious peculiarities is not within the province of this paper, any more than to describe Lutherans and Roman Catholics; suffice it to say that the residence of the head of the Armenian Church is at the ancient cloister Etszchmiadzin, near Eriwan, which is now Russian. Here, too, is located their world-renowned academy and their foremost Catholici. The Roman Catholic population in Russia is represented mainly by the Poles. When Poland was yet an independent nation, there was a body of Russians who called themselves "Uniats," who tenaciously clung to the Roman Catholic Church. However, in 1875, their existence officially ceased. The Church of Zartimus, Poland, is placed under an archbishop at Warsaw; while the Roman Catholics found throughout Russia proper are represented by a metropolitan at St. Petersburg.

The Lutherans are uniformly distributed among the Russian population. Their church in Finland has its own bishops (four in number), of which the Bishop of Abo is primate and Archbishop of Finland; the university at Helsingfors having a theological faculty; while two theological periodicals minister to the religious life of the people. All of the Lutheran churches with the exception of that in Finland have been placed, since 1832, under a General Consistory at St. Petersburg, composed of eight district consistories, six of which are in the Baltic provinces. All of the higher clergy in this church hold their appointments from the Czar. The University of Dorpat, though otherwise thoroughly Russianized, has a Lutheran theological faculty, instruction being given in the German tongue.

There are also a number of Reformed churches of German, Dutch and French ancestry; these are found chiefly in St. Petersburg, Moscow, Archangel, Riga and Odessa.

*The Russian Orthodox Church is to-day by far the most important part of the great family of Anatolian churches; the historical home of the church being Constantinople. In all important questions of dogma, however, the Russian Church agrees with the entire Orthodox communion; the same is true respecting worship and canon laws. The history of the Russian Church is so connected with the Russian nation that it is difficult to think of the one without at the same time thinking of the other. Formerly this church was under the direct control of Constantinople. At the Ecumenical Council of Chalcedon, 451 A. D., new Rome, *i. e.,* Constantinople, was to take charge of all the barbarians in the dioceses of Pontus, Asia and Thracia, and consecrate bishops for the same. This was put into operation for the Bulgarians, and about one hundred years later for the Russians. These peoples were ruled by Grand Duke Vladimir, and lived in 988 on the banks of the Dnieper, where they were received by general baptism. Long before this, however, there must have been quite a few Christians in southern Russia, as Tertullian even was aware of Christians living in Scythia.

The Russian Church established its first bishopric in Kieff, which to this day continues to be a city of religious importance, being the Mecca for the pilgrimages of the faithful. However, in 1328, political causes made Moscow a second ecclesiastical centre, eclipsing Kieff eventually by becoming the seat of the patriarchate.

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*See Bishop John Fletcher Hurst's paper on "Church Union Movements," in this volume.—Ed.

On January 26, 1589, Jeremias II, Patriarch of Constantinople, consecrated the Metropolitan of Moscow, the patriarch having released him from all obligations to the parent church at Constantinople. Since then the Anatolian Church, *i. e.*, the Greek Orthodox, has had five patriarchates—Constantinople, Alexandria, Antioch, Jerusalem and Moscow. But the Patriarchate of Moscow did not long continue, having become vacant in 1700. Peter the Great allowed it so to remain for twenty years in order to carry out his own plans for a new ecclesiastical system. This plan of Peter the Great resulted in doing away with a single head—unless himself—to the Russian Church; in place thereof a permanent college in St. Petersburg, known as the Most Holy Synod, is appointed by the Czar. This body is not always made up of one class. At the present time it is constituted chiefly of bishops, the number not being fixed; two members of the lower clergy, and one layman representing the civil government. A certain number of bishops are elected to the synod for life. These represent the sees of St. Petersburg, Novgorod, Moscow and Kieff, the first-named city having the permanent president. Aside from these the Czar appoints a certain number for a specified term, as representative of the lower clergy; the confessor of the Czar, the head chaplain of the army, and a layman. The latter bears the title of Chief Procurator of the Holy Synod, and has the most important position of all, being responsible to the Czar only. No matter can be passed without his vote. The present incumbent of this responsible position is the well-known Pobedonoszeff, who was formerly the instructor of Alexander III. There being no patriarch, the three metropolitans of St. Petersburg, Moscow and Kieff are on equal footing. For Georgia there resides in Tiflis an exarch, who is of equal standing with the metropolitans, a place being reserved for him in the Holy Synod. The tardiness with which ecclesiastical decisions are reached, and the tendency to be influenced by considerations other than the merits of the case, is proverbial in religious circles in Russia.

The Russian clergy are divided into two great orders of Black and White. The former, like the inmates of the monasteries in the Greek Church, are alone eligible to the superior dignities; the others being designed for parish priests. As it is incumbent on every bishop to have received instruction as a monk, and to have been subjected to a course of ecclesiastical training, some of them are possessed of a small degree of learning; though in a few instances have their acquirements been extensive, and in scarcely any can they be characterized as profound. Usually, the prelatic intellect and accomplishments are exceedingly limited; every qualification, seemingly, being concentrated in unswerving submission to the Czar.

Since bishops must live a life of celibacy, monks are mostly selected for the office. This gives the higher clergy, as it is termed, its distinction. The income of the bishops is no mean one, though they are said to live frugally. It is stated on good authority that when invited to the Czar's table they eat nothing except fish and vegetables.

The white or lower clergy in Russia have been treated as a caste. This class of the clergy is perpetuated through their sons, it being impossible for farmers' sons, for example, to become priests; and, on the other hand, the sons of the landed proprietors can become priests only by renouncing their privileges. In the time of Nicholas I, the sons of priests were debarred from any other vocation but the priesthood. Alexander III, however, abolished this unjustifiable restriction. Formerly the priesthood was a privileged class and enjoyed the exemption from military duty, personal tax, corporal punishment, etc., but these exemptions were not carried out in practice; for a priest was frequently subjected to castigation, even from his bishop, the lord of the manor, and in the local court of the peasantry. The income of the priests was very poorly regulated; a fixed salary was seldom received; they had in reality to depend on the parish farm and the gifts of the parish children, and one can hardly believe the small amount of respect paid to them as a class. Elsewhere, in Greece, for example, the priesthood in the Orthodox Church was independent and well provided for. Even yet in Russia a regular income for the priesthood is wanting, and remains a problem for the state to solve. It should be observed that among the white clergy there are several classifications—deacons, vergers, readers and others. These grades represent, in a way, castes, within the general term white clergy; a chanter or reader, *e. g.*, remains such for life; indeed, not even a deacon can advance himself to the priesthood. The members of these various classes, too, can marry only within their own circle. An effort has been made to change this state of affairs, but what can laws do against time-honored customs.

But if the white clergy are poor, the same cannot be said of the black clergy. When the lands of the black clergy were taken from them in the time of Catherine II, the Government obliged itself to pay yearly subsidies to a certain number of the monks. These subsidies are termed, in the official proceedings of the Holy Synod, the monks' allowances. The cloisters, however, have fully recovered from the loss of their lands, and are at the present time in no way dependent on the state. The wealthiest cloister is the Sergieroskaja, in Moscow, which is named after "Holy Sergius," the saint most commonly venerated by the people. In St. Petersburg the most wealthy and famous is the Most Holy Alexander Newski Cloister.

"The riches hoarded up by some Russian churches and monasteries are enormous. The amount of valuables given yearly by the Russian people to the clergy in kind and money can never be even approximately estimated. The official budget of the Russian Established Church represents only a small portion of the donations. And yet it amounted in 1898 to a yearly income of 59,804,532 roubles (about £6,100,000), of which 9,700,000 roubles (about £975,000) were contributed by the population direct at church collections and as other donations, and 40,000,000 roubles by the Imperial Exchequer.

"One of the chief functions of the Russian Church, as the colleague of the Council of State, is said to be to collect and conserve the sacred fund of the empire. It is just this function which gives as much importance to M. Pobedonoszeff, the Procurator of the Holy Synod and Minister of Religion, as to M. de Witte, the Minister of Finance. It must to these and other high functionaries seem not a little humorous to hear that Russia has little money and no credit. They know that she can entirely dispense with credit, and that she has, in proportion to her needs, more money than any of her neighbors. She has the largest gold reserve stock in the world, and year by year she is silently adding to it. The Russian Church is both collector and custodian of the Holy Gold Hoard. Her expenditure does not absorb half the ecclesiastical revenues. All that can be spared goes into the sacred fund. But there is another source of accumulation; the profits from Russian mines pass into this fund. A very astute system is practiced. Russia is a far larger gold producer than is generally supposed, for only a part of the gold mined is reported. It is secretly transferred to the church fund. Ever since the burning of Moscow during the great Napoleonic war the accumulation of this secret sacred fund has been one of the great aims of the

Government. The growth of church wealth and the development of gold mining have combined to pile up the increment. Both these sources of revenue are fully under control. The world knows nothing about them, and it enjoys the hollow delusion that Russia is a poor country.

"A quarter of a century ago the reserve in the hands of the Government from church and mining revenues amounted to not less than £500,000,000. It cannot at this moment be less than £800,000,000. The extraordinary fact is that not a rouble was touched to meet the expenses of the Crimean war. This alone speaks volumes as to the power of the nation to endure a tremendous strain on its vast resources."

A standing source of great income for all churches, especially cloister churches, is the sale of candles to be burned before the holy pictures. In St. Petersburg the Church of the Mother of God gets nearly 150,000 roubles from its candle business. A miracle-performing picture, too, is especially a fruitful source of revenue. The Iberian Mother of God, in Moscow, annually yields 200,000 roubles. The monopoly of "holy pictures" (that is, miracle-working pictures) and relics is in the hands of the black clergy. Part of the money obtained by the cloisters is turned over to the bishops, and is the principal source of their income. The state, however, supplements this amount.

The cloisters, indeed, expend much in charity. They found and support hospitals, poor-houses, homes for the aged, and frequently schools. Yet it is a matter worthy of note that the Russian monks themselves rarely engage in the education of the young; they confine themselves mainly to prayers and the church services. While the cloisters of the monks are more numerous than those of the nuns, yet the latter have a greater number of inmates. The state has decreed that no man before he is thirty years of age, and no woman before she is forty, can assume monastic vows and obligations. Perhaps the number of monks and nuns, with Athos included, does not exceed forty or fifty thousand.

In 1890 the cloisters received aid from the state to the amount of 400,000 roubles. The entire "church budget" arranged by the Holy Synod in 1900 amounted to about 24,000,000 roubles. This is a relatively small sum when one considers what is expected to be accomplished thereby. Here, *e. g.*, is a list of those who are in receipt of Government pay:

Ordained priests and deacons in actual service	58,963
Ordained priests and deacons in retirement	5,154
Church assistants (sacristans, etc.) in actual service and retirement	46,230
Metropolitans, bishops, etc	102
Monks	8,084
Lay-brothers	6,988
Total	125,386

Besides these there are 9,216 nuns and 28,804 lay-sisters.

The education of the various classes was, until 1864, when Alexander II allowed priests' sons to follow a secular calling, a strictly prescribed course. Every bishop maintained common and higher seminaries for the clergy, these seminaries being situated in Moscow, St. Petersburg, Kieff and Kasan. Here scientific theology is taught by eminent Russian theologians.

The present Chief Procurator of the Holy Synod has arranged, through a law of 1884, that the white clergy, in order to improve their influence and position, be required to teach in the public schools, one of which must be maintained in connection with every parish. Peter the Great himself had already conceived this idea. In the public schools, education in Russia concerns itself mainly with morality and an explanation of the rites of the church. It was hoped that by this method of employing the priests in the public schools the religious training of the youth would be more thorough and the schemes of the Nihilists would be thwarted.

The "Novoye Vremya," St. Petersburg, generally classed with the Conservatives, is in favor of complete secular instruction. It does not think that the village priest can successfully undertake to conduct schools. Liberal organs like the "Novosti," St. Petersburg, and the "Russkya Viedomosti," Moscow, strenuously oppose church control of schools. At the head of the Conservatives stands the Moscow "Viedomosti," which writes as follows:

"It is necessary to amend the law so that the priest shall be charged with the special duty of superintending the religious instruction in the schools. All elementary schools must have one programme so far as this part of the instruction is concerned, and the Holy Synod must hold the clergy responsible for the proper carrying out of the law. We are not responsible, and there is no question of any 'clericalism' with us. Education must be under the control of the Government, and on no institution can the Government rely so much as on the church, from which, indeed, it has never been separated. The *basis* of the system is the important thing, and no other basis is possible than the religious one. No one who is concerned about education is disposed to challenge this. What is this 'secular' school which our Liberals would have? If it means non-religious or irreligious, then, thank God! there is no such thing in Russia. A few individuals may dream of it, but no responsible organization has ventured to advocate it. Let the provincial assemblies organize their schools and conduct them; they simply must accept the religious foundation of the system of universal popular education." A rigid discipline rather than a free mental training is the goal to which all educational institutions in Russia point. The scholar, like the soldier, must be uniformed.

Mr. F. V. Volkhovsky, in "Free Russia," October, 1901, says: "Four academies represent the higher, 58 seminaries the middle, and 185 schools the lower ecclesiastical education for boys, and 13 female schools the education for the girls of the clergy throughout the empire; 2,206 girls formed, in 1898, the female contingent of pupils. The academies contained 930 students, the seminaries 19,642 lads, while the lower schools had about 32,000 pupils. Less than one-fifth of these numbers are being graduated yearly, which makes 186 academicians and about 4,000 seminarists. On the other hand, the number of the Russian male clergy, married and unmarried, amounts to 79,156 souls, besides over 46,000 church assistants. So we find that not the whole of the rank and file of the ordained clergy has received even a middle school education, while graduates of the academies are very rare birds among them. This is all the truer as many pupils leave the ecclesiastical schools for lay professions. If we take into consideration how much the courses at these schools are crammed with ecclesiastical scholasticism at the expense of really useful knowledge, we may guess without further comment what the education of the Russian clergy, generally speaking, is, and how much light, if any, such pastors are likely to bring into the midst of their flocks. Besides the above-mentioned schools, the Holy Synod and the clergy under it conduct the teaching in 18,000 odd primary parish schools and 21,000 institutions of a still lower standard called 'church schools,' of which the late mayor of St. Petersburg expressed himself that the best of them are those which in fact do not exist. The parish clergy, in only too many cases, have neither time nor wish to start these schools, yet they report their existence to avoid reprimands from above. In cases, however, where such 'schools' really exist, the teaching in them is conducted by men who are nearly illiterate themselves, and so give distorted information, stultify the children, and waste their time. The procurator himself mentions in his report that in certain localities the peasantry petitioned the Government to have the primary schools under clerical guidance replaced by those under the Minister of Education, and from the Russian papers we know far more of that."

At the same time the Holy Synod is endeavoring to have the priests take to preaching. Preaching has been a rare thing in the Russian Church, and where it has obtained it was a senseless glorification of the saints, or an explanation and praise of the various orders and rites of the church. It is now expected, however, that the experiences and providences of everyday life shall be dwelt upon.

The Russian represents a state church in the fullest sense; perhaps we could more correctly say a national church. A false conception of the relations of the Czar to the church is frequently entertained. Since the formation of the Holy Synod ecclesiastical matters have been so centralized that the power of the state over the church is assured, but while this is so no power of the Czar can change the dogmas, rites and canon laws that have come down through the centuries, and which are the heritage of all the Orthodox churches.

One of the most marked peculiarities of the Russian people is that, though the clergy as a class hold a low place in public esteem, yet the moment they conduct church services, or appear anywhere in their priestly office, the deepest reverence is shown them. Even the Czar himself, in his visits to the church, will kiss the Gospel when it is brought to him by the priest. The people see embodied in the clergy and church, with its rites and holy shrines, representations of that mystical Divine power which has blessed Russia with greatness and which insures the special favor of God. The ordinary Russian cannot separate religion from nationality. He cannot conceive how a German could be anything else but a Lutheran, or a Pole anything else but a Roman Catholic. Just as little can he see how a Russian can be anything else but a member of the Orthodox Church.

The coronation of the Czar means everything to a Russian, as it represents to him a bond of union between the autocrat and the power of Heaven. Therefore, the Czar must be orthodox; for it is only after coronation and unction in the Ascension Cathedral in Moscow that he enjoys the confidence and reverence of his people. The annual repetition of the coronation becomes apparent, therefore.

The whole coronation act has a mysterious air and corresponds to the position which the Czar holds in the eyes of his subjects. As a rule this position is called "Cæsarico-papistic," or a combination of arbitrary political and ecclesiastical power. However, this idea is largely incorrect. The Orthodox Oriental Church has no pope. The Czar is not an emperor who at the same time possesses priestly qualifications, and with his civil office unites the spiritual office of a patriarch. In the Eastern Church the hierarchy is regarded in a different way from that current in the West. The whole body of clergy, from the highest to the lowest, are really looked at solely from the standpoint of the cultus. The clergy are called upon to "govern" only in so far as this is unavoidable. The clergy have rather primarily the office of "consecrating" and "blessing." This the clergy can do only because they are regarded, in a very mechanical way, as the distributors of secret Divine powers, which right they enjoy on account of their ordination coming down in legitimate succession from the days and hands of the Apostles, and which they exercise through the liturgical ceremonies. In this way the clergy in their way are higher than any other order, even the imperial. But this is the case only within a certain sphere, namely, the ecclesiastical. It is no part of their work to "govern," and in this respect the conception of the hierarchy differs materially from that in the Roman Catholic Church. The call to "govern" in the external sense of the term belongs to the state, or, in Russian, the Czar, who sustains very decided relations to the church and the hierarchy. He is the "Protector" of the church, and in this respect he is the heir of the rights of the emperors of Constantinople. When the Byzantine Empire fell into the hands of the unbelievers, there was no orthodox empire in the East save that of Russia, and all the rights of the Christian Byzantine Emperor were transferred to the Russian Czar. Ever since that day the Russian imperial coat of arms contains also the Byzantine eagle. Accordingly, it is primarily the duty of the emperor to protect and sustain the ecclesiastical system of the Orthodox Church as this has found its expressions in its doctrines and dogmas, the life and teachings, the liturgies and services. This he must guard and protect and defend, and this is his legitimate calling within the church. In the eyes of the average Russian it is still the brightest jewel in the crown of the great ruler in St. Petersburg, that he is the "Guardian of Orthodoxy," the helper of all orthodox Christians. It is for this reason that the emperor begins his coronation with a recital of his creed; it is for this reason that the ceremonies themselves take place in a church; it is for this reason that he pronounces a prayer for himself and his people, something that is otherwise not permitted a layman; and it is for this reason that he is anointed and thereby becomes the recipient of the special illumination of the Holy Ghost. Therefore, too, the church honors him as though he had priestly prerogative, in this, that they permit him to approach the Holy of Holies, the altar, and receive the blessed communion, in a way that is the prerogative of the priests alone. This devotion of the people to the Czar prophesies great things for their country and church in the twentieth century.

The Greeks see in Russia their rival as far as claims to Constantinople, the Balkan Peninsula, and indeed the whole of the Byzantine Kingdom, is concerned. They consider it as belonging to them. But since the last Greco-Turkish war (1897), when Russia left Greece to fight her own battles, all confidence in the friendship of Russia has vanished. It should be observed, also, that Russia has colonized the holy Mount Athos with her own people. The cloister of Panteleimon, which belongs to the Russians, has 1,400 inmates, and possesses enormous wealth. Furthermore, they have the cloisters of St. Andrew and St. Elias (400 and 300 monks each), and these entertain 1,900 hermits. The Russians have in this "Monks' Republic of Athos" about 7,000 inhabitants. Hence, the religious authorities in Russia have not been satisfied with exercising paramount sway in ecclesiastical affairs within their own dominions, but have endeavored likewise to rule over the whole of that portion of the Greek Church which is subject to the control of the Patriarch of Constantinople and, either by corruption or intimidation, reduce him to their control. If they succeed, there is no doubt they will either supersede or render him wholly subservient to their views, though neither right nor precedent affords the slightest foundation for such pretensions. It is notoriously a matter of history that the Russian Church was invariably subordinate to the Greek till the accession of Peter the Great; and all its subsequent aggressions have been based on usurpation.

As far as the sacraments are concerned, the Russian Church has separated from certain Occidental converts who re-baptize. The Church of Constantinople insists on re-baptism, but lately the Church of Greece has disregarded this practice. The whole Oriental Church follows the immersion method of baptism. It is frequently stated that confession in Russia has assumed peculiar forms. Reference is made to the rôle that certain men, mostly monks, have to play—they are called starzi (old). Confession in the Russian, as in the whole Anatolian Church, is not regarded of much importance; yet it has become customary to call men famous for their piety to hear confessions and to give religious counsel. The most renowned of these starzi, in recent times, is Father Ivan, of Cronstadt. The piety of the Russian people is nothing more than attachment to the rites of the church. It reaches its height in the Lenten season, especially in Passion Week before Easter. The Russian is not idealistic, but has a tendency to brood and speculate, and thus become mystical. This is particularly true of the north of Russia, in whose nigh endless winter nights the minds of the uncultured peasants are led to think of those problems of the universe which have engaged the minds of men from earliest times. Here superstition, naturally, finds a fruitful field. The Russian believes that he must bear stoically whatever trials God sends.

Monasticism is divided into three classes, those living in the cloister proper, those living in colonies, and those who bury themselves in the depths of forests and live in cells. The last form is the hermit life, and appeals to the common people as the highest type of devout asceticism.

The most marked form of piety among the Russians is the devotion which they pay to what is old. The whole church of the Orient is filled with a deep veneration for antiquity. It seems to be an inconceivable idea that innovations can take place. Here modern thought demands a hearing, and it has evidently been heard with profit in the Balkan Peninsula, Constantinople, Athens and Bucharest. In these quarters the piety of the people has not been disturbed, though time-honored customs have changed; here, in a certain sense, the church is in accord with the spirit of modern progress. But it is different in Russia; he who insists on being a Christian, he who clings to the Russian Church (Pobedonoszeff among the rest), insists, unconditionally, that no changes shall take place; in the state, as in the church, everything is to remain as it was handed down by the "Fathers." The church stands by old Russian-ism, as seen in the "Confessio Orthodoxa," by the Metropolitan Moghila of Kieff, 1638, who expressly states, in his commands to the church, "that no foreign customs are to be introduced." While the Russian Church is extremely intolerant, it does not mean that intolerance is manifest toward other church confessions. On the contrary, it is willing that other nations should have their own faith, but in Russia, and for Russia, only the Orthodox Church can be tolerated.

At the present time an expansion idea is seizing the Russian people, called Panslavism. Alexander III was popular as a Czar because he yielded to this tendency of the people, and, in consequence, Nicholas II has had to reckon with the same trend. This pressure of Panslavism is the cause why Lutheranism in the Baltic provinces has had to suffer so severely. In order to Russianize the Germans in the Baltic provinces much oppression has been practiced; and in order to spread the orthodox faith, the same thing is being done in Finland. This movement, however, does not represent a religious but a political one based on the national life.

Within the bounds of the Russian Church, and especially for those born in the faith, all idea of religious tolerance is unthinkable. Freedom of conscience for those within her pale is impossible. The church allows no withdrawal from her communion. Transportation to Siberia awaits the rebellious. In this respect both the church and state breathe the spirit of the Middle Ages. It caused a sensation throughout the world when the Holy Synod recently excommunicated Count Tolstoi (1901). It is to be observed, however, that the Holy Synod did not dare to deal more harshly with him than merely to excommunicate, but it was the power of the state which prevented something worse, since it was not deemed politic to sacrifice such a renowned author. Indeed, the first modification of the law against heretics, when it comes, must come from the side of the state. The state requires that all children of mixed marriages shall be brought up in the orthodox faith.

The Russian Church fails to strengthen her position with the people in so far as she speaks to them in an unintelligible language. To be sure, she does not conduct services in Greek. Everything she received from Constantinople has been translated, but this translation took place long ago, and into a dialect designated as "Church Slavic." That which 900 years ago was understood by the people, however, has long since become a foreign tongue to them. At the most, they are able to attach some meaning to the hymns and prayers. It is a part of their rigid conservatism not to alter anything. The common people imagine that were the church services to be rendered in a modern tongue they would be bereft of their vital character. Only after long training would the church dare conduct public worship in a modern language. It is surprising, indeed, that the Russian Church is not more narrow and bigoted than we find it, in view of the senseless ceremonies that prevail and the lack of modern biblical instruction. The man or the men, therefore, who dare to introduce and carry through a reformation in the conduct of church services, and give the people the Gospel in the vernacular, will create an unparalleled epoch in the history of the Russian Church, and make a name for themselves that will descend to posterity.

A misfortune in both the church and the state, and one which they would like to conceal, is the large number of sects that are found throughout the Empire. It is noteworthy that the Slavic character is of a disposition to develop sectarianism. In the Middle Ages the Bulgarians were the fruitful breeders of sects, many of which have not yet been investigated. Russia has been largely influenced by the Bulgarians. The "Church Slavic" tongue was originally a Bulgarian dialect, and thus never became fluent among the Russian people. It is, indeed, very hard to secure authentic information regarding the Russian sects. The first known are the so-called "Bogumilen" (Friends of God). By far the most important is the so-called great Raskol (schism) from the State Church, which dates back to the sixteenth century. It has not weakened through opposition during all this time, but rather appears to be growing, in the opinion of those best able to judge. Were the state to offer religious toleration, the strength of these Raskol would double in a very short time. As it is, it embraces several million. The official statistics here are absolutely worthless, being intentionally colored to suit and favor the State Church. The number of Raskol can safely be put down at from eight to ten million. The name Raskol and Raskolniki is the term applied by the State Church to dissenters. They, however, call themselves Starowjerzi—that is, followers of the old faith. The difference between the State Church and the Raskolniki is a matter regarding rites, but these peculiarities respecting rites are viewed as matters of faith.

The service called the "obrjada" is expression and realization of dogma, that of faith, the "wjera." In the State Church the idea partly prevails that these are not identical, but among the Raskol they are completely identical. The Raskolniki cast up to the State Church that they have introduced innovations in the cultus—in other words, a new faith. The Raskolniki are absolutely and unconditionally conservative; neither jot nor tittle dare be changed in religious matters, according to their ideas. In the times when books were multiplied by hand, naturally many corruptions crept into the copies of the liturgy of the various congregations. Nikon (1682), one of the most important and active of patriarchs, secured original Greek copies of the liturgy from Constantinople, and, indeed, from the cloisters of Athos itself; these were used to correct the Russian editions. These corrected copies he had printed and required that they be used. It was these requirements on the part of the patriarch that called the Raskol into existence, because many congregations were not convinced that their editions needed revision; they only saw that many a prayer and rite in the church service was to be changed.

The history of these real Orthodox (Altglaubigen) churchmen down to the time of Alexander III was a trying one. By both church and state they were subjected to the severest persecution. Catherine II alone tolerated them, and even granted them certain religious privileges. They divided into two parties, the priestly and the priestless. The latter are the more fanatical and are secretly held in high esteem by the common people. The State Church succeeded in keeping any of the bishops from seceding through the reform of Nikon; thus eventually the Raskolniki were without priests, and consequently they were bereft of the sacraments, except baptism, which, according to the doctrine of the Orthodox Church, could be performed by a layman. The one branch made the best of the case and dispensed with the priesthood altogether. They secured elders, and the services consisted simply of reading. The other branch, by purchasing the services of State Church priests, had the services conducted according to the uncorrected edition of the liturgy. Eventually they secured a bishop in the middle of the nineteenth century, and since then they have consecrated their own priests. Alexander III it was who made this concession. Catherine II conceded to both parties the privilege of laying out cemeteries, erecting hospitals and old folks' homes in Moscow. They also founded monastic establishments of all sorts. The priestly section (Popowzi) founded the "Rogoschski," while the priestless section (Bespopowzi) founded the "Presbaschenski"; these great institutions are to-day the centres of the Raskolniki. They suffered most under Nicholas I. The Raskolniki were the ones who, during the period of enlightenment, held to the "Old Russian" ideas. Primarily, Panslavism is to be referred to their silent but powerful influence. For a long time they were by all odds the worst opponents of the Czar. Peter the Great, in their sight, was anti-Christ. They consoled themselves with the idea, however, that the world was soon to come to an end.

Besides the Raskol, but with no apparent connection, there arose many mystic, spiritualistic, enthusiastic and pantheistic sects, of which the Molokam, Duchoborzi, as well as the Chlysti and Skopzi, only need be mentioned. The former ones unquestionably had their origin in Bible reading. The Russian Church allows all its people to read the "lessons" of the Bible; naturally, in former times there were very few who could avail themselves even of this privilege. There arose, therefore, from time to time among the people certain speculative persons who interpreted the Bible in a way not permissible in the church. Often in considerable numbers they would oppose the priests in their immediate vicinity.

The Molokam (milk drinkers) are said to resemble the Scotch Presbyterians, refusing the aid of priests, and having the Scriptures expounded by their elders. Perhaps the Duchoborzi, who doctrinally resembled the Quakers, are not unlike them. The Duchoborzi, in the reign of Nicholas I, were all without notice transferred to the Caucasus. In later times Count Tolstoi so influenced them that they were led to refuse to serve in the army. They have been treated most unmercifully. A plea of Tolstoi in 1895 was responded to in foreign countries; the Society of Friends having gathered and sent such contributions as enabled a majority of them, in 1898 and 1899, to emigrate, a part to Cyprus, about 1,200, and the greater part to Canada, about 10,000, the state permitting this emigration, though against a standing rule.

The Stundists have been most conspicuous of late, and some think they offer many signs of a general evangelical awakening in the Russian Church. It appears that these brethren originated from German pietists. At the beginning of the nineteenth century colonists from Wurtemberg settled in the neighborhood of Odessa. They continued their family customs in their new homes, namely, to edify themselves by reading and expounding the Bible. These seasons of Bible study were called "Studen" (hours) in Wurtemberg. The German colonists gladly allowed Russian servants to take part in these exercises; thus the Russian movement originated. These German Stundists were good, churchly Lutherans, and in no way opposed to their own pastors, who very often took part in their cottage meetings. The Russian "Stunda" was originated by two poor day laborers, Onistshenko and Rastushnij, in the village of Rohrbach. Taking their German brethren as guides and examples, they also sought in their native tongue to expound the Scriptures to their countrymen; sanctification and grace were the themes principally considered. They did not wish to oppose the State Church or its priesthood, but simply to supplement their labors; but the ignorance of the priests. their sensuality being especially objectionable, and ceasing to be edified by their ministry, resulted in the Stundists withdrawing from the National Church more and more. Especially was this true as they failed to find in the Bible justification for the seven sacraments, veneration of saints, and many other of the rites and ceremonies of the church. The movement had extended through the whole of southern Russia when the State Church came forward and demanded that the Government transport the Stundists; this being done, the seed of the Word was sown broadcast throughout the Empire, wherever they were sent. Whether this movement has reached its height or is still on the increase it is difficult to say. It started in 1862, and Dalton gave their numerical strength in the '80's as two million. It is a characteristic worth noting that in the main this movement is chiefly among the "Little Russians," while the Raskol has most of its adherents among the "Great Russians."

The Baptist Church, through its leader, Onken, of Hamburg, has influenced the Stundist movement in no small degree. In 1871 one of the founders of Stundistism, Rastushing, was re-baptized; his course being followed by many others. The most remarkable thing is that the Russian Government favored the Baptist Propaganda, while strictly forbidding Lutheran pastors to assist Stundists or to baptize their children. Since 1871 the Baptist and the non-Baptist Stundists have severed all connection with the State Church, even as the Raskol did. The state endeavored to subdue the Stundists by compelling them to send their children to be educated under the care of the Orthodox Church. This is one of the most brutal measures ever enacted. There is evidence of the greatest good feeling between the Baptists and the non-Baptist Stundists.

Professor G. Godet, after careful study, speaks of these dissenters thus: "The Stundists, who since 1870 have been the special object of Orthodox persecution, are an evangelical and Protestant church with Reformed tendencies. In the Lord's Supper they see only a memorial feast, and most of them reject infant baptism. In fact, not a few of them will have nothing to do with the sacraments at all. Their all in all is the Bible, which they read and study most diligently, both at home and in their meetings. Since 1864 they have published the New Testament in a pocket edition, and this is found in everybody's possession. They are not skilled theologians, and as a consequence indulge in some religious peculiarities. They refuse to take part in war, and regard the taking of interest as sin. They are also not satisfied with the existing agrarian property laws, and undoubtedly their ideas in this regard furnish the authorities with the basis for considering the Stundists in the light of a communistic or even an anarchistic sect. And yet the Czar has no subjects so industrious, so moral, so order-loving and peaceful as are the Stundists. They are noted for their cleanliness, honesty and temperance. From the very outset they have banished that curse of the Russian peasant—intoxicating liquors."

The Russian Church has not been unconditionally antagonistic toward such movements as a principle. It assumes opposition only when the Bible Christians reject the cultus, especially the liturgy of the church, such as the mass and the sacraments, of which there are seven, though but two are primary.

The veneration of saints in the Russian Church plays a most important rôle. Christianity, to the common people, without these holy things, pictures, etc., is inconceivable. In his home the Muschik has, under all circumstances, his holy picture, before which he does obeisance on every occasion. The better educated Russian, however, acknowledges that the piety of his church in no way depends on the recognition of these outward symbols and reminders.

As far as dogma is concerned, only that is truly binding which is set forth in the seven Ecumenical Councils. It is on account of this peculiar freedom that Russian theology gladly and thankfully accepts the so-called positive tendency in higher criticism. Since 1813 a Russian Bible society has labored to distribute the Holy Scriptures; though Nicholas I took away this freedom the society still worked secretly, and since 1861 has been reinstated. For sixty years John Melville was the agent in Odessa. In St. Petersburg Lord Radstock brought about the organization of the Bible Readers' Circle among leading members of society. Out of this Bible Readers' Circle grew the Tract Society in 1875, which has distributed a vast amount of Christian literature. In this society the Procurator Pobedonoszeff has personally interested himself; indeed, has written for it. Personally, he is regarded as a pietist.

Says Alex. H. Ford, in "The Christian Herald," March 20, 1901: "While the world applauds Tolstoi the theorist, my admiration goes out rather to a certain determined Russian woman who, although unknown in America, is in a most practical manner bringing about the intellectual and moral regeneration of an entire nation.

"The wonderful lever used by this woman to start and move the masses of Russia is the peasant school. It is now nearly fifty years ago that she conceived the idea of using the Lord's Day on which to instil knowledge into the minds of the freed serfs and educate them. She has lived to see multitudes of Russians enlightened by her efforts and example. Think of one weak woman establishing such a school in her own home, when every other Sunday-school throughout the empire had been abolished by law, until the Government could take the matter up! This is what Mme. Christine Altchevsky did, and to-day, from her office in the great central Sunday-school establishment in Harkoff, she can count its branches throughout Russia by the thousand, each existing to-day because she was brave and persevering when bitter trials came. Not only is Mme. Altchevsky the mother of the Sunday-school in Russia, but of the circulating library, and also of the system of carrying popular education into the homes of the people.

"Of late years, so great has been the renewed growth of the Sunday-school movement that all who apply cannot be accommodated, but the fact that a million people who work day and night during the week time give up their entire Sundays seeking knowledge, religious and secular, and that perhaps 100,000 educated and refined men and women gladly volunteer their services to aid in the uplifting movemen, indicates, in spite of all that is said, that Russia contains within herself abundant means of self-regeneration. No one need despair of her moral and educational future."

We conclude with a word from the article of Mr. Volkhovsky, already quoted: "A religion can win over human souls and be secure in its acquisitions, only in the case of its giving something for the ideal aspiration of man—its supplying such moral basis for everyday conduct as would be in accordance with the natural human instincts of sociability, self-preservation and self-respect—its being able to stand the test of human criticism. But the present Russian State Church is unable to give anything of this kind. It is one of the departments of state administration, ruled on the strictest bureaucratic basis by 102 bishops and 64 offices, called 'consistories,' headed by the central office, termed the Holy Synod, which is in the hollow of a lay state-official's hand, known as its Procurator. The soul of the Russian Established Church as a Christian religious body departed centuries ago. There is nothing that body now dreads so much as religious enthusiasm.

"Does this mean, however, that the religious side of the Russian people's spiritual life is at a standstill? Far from it. The Russian people is more spiritually alive than ever. It has not one, but several genuinely popular churches in the sense that word had in the first centuries of Christianity. It is fervently seeking for truth. But all these things must not be looked for within the barren field of official orthodoxy. The live Christianity of the Russian people is in its sectarianism, and M. Pobedonoszeff's recent report gives ample proof of that."

SCANDINAVIAN COUNTRIES*

C. Fr. Lundin, Ph.D.,

UPSALA.

[If we are to understand the significance of the New Testament we must come to it with open spirit, and look at its idea of religion as embodied in its great Personality. In other words, we must seek to understand its idea through Christ.

Now, His life was one of very remarkable simplicity, and one of still more remarkable significance. It was altogether, from the religious point of view, unlike the ideal that had become traditional in Israel. For though religions may grow, they may also decay, and the distance between the vision and thought of an Isaiah, and the ideal and embodiment of a priest or a scribe or a Pharisee in the day of Christ, is almost immeasurable. The traditional ideal in Christ's day, the period of decadence, was twofold: there was the priest's and there was the scribe's. The priest's idea was—the temple, the worship, the priesthood are the religion. God dwells in the temple, He is approached through His priesthood, He is appeased by their sacrifices, and the most pious man is the man who most often visits the temple, uses the priesthood, offers the costliest and greatest oblations. The idea of the scribe was different, yet akin. It was an ideal of forms, full of fasts and holy days, formulas and prayers, positions and phylacteries, reading of Scriptures and general performance of things by rule. In short, it was men living by rote, according to the fashion of the fathers or the times. The priest said: "No man can please God unless he worships in a consecrated place, employs authorized persons, uses the proper and catholic means." The scribe said: "No man can worship God unless he stands by tradition and follows what it prescribes." Worthy men they were, no doubt, honest after their lights, scrupulous, obedient to every jot and tittle of the law, forgetful only of one thing—that the law of God was infinitely greater than their thoughts. Their ideals, I have said, were akin, and their kinship stands expressed here: they made scrupulous men, men of most rigid conscientiousness, who would have gone to prison or the stake for a rite or a privilege, but they never yet made magnanimous men, who would have died for humanity.—A. M. Fairbairn, D.D. "Religion in History and Modern Life," pp. 138-140.—Ed.]

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On the whole, religious intercourse between these three countries, Norway, Sweden and Denmark, is much less than one would suppose, judging from their geographical situation, common religion, similar church conditions, congenial nationalities, and closely related languages. This is due chiefly to their early history; partly, also, because of differences in their national traits and religious characteristics.

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*Translated by Erik Aug. Linblom, New York.

With the Danes and Norwegians the religious sentiment is more conspicuous, though no deeper than it is with the Swedes. The religious sentiment of the Dane, especially as it appears in its most characteristic form, manifests itself in joyousness; directly opposite, however, is the feeling of the Norwegian, which is characterized by its reserve, though full of enthusiasm in the service of God.

The Swedish people are more haughty in their disposition than their neighbors, and therefore in matters of religion lay more stress upon order and form. Undoubtedly, the northern nations would derive mutual benefit from a more frequent and friendly intercourse in religious thought and experience. Experiments in this line have already been made. In 1857-71 four so-called Scandinavian Councils were held through Danish initiative, but received little encouragement.

Greater interest was exhibited in the Scandinavian Evangelical Lutheran Mission meetings, which, since 1885, have been held every fourth year. Conferences of Scandinavian Sunday-school teachers are also held every fourth year.

The Christian movement among students, originating in America, has, during the last decade, gathered the young people of the North to five Scandinavian Students' Conferences. This movement has now a permanent organization in this country. These general conferences have had an educative and unifying effect on the religious life of the Scandinavians, which promises great things for the future.

The religious development in these countries during the nineteenth century has, in the main, been similar to that taking place elsewhere throughout Christendom. The cold nationalism and indifferent morals that prevailed at the beginning of the century have, through a series of revival meetings of native and foreign origin, been superseded by an evangelical faith with zeal for righteousness, and the expansion of the Kingdom of God.

This Christian inspiration came partly from Germany and partly from England and America.

The Swedish Church was founded by King Gustavus Wasa, 1520-1560, and was confirmed at the famous meeting at Upsala, 1593, and attained its highest eminence under Gustavus Adolphus the Great, 1611-1632, who, at the sacrifice of his own life, on the battlefield of Lützen, 1632, saved the evangelical religion in Europe. For more than 300 years the Swedish Church has been the people's instructor and shepherd.

Prior to 1858 dissenting services were prohibited, no Swedish citizen being permitted to secede from the State Church. In 1860 a limited religious liberty was granted, and frequently thereafter increased, so that it is now quite general. The king, however, ministers of state, clergymen and teachers of religion at the state schools must acknowledge the Lutheran religion; cloisters cannot be erected; no heathenish cult can be practised; secession from the Swedish Church without intention to enter another Christian communion is prohibited; and even dissenters must contribute to the support of the State Church, it being responsible for education in the state as well as religion.

The Swedish Church embraces nominally more than ninety-nine per cent. of the entire population of the country, but a large portion has, in fact, withdrawn from its services. To say how many each Sunday attend the religious services of the church is, of course, impossible, but it has been estimated that their number approaches twenty per cent. The number of those who never or seldom participate in public worship is due not always to religious indifference, but frequently to the long distances from the church. For example, Lapland, with an area of nearly 116,000 square kilometres, with a population of 60,000, has but seventeen churches where services are held every Sunday.

It is clear to those who understand the methods of the Lutheran Church in Sweden that catechetical instruction, confirmation and administration of the communion exercise a most powerful influence upon the religious life and character of the people. A more indirect religious influence is also exerted through the conduct of both the higher and lower schools, which are under strict ecclesiastical supervision.

As is customary in Lutheran countries, the highest secular authority is also the highest ecclesiastical power. However, the Swedish Church occupies a somewhat more independent position than does, for instance, the Danish or the Norwegian Church. The head of the church is the king, who decides ecclesiastical matters when brought before him by the Minister of Public Worship, upon whom the more immediate care of the interests of the church depends. The power of the king was formerly very great, and at certain times he exercised his authority to the fullest extent, but now, as a rule, he does not issue any ecclesiastical edicts without first consulting the spiritual authorities—the Minister of Public Worship, etc.

The entire number of ministers in the Swedish Church at present is 2,780. At the head of each diocese is a bishop appointed by the king. The Bishop of Upsala, however, bears the title of archbishop, which means little more than "primus inter paras." Each bishop has a consistory, which, in the university cities of Upsala and Lund, is composed of the ordinary professors of the theological faculty. The consistories, which may be considered a continuation of those that existed under the Catholic régime in Sweden, continue as organized in the fifteenth and sixteenth centuries. Several times suggestions have been offered with regard to their reorganization on a more modern basis, but action has always been deferred.

The Swedish, like the Finnish Church—which until 1809 formed part of the Swedish—is the only Lutheran Church that from mediæval times has maintained bishops and consistories in their old form, and thus can boast of an uninterrupted "successio apostolica."

A serious scarcity of clergymen is prevailing at present in the Swedish Church. One of the causes of this dearth is to be found, no doubt, in the small incomes on which a great number of the Swedish clergymen must live. Many come from poor homes, and incur heavy debts during their long course of study, and having but small incomes, remain financially burdened for the major portion of their lives. According to investigations made in 1886 the salary of the curates was about kr. 1,500 per annum; for deans about kr. 3,500. Both curates and deans have, besides their salary, a rectory, to which a glebe is frequently attached. It may be true that this condition brings the country parson into closer touch with his congregation; but on the other hand, farming frequently causes him many distractions, and has a tendency to draw him away from his purely pastoral and spiritual functions.

Many attempts have been made to bring about a change in this condition of affairs, but so far with no results. A committee appointed by the king in 1897 has a regulation of the clergymen's salaries under consideration, from which something reformatory and advantageous may be expected.

The Swedish Constitution of 1809 declares "that the pure evangelical faith of the Swedish Church is the unchanged Augustine Confession, and the resolution adopted and declared at the meeting at Upsala in 1593." This resolution sets up as a confessional rule Holy Writ and the three so-called ecumenical symbols—the Apostolic, the Nicene and the Athanasian.

The theology of the Swedish Church has always stood upon the old orthodox ground. Lately, however, some of the younger clergy have been influenced by the teachings of Wellhausen and Ritschl.

The Lutheran has preserved more of the liturgy of the old church than has the Reformed. The Lutheran Christian feels a pride in the fact that he is a member of the great organism that for nearly 2,000 years has defied the onslaughts of the powers of darkness, and he sings the old songs and offers the same prayers as have been used by the faithful since the first centuries after the Apostles. In the divine services he desires to be edified in mind, as well as uplifted in feeling and imagination. It is needful, therefore, that the services be adapted to this end.

For a couple of decades an attempt has been made in the Swedish Church to purify the liturgy by removing its weaknesses and restoring its older and more distinctly Lutheran character, and by making it richer, more beautiful and varied.

Many church edifices dating from the mediæval era, which have been long in a ruined condition, at great expense have been restored, such, for example, as the cathedrals in Upsala, Lund, Linkoping, Skara, etc.; while new and magnificent churches in many localities have been erected.

The "Church Year," inherited from ancient times, is still observed in the Swedish Church, although the number of holidays has been greatly reduced.

Ever since the Reformation the Swedish Church has been zealous in the cause of foreign missions. As early as Carolus IX, 1599, missionaries were sent to the Lapps; and even before John Eliot's time (1690) it began to work for the conversion of the American Indians. At present a mission is carried on among the Zulus in South Africa, with nineteen missionaries; among the Tamils in Southern India, with six missionaries. Work is also carried on among the sailors in four of the seaports.

The National Evangelical Federation, founded in 1856, has a mission among the negro tribes southwest of the Red Sea, employing thirty missionaries; among the Gondes and Hindoos in Central

India, employing thirty-six missionaries; besides work among the sailors in eight harbors.

This society has also a Home Mission work, and employs as many as 164 lay readers and colporteurs, engaged in distributing Bibles and religious literature. There is also a students' missionary society; a society for the spread of the Gospel among the Jews, and a Swedish missionary society, founded 1835, which operates among the Lapps in northern Sweden, having two children's homes and five mission schools.

The Deaconess Institute, founded in 1851, in Stockholm, has become of great importance to the church in caring for a multitude of sick and needy, and training the young women of the Evangelical Lutheran faith for such service. The number of sisters in 1899 was 203; of these 51 served in city parishes and the rest in hospitals, children's homes, poor-houses, etc.

There is also an institute in Upsala, erected by Miss Ebba Bostrom, known as the "Samaritan Home," which does important missionary work and employs sixteen sisters.

The most prominent of the religious tendencies within the Swedish Church are the "Schartauan" and the "New-Evangelism." The former received its name from H. Schartau, who, in the capacity of a cathedral curate and dean in Lund, exercised considerable influence as catechist and preacher. Strictly loyal to the confession, he inculcated upon his congregation the importance of orthodoxy at a time when toleration was often nothing more than indifference, and when the belief was general that conversion from man's natural goodness was not needful. Though his sermons were abstract and dogmatic in character, the means of grace, the Word and Sacraments, were strongly emphasized, together with historical Christianity and individual conduct.

In the south and west of Sweden the teachings of Schartau have become firmly rooted, and would be known elsewhere as High Church.

On the other hand, the New-Evangelism is decidedly Low Church. It is closely related to the vigorous awakening that went over the land about the middle of the century, the principal apostle of which was the layman, K. O. Rosenius. This movement may be characterized as pietistic, or Methodistic. Audiences were exhorted to come to Christ "just as they were," and the more wretched a man felt the better. To strive for sanctification on one's own account was an attempt to establish one's own righteousness. "The children of the world" and "the children of God" were to have no dealings with each other. They assembled for worship and exchanged religious experiences. Different doctrinal views were regarded of little account, provided one had "life in God." The Sacraments were pushed to the background for the spoken Word. This New-Evangelism was a much-needed protest against the one-sidedness and the cold officialism and the pure worldliness prevailing among the clergy of the National Church and their congregations, and has not failed to produce unspeakable benefits, even though despised and decried.

It was a mighty torrent that flowed forth from the depths of the people's souls, refreshing wide stretches of the country, and bringing peace to innumerable hearts athirst for God. This new teaching has asserted the privilege and duty of laymen to participate actively in establishing and maintaining the Kingdom of God. It has aroused religious enthusiasm, and in consequence has accomplished much for missions. In these respects the New-Evangelism has been a growing blessing to spiritual religion in Sweden.

From the more moderate of the adherents of this movement a radical group dissociated itself, which became more and more indifferent to the State Church and regardless of its regulations. They professed to receive no benefit from its communion, and therefore commenced holding communion on their own account.

The practice being opposed, a petition with 22,000 names was presented to the king, asking that they be given license to administer communion themselves; this being refused, a new society, the Swedish Mission Federation, was then organized by this group of religious radicals, under the leadership of Waldenstrom and Ekman, thereby causing the greatest schism that has ever occurred in the Swedish Church since Reformation times.

This organization has now 890 societies, with a membership of 80,000, divided into 11 districts; the largest of these societies have their own stationary ministers, who administer the sacrament and perform baptism, although without any legal authorization. As regards the methods of this society, an attempt has been made to imitate English and American models; those, for instance, of Moody and Sankey, which, for the Swedish mind, are regarded as too demonstrative and summary in their tactics. They carry on missions on the Kongo, with 28 workers; in China, with 10 workers; in the Caucasus, with 4 workers; in Turkestan, with 5 workers; besides a Jewish mission in Algiers, and sailors' missions in London and St. Petersburg.

Besides the Swedish Mission Federation there are a number of other societies, mostly within the church itself, one, for example, known as "Sanctification Federation," which conducts missions in China, where they have 12 missionaries, and to the Zulus, among whom they have six missionaries. There is also a Swedish Mission in China, which has at least 25 missionaries in the field, from whom come encouraging reports.

The Sunday-school movement in Sweden began in 1850, and now numbers nearly 6,000 Sunday-schools and 24,747 scholars. The Y. M. C. A. numbers 110 branches, with 9,700 members; while the Y. W. C. A. has about 50 branches, with 4,700 members. The Salvation Army entered Sweden in 1883, and has 438 corps and outposts, 55 social institutions, 859 officers, and 13,042 soldiers.

The dissenting bodies are the Methodists (20,000), Irvingians, the Roman Catholics, Anglicans and the Jews. With the exception of the Jews and the Methodists, the others number but a few hundred each.

DENMARK.

The People's Church in Denmark occupies mainly the same position as the State Church in Sweden, and has been established since the early part of the sixteenth century. It radically broke with the previous church, however, the consistories being abolished, and apostolic succession annulled, the bishops being replaced by superintendents. Yet the methods by which it endeavors to fulfil its mission to the Danes are, on the whole, the same as those employed by the Swedish Church.

The Danish Church, however, is more closely connected with the state, and although promised representation in the Danish Constitution, has never formally enjoyed its rights in this respect. In reality, however, great religious liberty exists. If twenty families, *e. g.*, wish to withdraw from the State Church and guarantee the support of a minister of their own, and furnish a hall for services, they are permitted to do so. The confession of this church is the Evangelical Lutheran, and therefore the same as that of Sweden. Among Danish theologians of prominence are the names of Martensen and Kierkegaard, the latter being one of the most original

Christian personalities of the last century. His interest in the church was, however, more practical than theoretical. He endeavored to show, with clearness and force that cut even to the depths of the heart, how far the Christianity of to-day had departed from that of its Founder, which was exhibited in suffering and self-denial.

Kierkegaard himself sacrificed health, happiness and prestige with an heroic endurance, in order thus, by his whole life, to give emphasis to the cause he represented, and so impress and persuade others to become like-minded. He did not form a party, yet his views have produced a ferment of far-reaching significance to the cause of spiritual religion.

The liturgy employed in the Danish Church occupies the same position as that of the Swedish. A majority of their hymns is distinguished by the fact of their child-like piety.

As early as the eighteenth century, when the Lutheran communities did not, as a rule, concern themselves with any kind of missions, King Frederick IV, in connection with A. H. Francke, in Hallé, Germany, began a mission in the East Indies. This mission, however, was never taken under the church's supervision, and finally, during the period of rationalism, almost ceased.

The Danish Mission Society, founded in 1821, has missions in Southern India, with 11 workers, and in China, with 8 missionaries. The same society is also engaged in home mission work, laboring among the Esquimaux in Western Greenland and among the Lapps. It is endeavoring at the same time to meet the spiritual needs and re-enlist the interest of the large number of working people who have become indifferent to the services of the church.

The Danish Bible Society has been in existence since 1814; the Deaconess Institute in Copenhagen since 1863, having at present 250 sisters. There are also many societies laboring to interest and instruct the young people of Denmark. The Christian Youths' Society and the Maids' Society, combined, have a membership of 15,000.

Grundtvigianism in Denmark answers, in some respects, to Schartauism in Sweden. Grundtvig, like Schartau, freed himself from the then prevailing rationalism. But he arrived at a point of view entirely different from Schartau. The former did not reach his conclusions with calm, reflective thought, but through the poet's spiritual intuition. He asserted that he had made an important historical discovery, namely, that the Apostles' Creed was dictated by Jesus, word for word, to His disciples, and then by verbal tradition preserved in the church until communicated in writing. For this assertion, of course, he could offer no positive proof. Grundtvig, however, has had a considerable following, who have become active in political, social and educational advancement.

"Den Kirkelige Retning," as the followers of Grundtvig call themselves, enjoyed its most brilliant period from 1848 to 1870. However, they are still a religious influence in Denmark, and keep the birth of their founder in grateful remembrance by their yearly commemorative meetings.

Home missions in Denmark is one of the interests around which the spiritual life of the earnest members of the Danish Church revolves. The conventions connected therewith are among the most interesting, inspiring, enthusiastic and largely attended of any gatherings in connection with the religious life of the country.

None of the dissenting bodies, the Baptists, Irvingians, Methodists, Mormons, Roman Catholics, Reformers and Jews, exceeds 5,000. The Salvation Army has a force of 131 corps, 268 officers and 2,350 soldiers and recruits, together with 14 social institutions.

NORWAY.

The Norwegian Church remains, as regards constitution and confession, in the same position as it did at the time of its separation from the Danish Church (1814), with the exception that fuller religious liberty is enjoyed. The fact that the church has no representation in the National Diet is a source of grievance on the part of a great many of the religious leaders. Religious liberty was established when the law (1741) prohibiting conventicles was annulled (1842), and the first dissenters' law was proclaimed (1845). Jesuits, however, are not allowed to remain in the country. Norwegian citizens who may desire have the privilege of seceding from the State Church and forming a separate communion. The king, the ministers of state, and all who impart religious instruction in the state schools, however, must acknowledge the Lutheran religion. Even in Norway the old confessional-dogmatical view in religion has begun to give way before modern critical and exegetical methods.

Missions, both foreign and home, occupy a prominent place in the life of the Norwegian Church. During the Danish-Norwegian era the Norwegian minister, H. Egade (1758), and F. von Westen

(1727) distinguished themselves for their endurance and self-sacrificing labors, the former among Greenland's Esquimaux, the latter among the Lapps in northern Norway. The Norwegian Missionary Society (1842), which carries on work among the Zulus in Natal and in Madagascar, employs in these fields 59 missionaries, and have gathered about 50,000 converts. There are also coöperating with these missionaries about 1,800 native co-workers; 1,000 schools, with 50,000 children. This society embraces 900 organizations in different parts of Norway, together with 3,400 women's societies that aid in collecting contributions. In Stavanger it has a missionary institute, whose principal is the former missionary, L. Dahle. The society has a yearly income of kr. 500,000.

There are also two societies which coöperate with the China Inland Mission, namely, the Norwegian Lutheran China Mission Federation, with 12 missionaries, and the Norwegian China Mission.

Next in importance to the foreign missions comes the Sailors' Mission. A society with this object was organized in Bergen, 1864, and now embraces 220 organizations and operates in 40 foreign ports, having a yearly income of kr. 120,000.

Home missions also are conducted with much energy, mostly on a Lutheran basis. Under this society there is a Lutheran Institute, a students' home in Christiania, and a Deaconess Institute with a corps of about 400 sisters. The Norwegian Bible Society continues the good work of distributing the Holy Scriptures among the people. A Norwegian Sunday-school Federation was formed in 1899, to make, if possible, the 1,600 teachers, who instruct 33,000 children, more efficient. The movement among Christian youth becomes of greater importance year by year. As in Denmark, the societies stand on Lutheran ground, and often ministers are their leaders. Many of these societies in recent years have connected themselves with the Young Men's Christian Association. If we now add that Norway has a Jewish mission, and that recently special work has been begun to relieve the spiritual destitution that has become a consequence of the enormously rapid growth of the capital's population, we have given quite a complete account of the rich and varied life that pulsates within the Norwegian Church. One cannot wonder that a minister often feels distressed when he sees fifteen to twenty meetings on his programme for each month.

Religious life in Norway, aside from the State Church, has been influenced during the past century in no small measure through

Haugianism, Grundtvigianism, Rosenianism, fraternal societies of believers, some Free Church and anti-Lutheran currents, partly through English-American influence, and partly through Waldenstrom; though none of these religious movements has greatly affected western Norway, where the well-to-do farmer population remain as their forefathers, observing the old religious customs, having a profound respect for the church and the clergy. The number of persons outside the State Church of Norway is comparatively small, not more, perhaps, than about 23,000; the Methodists, the Baptists and the Lutheran Free churches being the most numerous. The number of dissenters shows a steady increase, however, as in 1875 only some 7,180 were reported.

The Salvation Army has 107 corps and outposts, 366 officers, 3,634 soldiers and recruits.

If we take a general survey of the religious conditions of these three Scandinavian countries at the beginning of the twentieth century, our eye is everywhere met by life and motion. Never before have religious questions attracted so lively and widespread an interest; in learned pamphlets, in periodicals, and in the press they are discussed from all sides. There is everywhere a growing disposition to put into action everything practicable when once presented in theory. Especially have the young people, and not least the educated youth, been drawn into the religious current. The effervescent life and lusty zeal everywhere manifested may evaporate, yet what is genuine will condense into a salt that will not only preserve the peoples of the North from decay, but put them in such a condition as that, to the end of time, they shall be enabled to fulfil their mission in the great world-economy.

SCOTLAND.

Prof. John Herkless, D.D.,

ST. ANDREWS.

[On the second Sunday in October, 1901, members of every branch of the Christian Church in Scotland united in common prayer for Christian unity. Perhaps for the first time in the history of that country, the Presbyterians of every organization, notably of the Established and the Free Church, and the members of the Episcopal Church came together on common ground for a common purpose. They met on the one ground which affords a substantial basis of hope for the future. When men are ready to pray together, they are on the way toward united action; whatever brings them face to face with God in the act of asking for something which they have not got, inevitably brings them closer to one another. The religious world to-day shows many signs of a distinct and vital movement toward a reorganization of Christendom. There is a marked decline of sectarian feeling; a distinct diminution of interest in purely sectarian issues; a growing indifference to purely sectarian news, which is making itself seriously felt in the management of sectarian religious journals; an increasing reluctance to speak with disrespect or even with lack of sympathy of other Christian bodies; a growing habit of emphasizing the things which are held in common and allowing the things which separate to slip into the background.

All these signs indicate a growing feeling of sensitiveness to the scandal of a disunited Christendom, and a growing consciousness of the necessity of consolidating all the forces of religion for the great work which presses upon the modern church.

In the whole history of this movement inside the Christian Church there has been perhaps no more notable address than that made by the Episcopal Bishop of St. Andrews in the General Assembly of Scotland—notable for its profoundly religious spirit, its breadth of sympathy, its clear perception of the problems which Christendom has to face, and its frank recognition of the need of a reunion of the forces which make for the spiritual welfare of the world.

He recognized a situation to which a great many ecclesiastics of all bodies seem to be absolutely blind; a fact which, in a way, explains what is otherwise inconceivable, their willingness to spend time and thought over the coordinate questions of ritual, dress, creedal statement, and ecclesiastical organization, while such terrible tasks are to be performed and such terrible responsibilities rest upon the church.

"Far be it from me," said he, "to ignore the reality of the differences to which reference has been made; far be it from me to come to a venerable assembly like this and ask you, sir, to ignore that which is a fact in history; but surely the practical question for practical men is, What is the best practical thing to do under the circumstances?

"There is one thing in which we are all agreed. We all recognize the Kingdom of our Lord and Saviour Jesus Christ. We all acknowledge Him as the Supreme Head of His Church, and we try to consider, not what man thinks, not what our own poor, feeble judgment may think, but what He, ever wise and loving, seated there on the eternal throne, thinks of the condition of Christendom in the present day. Very humbly, and I hope very reverently, we try to imagine some of the thoughts of that Divine Lord who has proved his love to us by the agony and the bloody sweat of the Cross and Passion of Calvary. How does it all seem to Him, sir? Surely He must recognize the waste of power which our separation involves. Surely He must see that if the separate gifts which He has bestowed upon each separate member of His body are not used for the good of the whole body, then the whole body must suffer through the loss of that which every member should supply. Surely He must see that, however much we may strive to love one another, to cultivate that gift of charity without which all the outward organization and all the outward practical work is like "the sounding brass and the tinkling cymbal"—surely He must see that, however much we may strive after charity, it is much harder to attain it when we know nothing of each other, do not meet, do not pray together and have no outward fellowship in the church."—"The Outlook," October 12, 1901.—Ed.]

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The number of candidates for the ministry in the Presbyterian churches in Scotland has decreased during these last years; and, to many observers, this is an index of a prevalent religious apathy. Again, in small towns and large cities alike, there are workingmen, altogether a multitude, who are not associated with any religious society; while in instances not a few men of learning, members of this or that professional class, are separated from the church in any of its forms.

Thus even Scotland is called to consider the large number of people who fail to attend religious services. Both Assemblies have been giving this matter earnest thought. The United Free Church finds attendance in all denominations in Glasgow one thousand seven hundred and eleven; in Dundee one thousand six hundred and thirty-five; in Aberdeen one thousand seven hundred and fifty-one —in ten thousand of the population. In Glasgow and suburbs there are four hundred and sixty-two thousand who do not go to church; in Dundee eighty-two thousand; in Aberdeen seventy-two thousand.

That is one description of the Scotland of to-day, and it is accurate. Another description may be given, very different in its features, and it, too, is accurate. The population of the country is increasing by normal growth, and church buildings are being erected to meet the new demands. The Church of Scotland is planting churches or chapels in new or increased centres of population, in instances without consideration of what has been done by the vigor of dissenters or non-conformists, being stimulated by its sense of duty as a national institution.

The United Free Church, now composed of the Free and the United Presbyterian churches, acted as if responsible for meeting the religious needs of the land, and erected buildings not only in the new districts of industry, but also in places where sectarianism rather than population made it seem desirable.

Episcopacy is now appearing in villages, as formerly in cities; and, in places where stately Presbyterian churches befit their national character, tiny chapels or comely little churches proclaim that Episcopacy is not destitute of national aspirations. The smaller Protestant sects give no indication of widespread extension; while the Roman Catholics do not proclaim that Scotland is returning to obedience to Rome. Yet neither these sects nor the Romanists are moribund. If, then, the ecclesiastical activity of the various religious denominations be the certain sign of spiritual vivacity, there is possible a description of Scotland which tells not of sloth and dulness, but of zeal and energy.

In Russell Lowell's "A Parable," the representatives of religion point to the images of Christ standing throughout the land, but He turns away from these to other and different images of Him made by the priests. The parable is not less applicable to Scotland than to other countries; and yet it may be with truth asserted that in this country the social force of Christianity is strong, though it exhibits itself in traditionary fashions. The great Presbyterian churches send forth missionaries not only to convert unbelievers, but also among lapsed or undeveloped peoples, as the case may be; to transform savages into men. At home, too, there is missionary zeal. Work in the slums, which a few years ago suffered from being a fashionable recreation, is now being carried on by earnest seekers for the salvation of society. Whatever may be the causes of the withdrawal from the church on the part of many, and very many of the people, the various religious bodies are not wanting in denominational vigor or destitute of missionary zeal.

The two great Presbyterian churches, the National and the United Free, may be classed together, so far as doctrine and work are concerned. Both are extending their bounds in precisely the same way, and comparisons and contrasts are almost impossible, and certainly undesirable. The Episcopalians cut themselves off from ecclesiastical fellowship with the members of other Christian societies; and though there are movements for a union of churches in which certain Episcopalians are taking part, there is no outward and visible sign of anything but division between Presbyterians and Episcopalians as classes. The Episcopal Church may be described as strongly aggressive and moderately progressive. The Roman Catholics are undoubtedly zealous and maintain their position in certain Highland districts which were never touched by the Reformation; and in the cities, where there is a large Irish population. Notable conversions of Protestants to the Roman faith, however, are practically unknown in Scotland, and as the movement of Romanism in country districts is backward rather than forward, a national conquest is not among the actual visions of Romanists, who are meanwhile content that toleration is meted out to a faith which was banned at the Reformation. In regard to Congregationalists, Methodists, Baptists, and the smaller sects, it may be in courtesy affirmed that, while exhibiting no signs of decay, they have no triumphs as earnests of a time when any one of them will be the prevalent or popular ecclesiastical society of the land. The Salvation Army has done, and is doing, a measure of excellent work among the most degraded and the poorest in the large towns. The novelty of their methods, however, has now passed away, and, while admiration is freely bestowed on the members of the army by those who value zeal, they are to be classed simply among the smaller religious societies with a footing in Scotland.

In the last generation of the nineteenth century the most notable change in the outward aspect of religion was related to the conduct of public worship. The Reformation, though Archbishop Laud styled it the "Deformation," did not make worship bald or barren of beauty. The liturgy popularly called John Knox's was certainly not destitute of æsthetic or literary value. But fear of Popery, begotten amid the political circumstances of the country, induced the people to welcome from time to time any form of worship which could be interpreted as a protest against Romanism. Prelacy to the much tried and sorely vexed Presbyterians of the seventeenth century, was but modified Romanism, and anything specifically associated with it to be accordingly shunned. The Scottish communicant, remembering that the cup had been refused to laymen, took not a sip but *a draught* of the communion wine, and thus solemnly published his Protestantism. Everywhere in Scotland the public worship became severe in style through emphasis of simplicity; and political circumstances, associated with Rome or England, accounted for, if it did not justify, that severity. In the nineteenth century, however, the fear of Rome was a memory, though hatred was not dead; while England, whatever fanatical Episcopalians may have desired, was without the power to interfere with the constitution of the Scottish Church or the worship of the people, whether of churchmen or dissenters. Amidst the ecclesiastical freedom from all foreign attacks, therefore, public worship began to manifest that refinement which was beginning to pervade the manners and customs of the people.

Professor Robert Lee, of Edinburgh University, who was also a clergyman in the city, introduced an organ into the church of which he was incumbent. This innovation led to a national commotion. The case came before the General Assembly, and though at first the judgment of the supreme ecclesiastical court was adverse to Dr. Lee, it was ultimately reversed. "Organ Lee," as he was styled, suffered many things at the hands of presbyters, and his friends counted him a martyr. His cause, however, triumphed, and organs are now to be found in Presbyterian churches in all parts of the land. From first to last there has been no outrage against the doctrinal feeling of the majority of the members of any particular congregation, since the introduction of instrumental music into the public service has been left to their decision; and now instrumental music may be found in the United Free as frequently as in the Established churches.

When the organ controversy was settled, a Church Service Society was instituted in connection with the Church of Scotland, and forms of prayer were arranged and adopted. For generations extempore prayer, which possesses both advantages and disadvantages, was the rule in Scotland. "Presbyterian eloquence" has preserved oddities and idiosyncrasies, real, or forged by gossip, of prayer by Presbyterian clergymen of the seventeenth century. That book was not allowed to pass without counter-charges against the "Episcopal curates," but whatever may have been the bulk of some of the religious stories of clerical oratory, the prayers were frequently marked by a fervor not necessary in earnest supplications, and by tediousness not relieved even by the misplaced eloquence. Until almost the last generation of the nineteenth century, the prayers, as a rule, were long and without liturgical form, and many of them in reverence, it may be said, were simply addresses to the Almighty. The character of public worship. however, has now been greatly changed, and the prayers, even when not cast in liturgical mould, have become, in most instances, short, earnest, and finished in style. This characteristic applies to the worship in all the churches where there is no fixed liturgy.

The Church Service Society of the National Church has published a prayer-book, the Euchologion; and not infrequently prayers taken from it are repeated from memory by clergymen in the conduct of public worship; while in not a few places prayers from this book, or from other sources, are openly read. Many of the worshipers object to reading in this fashion, but by some it is tolerated, and by others preferred. There is no demand, however, for another Jenny Geddes to inaugurate a riot in some other St. Giles.

At diets of the General Assembly of the Church of Scotland one may observe a Moderator reading prayers; and even in this centre of Presbyterianism, collects from the Anglican liturgy have been used.

With the introduction of the organ there came a very general improvement in all the musical parts of the service. Chants and anthems were sung, in addition to hymns, in places where the metrical psalms and paraphrases alone had been heard. There are congregations which still find the Psalms of David adequate for their Christian worship, which still see in paraphrases unholy innovations, and count hymns "humanized abominations," as R. L. Stevenson humorously styled them. These congregations are certainly not increasing, and in Presbyterian churches generally the musical services include the singing of psalms, paraphrases, chants and anthems, choirs being formed in village as well as in city churches. One of the results of the attention paid to the musical service was the publishing of hymn-books by different churches; and a few years ago the Established and Free Church Assemblies, and also the United Presbyterian Synod, published together a Hymnary, which may now be used by the congregations included in these churches. In many of the congregations of the National Church the Scottish Hymnal, the hymn-book prepared by that church for itself, is still in use, though others have adopted the Hymnary, seeing in it a symbol of union.

Nothing in Presbyterian Scotland is more remarkable than the rapid change to finer, more esthetic forms of worship; and though progress, in the eyes of many, is still needed, and changes must yet take place, it may be said that Scotland is alive to the truth, that the worship of the Lord is not to remain the one thing untouched by the refinement now displaying itself in manners and customs. Good taste is also shown in the new ecclesiastical buildings, frequently adorned with stained-glass windows, and in the restoration of ancient buildings worthy to have their original beauty replaced.

The Episcopal Church in Scotland has had its liturgy, and has given special heed to its musical service, not following Scottish customs, but touched rather by English influence. For a very long time in its history, after the Revolution Settlement, this church was too small to make any impress on the national life. In the nineteenth century, however, and especially in the latter half, it began to be a not unimportant factor in Scottish ecclesiasticism. Many of the wealthiest people, and chiefly in country districts, attached themselves to it, and to many Presbyterians it seemed that newly acquired wealth or social position was accompanied by adherence to the Episcopacy as the fashionable ecclesiastical form. Frequently, however, educated and refined men left Presbytery for Episcopacy, not testifying that Episcopacy was of Divine origin, but charmed by the more attractive character of the worship. Wise men among the Presbyterians accordingly saw that unless their churches were to be forsaken by educated people, they must meet the demands for improved services. On the lowest showing the changes in Presbyterian worship were necessary to prevent the disintegration of the churches, while on another showing, Presbyterians sensible of the charm of refined worship, such as that found in the Episcopal churches, looked to Presbyterianism and found no cause in it to exclude beauty from its forms of worship. Whatever else the Episcopal Church in Scotland may have done, it has at least given an example of refinement, and though the Presbyterian churches have not slavishly imitated it, they have benefited by its influence.

Since the Reformation, preaching has occupied an important place in almost all public religious services, but while the sermon still occupies its old place of importance, or even of pre-eminence, it is curtailed in length. A pulpit orator like the late Principal Caird, of Glasgow University, perhaps the greatest of all Scottish preachers, could deliver a sermon of an hour's duration, and be heard by an admiring audience; but only matchless eloquence like his could, in these present days, justify sixty minutes of preaching. Twenty to thirty minutes are now allotted to a sermon, except in some Highland places, where ministers still may preach for two hours. No one has been found to complain that religion has suffered by the change toward brevity.

It is obvious that the advance in education among the people generally requires an altered style of preaching. The motive of the preacher is not now to give theological information to his hearers; not to expatiate on the mysteries of Calvinism or to attack Arminianism or Socinianism. Theological systems have ceased to arouse popular interest, and hence our modern ministers have left theology for religion—blessed change!—and endeavor to create spiritual enthusiasm by delivering the message of Christ. Our Scottish forefathers were all theologians, discussing points of doctrine with the zeal which men now give to debates on political questions. Sundays were seasons for theology, when sermons were freely criticised, and the merits or demerits of their authors were handled without reserve. One of our native "Makers" has shown us this picture:

"Himsel', meanwhile, frae whaur he cocks
An' bobs below the soundin'-box,
The treasures of his words unlocks
Wi' prodigality,
An' deals some unco dingin' knocks
To infidelity.

Wi' sappy unction, hoo he burkes
The hopes o' men that trust in works,
Expounds the fau'ts o' ither kirks,
An' shows the best o' them
No muckle better than mere Turks,
When a's confessed o' them."

This order of parsons has disappeared, and Sundays given wholly to hearing and discussing sermons have also gone; not because religion has less hold upon the people, but because theology is now no longer of supreme interest for the Scot. He has now his daily or weekly newspaper, and has a larger view of what is the Father's business. The sermon consequently has changed with the altered circumstances of the Scot.

While it is to be said with truth that popular interest in theological systems has died, it is to be affirmed at the same time that questions of Biblical criticism claim the attention of all religious men. The famous case of Professor Robertson Smith drew the public attention to these questions, and though points of Hebrew scholarship were necessarily beyond the intellectual grasp of all save the experts, the whole subject of the composition of the Bible, the formation of the Old and New Testament Canons, and in addition the doctrine of inspiration, did not outride the knowledge of ordinarily educated men. The theory of Strauss, and the method and general conclusion of Baur and the Tübingen School had been known to scholars, but had not extended beyond their ranks. When, however, Professor Robertson Smith's articles in the Encyclopedia Britannica attracted the attention of the Free Church, and when it was announced that his case was to be tried in the Free Church Assembly, popular excitement was intense. It was not merely that a theological suspect had been discovered, that a heretic was to be tried—though Scotsmen dearly love a heresy case—but that an honored and brilliant professor, in one of the theological colleges of the land, had dared to speak out on the all-important subject of the composition of the Bible. Many consequently were willing to listen, and many to affirm that he should get a just trial apart from prejudices; a fair hearing where fair play was valued. The Free Church determined to remove him from his chair, but not to depose him from the ministry; and the peculiarity of the judgment did not fail to excite the public feeling in favor or against the professor.

Almost a generation has passed since Dr. Robertson Smith, the most distinguished Old Testament scholar whom Scotland has yet produced, was removed from Aberdeen; but interest in the questions of Biblical criticism has not died, and an impulse has been given to criticism and speculation which is not likely soon to disappear.

Some years after the conclusion of the Robertson Smith case, Professor A. B. Bruce, of Glasgow, and Marcus Dods, of Edinburgh, both of the Free Church, were accused of heresy, but were acquitted by the Assembly. They also had entered the field of criticism, and had attacked certain traditionary theories. This case, however, did not make great excitement, but it helped to preserve popular interest in questions of criticism, which continues at the present day.

It has been the fortune of the Free Church to be the arena of theological strife in the last generation of the nineteenth century; and other churches have reaped benefit from its troubles. The Established Church had one case of heresy in recent years, and the result was that after trial the libel for heresy was found proven by a majority of the Assembly. A young clergyman, the Rev. Alexander Robinson, published a book, "A Study of the Saviour in the Newer Light," which was declared by the Assembly to be subversive of the faith, especially of the belief in the resurrection of Christ. No fundamental principle of liberty, however, was involved in the case, and consequently it was not creative of popular excitement. Heretical, undoubtedly, the book was, but many members of the Assembly declined to vote for the deposition of the author, on the ground that while the work was immature in thought, and confused in style, it was an earnest and certainly not a flippant inquiry after truth.

It is not necessary that either theological advancement or spiritual progress should be signalized by heresies, and yet the Free Church has been progressive, and at the same time has been suspected by the rigid of fostering heresy. Its history, however, has taught a valuable lesson. Men have seen from its famous cases, and especially from that of Professor Robertson Smith, that true religion is not impaired by a thorough and fearless criticism of the books of the Bible; and thus, though, as a religious society, it has suffered anxiety, it has helped to educate the country and to dispel superstition.

Another sign that spiritual thought is alive is to be found in the fact that the United Presbyterian and Free churches, before they were united, each published a "Declaratory Act," with the intention of bringing the statements of the Confession of Faith into more helpful relations with modern ideas. It may be a question whether such harmony can be established, but the attempt to establish it none the less shows religious vivacity. The circumstances under which these "Declaratory Acts" were published may be understood from the words of an eminent Free Church divine: "In the whole cast and color of its thought, the church of to-day has moved considerably from the particular phase made prominent in the confession; and those who failed to find in the Confession aspects of truth they counted precious, or who found them wholly in the background, hesitated to accept it as embodying the confession of their faith."

The Established Church has published no declaratory acts, though it has felt the difficulty, as strongly as any other communion, of adhering to its confession as, if not an adequate expression of its belief, a symbol not contradictory of the living faith. During the last two years it has been investigating its relation, in the light of acts of Parliament, to the Confession, and also to the formula which declares the Confession to be the expression of the personal faith of any one who subscribes it. Should the ultimate decision be that the church, in virtue of being National or Established by acts of Parliament, has not spiritual independence, no right to issue, as occasion demands, authoritative declarations regarding points of faith or heads of religion, then an attempt will undoubtedly be made, sooner or later, to obtain a statute removing the restrictions which violate religious liberty. The Established Church claims, and may do so with justice, that, though of late years it has had no heresy cases, involving great principles, to make evident its religious vitality, it has thinkers and scholars in its midst who are not unknown in the world of letters, and has also members, not a few, who are anxiously seeking for a harmony of creed and faith, of formula and truth.

No heresy case, for some considerable time, has disturbed the tranquility of the smaller churches. Among Episcopalians the most exciting question has been, and is associated with the form of the communion office, whether it should be Scottish or Anglican. The question, which has not come before the bishops in conclave, or before any representative body in the church, is prominent in many of the local churches. As the Scottish office contains phrases suggestive of the doctrine of the Real Presence, its supporters are classed as High Churchmen, in opposition to Low Churchmen, who prefer the Anglican Communion service. The dispute over this question may be taken as a part of the great controversy between High and Low churches which is now disturbing the Church of England; and since it deals with doctrine, and not simply with ritual, may be further taken as an indication of spiritual movement.

Outside the region of dogma and criticism, and yet not outside religion itself, is the problem of ecclesiastical union. The loss of strength, wealth, dignity, caused by division, is so evident that an explanatory dissertation is unnecessary, and Scotsmen with shrewd, practical sense now recognize the evils of separation. Union is now an ideal to many, and a fixed purpose. However, the past may be justified with its multiplication of sects. Since the Revolution Settlement, many Presbyterian revolts have taken place, ending in the establishment of new denominations; and in each revolt an assertion of the principle of spiritual independence has been prominent. In 1847 an important reunion was accomplished when the United Presbyterian Church was formed. In 1852 the Original Seceders, and in 1876 the Reformed Presbyterians, were formally united with the Free Church; and in 1863 negotiations were begun for bringing together the Free and the United Presbyterian churches. These negotiations, however, were abandoned, as serious difficulties seemed likely to arise in connection with the proprietorship of buildings and other property. Toward the close of the century, however, new proceedings commenced, as the desire for union had been growing stronger in the two churches; so the year 1900 saw the incorporation of the United Free Church. This new church is constituted on the principle of voluntarism; and, repudiating State connection and renouncing State endowment, is therefore chiefly opposed to the National Church, with its State connection and endowment.

The union of the Free and the United Presbyterian churches of Scotland was bound to mark a new era, not only for them, but for the Established Church. The latter found itself face to face with a rival of greater power, and at once had to give sounder reasons than before—if possible—for its separation from other Presbyterians and for its union with the State. Apparently the time of heart-searching has already begun. Professor Cooper, a teacher of divinity in Glasgow University, and a son of the church, addressing the students of the University on "The Church in the Nineteenth Century," has trenchantly criticised the Established Church, claiming that its present parochial system has broken down both in agricultural districts and in the large towns; that in more than one hundred parishes the worship of God has been reduced to one service on Sunday, and one celebration of the Lord's Supper a year; that their schools of a secondary grade have been given up, and that their universities are fast being secularized. There is little interest in, he claims, and no patronage of, theological education, the four chairs created in their divinity schools of late being endowed, not with funds from donors of to-day, but by revenues from former donations. Professor Cooper's diagnosis suggests a trite truth, that there is something uniformly paralyzing and blighting about the union of church and state.

Yet the disestablishment of the National Church is not at present within the range of practical politics, though a few years ago it was a subject of absorbing interest. It was found, however, that it could not be altogether dissociated from other political matters, and was never by itself before the country. At the general election of 1895, it was eclipsed by Home Rule, and in 1900 the South African War overshadowed every other subject. For the present, therefore, disestablishment is not prominent, though it may probably once more emerge and create excitement. Meanwhile, the cry is not heard that disestablishment is the necessary preliminary to Presbyterian union, though many are confirmed in the belief that this necessity exists. On the other hand, no practical attempt is being made to secure Presbyterian union, either on the part of the opponents of the National Church, or on that of the church itself. While disestablishment was yet a serious question, churchmen were constrained to set forth their policy, and it was not always the same. The majority would not listen to any suggestion of compromise, would yield nothing; but expressed a willingness to receive back to communion the dissenters whose position in regard to spiritual independence had been changed by the abolition of patronage. Others pointed to the State connection as the fundamental principle to be maintained, and others, again, were ready to see that connection severed, provided the ancient endowments were permanently secured for religion.

It is difficult to say whether any compromise will be effected, but in the present temper of the Established Church none will be made. Two things are possible: Disestablishment and disendowment may be brought about, and union ultimately be accomplished, when all bitterness has passed away; or there may be a practical union, an association on the principle of toleration. This second scheme is too definite for those who view State connection as an evil, and sufferance of it as a recognition of evil; and too vague for those who require unity along with union. The wisest man will be the last to prophesy what will be the conclusion of the whole matter.

There is, however, a larger scheme of union, in which Episcopalians are, it is said, to take a part; and regarding it, this may be affirmed, that it suggests greater difficulties than even Presbyterian union. The late Dr. Wordsworth, titular Bishop of St. Andrews, lived on friendly terms with his Presbyterian neighbors, and desired ecclesiastical association with them. He and his friends professed to be willing to recognize Presbyterian orders, and not to require the re-ordination of those entering into this union. They insisted, however, that the enlarged church must be Episcopal in constitution. Scotland was to be required to deny her ecclesiastical past, and to admit that the Episcopalians had been right, as possessing the authority of Scripture, when they strove to overthrow the Presbyterians. Dr. Wadsworth was a good man, and one who thought that he had satisfied the claims of toleration when he agreed to recognize the validity of Presbyterian orders. The union which he suggested, however, has never come within measurable distance of realization, and has not amounted to more than a fresh controversy on the subject of the origin of episcopacy. On the part of the Presbyterians there is now a general agreement that ecclesiastical government is a matter of expediency; and they maintain that while they cannot find a direct Scriptural warrant for presbytery, they certainly can find none for episcopacy. They are not, therefore, likely to repudiate their own constitution, and to adhere to episcopacy as divinely appointed, in order to secure association with the small sect of Episcopalians. The present titular Bishop of St. Andrews, who was at one time Bishop of Tr~~o~~uro, in England, is also zealous for union, though he recognizes that the proposals of his predecessor were of no practical value. From time to time one sees in the public prints accounts of conferences of Presbyterians and Episcopalians on the subject of union, but as yet no scheme has been formulated, no definite proposals have been made. There is, however, a resolution on the part of those associated in conference to seek Divine guidance, and to ask God Himself to bring about a union in His own way. There the case stands, and criticism is offered by no one, as reverend men shrink from discussing a policy or plan which involves special prayer for Divine help. The external unity of the churches may be far off, and, if realized, may not be found to be altogether excellent. But the association of men of different sects in Christian fellowship for any purpose, such as this conference for union, may help to expel bitterness and strife from ecclesiastical life, and to reach a unity of Christian faith and hope and charity deeper and more enduring than an external union of many churches under one government, whether Presbyterian or Episcopal.

Religious life is not dead within the churches, and yet their power is not increasing in the land, when it is tested by numbers of members. Organizations, such as young men's and women's guilds, are being multiplied, but they do not appreciably affect the sections of the population beyond the pale of the churches. Statistics may be made to serve many purposes, and are therefore to be used with caution. There is, however, no escape from the significance of a fact recently brought to light, that in one of our largest cities the number of church-goers at the chief religious service of an ordinary Sunday amounted to one-sixteenth of the whole population. This is undeniably a typical fact, and a remedy, though anxiously desired, is not to be found. At the same time it is worthy of notice that while the religion which is identified with the churches is co-extensive with but a limited section of the nation, the life of the community as a whole is not destitute of signs of that Christianity which feeds the hungry, visits the sick, and clothes the naked. Philanthropy is visible in factory and education acts, and in efforts of individuals to maintain hospitals or establish homes for destitute children. Philanthropy, however, in the eyes of many, is not entitled to the name of religion; and, if this be so, if we refuse the name, the fact must be recognized that, in spite of activity and effort, the power of the churches is not increasing, and is meanwhile inadequate for the spiritual task set before them.

In this, as in other communities, large numbers of workingmen, absorbed in the struggle for bare existence, or from the small attainable fraction of comfort above the limit of bare existence, are content to face the experience of the next world when they reach it, and here and now to live for that they see and know. Among men of education there are those who reject Christianity as a revealed religion, and see in Jesus, at most, one who lived an ideally good life, and gave voice to man's highest aspirations and finest desires. The animal, or lowest class of the population, in which the sense for religion is not developed, does not suggest any difficulty peculiar to the present day. The workingman and the enlightened man make the special problems of the time, and they are very different in character. The one sees in a church an institution of priests corrupted or controlled by the rich, and will not join himself to it. The other views it as a temple of superstition or archaic beliefs, and finding no beauty in its worship, and no value in its teaching, will not enter its gates. The problems exist in stern reality, and are not to be easily solved. Meanwhile, we have great churches, alive in their piety, strong in zeal, earnest in purpose, which minister to the saints, and yet are powerless to attract great sections of the people to religion.

SIAM.

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[When we see a hundred barriers that can only be compared to mountains removed as completely as though they were cast into the sea; when we see a hundred doors flung open without human hands, after centuries of rigid exclusion even toward commerce, and leaving for the missionary an open path to the very heart of great empires—it seems as though the miracle wrought in Peter's behalf, when the huge, iron city gate opened of its own accord, had been so often repeated in these days that it has ceased to be any longer a marvel. When we see how, during these hundred years, God has been leading out His chosen few to dare the assault upon the very citadels of paganism; to face without fear famine, fever, exposure, privation, torture and death; and how He has made them brave, strong, and victorious, with every possible hindrance as to numbers, money and worldly power against which to contend—we can only account for their courage, consecration or success by the fact that He who went with Gideon against Midian, or Joshua against Jericho, has by His angel led this "forlorn hope." And when, once more, we remember how, one hundred years ago, the whole church seemed practically dead to foreign missions; how Carey, in forming that first English missionary society, fought for twelve years the apathy and even the hostility of his Christian brethren and fellow-ministers, as Wilberforce for forty years fought the English Parliament to secure the abolition of the slave-trade and the emancipation of the slave; when we remember that from almost absolute and universal indifference and even opposition, one hundred years ago, the whole church has wheeled into line, declaring its profound sympathy with missions, forming its hundreds of great organizations that ramify into almost every local church, laying millions of dollars annually on the altar of missions, and sending thousands of missionaries to the ends of the earth with its prayers and tears and blessings; when we think that for the first time since the age of the Apostles the Church of Christ, through all her evangelical denominations, is organized for a campaign whose professed purpose is a world's evangelization—once more, we can only exclaim, "What hath God wrought!"—ARTHUR T. PIERSON, D.D., "The Crisis of Missions," pp. 38-40.—ED.]

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NO PRINCIPLE is more familiar in practical mechanics than that power must be proportionate to load. The tonnage of the ship and the speed at which it is intended to drive her, the number of lights to be kept burning, the weight and speed of the train and the steepness of the gradients, these determine the number of square feet of heating surface which the boilers must present, the power of the dynamo, the type and size of the locomotive. And the same law, that power must be proportionate to load, conditions success in every sphere of human effort, the intellectual, the moral, the spiritual, no less than the material. In these realms, too, the force at command must bear some proper proportion to the resistance to be overcome, if there is to be any reasonable hope of success. And it is the hope of success for the Kingdom of God in the world that this volume attempts to set forth. Its cry is that old, old one, "Watchman, what of the night?" It is given to the present writer to render some answer to this question with respect to the Kingdom of Siam and its adjacent regions. But if we are to make any just estimate of the efficiency of the forces now in operation, we must know what is the measure of the work to be accomplished. How many spiritual foot-tons must be lifted before the Kingdom of God can triumph in Siam and Indo-China? What are the obstacles to be overcome? In a word, what is the moral and spiritual situation? Our subject, therefore, falls into three parts—the problem of the Kingdom of God in Siam, the forces at work for its establishment, the outlook for the future.

1. *The Problem.* The great peninsula of Indo-China lies at the southeastern corner of Asia, between the Indian Ocean and the China Sea. It terminates toward the south in the long index finger of the Malay Peninsula, the tip of which is the city and island of Singapore, that stake-boat around which turns all the commerce of the East. It is characteristic of Indo-China that both the mountain ranges and the rivers have a general north and south direction, and the political divisions, therefore, are also marked off by north and south lines. On the west lies Burma, drained by the Salween and the Irawadi; on the east lies Anam or French Indo-China, through which flows the mighty Cambodia; in the centre lies Siam, an independent kingdom, watered by the Menam and its tributaries. Siam, in which we are now principally interested (for Burma is a part of British India, and has been treated in that connection, while there are no Protestant missions in Anam, and not much effort being made by Roman Catholics)—Siam, then, is a tropical country, extending from 4° north latitude to 20°. It has a total length from north to south of thirteen hundred and fifty miles, and an extreme breadth of four hundred and fifty miles, and an estimated area of two hundred thousand square miles, or approximately that of New

England plus the four Middle States. The population of Siam has been variously estimated at from six to ten millions of people, the probability being in favor of the smaller number. This population is comparatively homogeneous as to race, at least three-fourths of the whole, and probably a larger proportion, being composed of the Siamese and their close congeners, the Laos; while the remainder are Chinese, Burmese, Peguans and Malays in the south, and Shans and a variety of hill tribes in the north. The Siamese, Laos and independent Shans are all branches of the great Shan race, which, in the 14th century A. D., had the mastery of the whole of Indo-China. With some minor differences, which will be referred to later, they are bound together by ties, not only of race, but of language and a common type of civilization, and to a certain extent, also, by common religious notions. As to government, Siam is a monarchy of a liberalized Oriental type. While it cannot be said that there is any such thing as a constitutional government, yet the king is one of the most enlightened rulers of the East, and he is assisted by a number of ministers who are men of liberal ideas. It is not many years since the present Siamese dominions were divided between a number of governments, over which the Kingdom of Siam maintained a more or less direct sovereignty. The Laos states, for example, six in number, occupying the northern half of the kingdom, at no distant period had each a king of its own. During the last two reigns, however, the process of centralization has been going steadily forward, and while the show of separate government is still maintained to some extent in the Laos provinces, it is becoming more and more shadowy, each native king or governor having at his side a commissioner who represents the supreme power at Bangkok, and in whose hands more and more influence is being lodged year by year.

This process of centralization in government is also being quickened by the present modes of communication which the present king has established. A postal service has been in operation for some fifteen years, and a telegraph service for nearly as long, and these services have been extended each year to more distant points and made more efficient. A great stride has also been made in the beginning of a system of railroads. The only line of any length runs from the capital to a point some hundreds of miles to the northeast, but other lines are planned, and a few decades will almost certainly see the northern provinces connected with Bangkok by rail.

These influences, with others of the same sort borrowed from Western lands, have already done something, and are destined in the future to do much more, to modify the type of civilization prevailing in the country. This type, in its main feature, is common to the whole of Indo-China. It has been largely influenced by the civilization of China, and has the same general aspect, but is by no means so highly developed. The Siamese, the Laos and Shans do not exhibit either the patient industry, or the ingenuity and skill in manufacture, or the taste in literature and the arts, which the Chinese have attained; nor have they felt the influence of powerful intellectual leaders, like Confucius and the other Chinese sages. They have, however, a quickness of apprehension and readiness to adopt what is new which links them in some measure with those marvels of the Orient, the Japanese, and the result of increasing contact with the rest of the world is sure to be soon found in further modifications of the prevailing type of civilization.

There is one feature of the social life of Siam which must never be overlooked in any attempt to conceive the real problem of the Kingdom of God among these people and their congeners; that is, the position accorded to women. Japan excepted, there is no land of the East where the privileges and immunities of women are so great as in Siam, and, to a certain extent, in Indo-China generally. It is true that among the nobility and the very wealthy polygamy is in considerable vogue, though even among these classes the principle of monogamy is recognized to this extent—that one wife is considered superior to all the rest; but among the common people monogamy is the rule and polygamy the rare exception. Except in the polygamous establishments of the highest classes, no effort is made to seclude the women, nor are they expected to go veiled, nor is any restraint of a burdensome sort imposed upon them. The Siamese woman may appear freely on the street, may keep a stall in the market, may own property and transact business, and even have some say as to whom she will marry. When married, she has as much right to divorce her husband as he to divorce her, and in some respects she knows how to make this right more effective. In cases of separation the husband may be compelled to pay alimony, and the children, if there are any, are likely to be given to the wife. How superior this position of woman in Siam is to that held by her in India and China, not to speak of semi-European Turkey, needs not to be said. The reasons for this greater freedom and respect accorded to woman are probably to be found in the social and domestic temper of the Shan people, in the humanizing influences of Buddhism, and more than all in the custom which ordains that when a man marries, instead of carrying the woman away to a new home, he shall himself become a member of his father-in-law's household; but to whatever causes it may be due, the importance of the position accorded to women cannot be overlooked by anyone who desires rightly to realize the moral and spiritual situation. The most vital element, however, the most dominating influence, which goes to make up this situation is the religious faith and life of the people.

It may be broadly said that there are two religions in vogue among the Siamese and Laos, and it would not be far wrong to say that the majority of the population are under the influence of both of these, at least to some extent. One of these religions is Buddhism, a historical faith, and one that numbers its adherents by hundreds of millions in India and China and Japan; a religion which has a highly developed literature and a well-organized form of worship. In Siam, its priests and its temples are to be seen on every hand. The main features of Buddhism as practiced in Siam are the same as those which it exhibits in India and China. If there be any difference it perhaps lies in this, that in Siam the intellectual and doctrinal features of Buddhism receive less attention, while more stress is laid upon the practical and ceremonial aspects. The great germinal principles of Buddhism—the belief, for example, that life is essentially a misfortune and that the root of its wretchedness is to be found in desire, and that the way of escape, not indeed from life, to whose ever-turning wheel man is inexorably bound, but from the fret and pain and distress of which life is full, lies in the extinction of desire from the soul by meditation and discipline; the belief, also, in what for all practical purposes is the doctrine of the transmigration of the soul, although theoretically Buddhism does not acknowledge this doctrine; and the recognition of Nirvana, or the state of existence without consciousness, as the supreme goal to be sought, and of merit-making by means of obedience to the law and conformity to ceremonial requirements, as the great means by which the soul's progress toward Nirvana may be hastened—these, of course, are the chief elements in determining the faith and life of the Siamese Buddhists. But in addition to the influences which these doctrines have upon the minds of the people, we must not fail to notice the entrenchment of Buddhism in their life. This comes about largely through the fact that they have made so heavy investment in it. There is scarcely a household, for example, that has not contributed one or more members to its numerous priesthood There is certainly none that has not given of its scanty hoard of silver to build its temples, or to gild its images, or to deck out its festivities, not to speak of the daily dole which all must give to feed and clothe its thousands of idle priests. Such facts as these will help one to realize how deep and strong is the hold of Buddhism upon the people.

The other religion in vogue is the worship of spirits. This, as has already been said, is not, strictly speaking, a rival religion to Buddhism, but is cherished along with it by the great majority of the population. It differs from Buddhism in that it is without any fixed body of doctrine, has no temples, no priesthood, no well-ordered forms of worship. It is, in short, a superstition of the most elastic sort, one which shapes itself to the moods and circumstances and mental makeup of its devotees. Its essence lies in the belief in the existence of spiritual beings, some of which might be spoken of as elves or fairies, some as ghosts, and some, and indeed the greater majority, as demons. These spirits are believed to be of innumerable multitude, and every interest and event of life is thought to be more or less under their control. Wherever one may be, and in whatever pursuit he may be engaged, regard must be had to the supposed convenience or pleasure or whim of these invisible, and for the most part, hostile existences. No journey can be undertaken, no bargain consummated, no crop sown or harvested, no marriage or funeral celebrated, no social festivity enjoyed, no house built, or boat launched, or boundary crossed, or camp pitched, without some attempt to placate these watchful spirits; and apprehension as to the evil they may work to health or property or domestic happiness or the success of business undertaking rests as a constant cloud upon the mind and heart. As everywhere else, so also in Siam this belief in spirits is associated with the belief in witchcraft and with the cruelties which faith in witchcraft never fails to inspire.

Both of these religions maintain a firmer hold upon the life of the people through the fact that their social enjoyments are almost without exception bound up with them. On the one hand, the festivals of Buddhism furnish occasion for many of these enjoyments; on the other, all the crises of human existence—birth and marriage and death, especially—call for the services of the priests and stimulate the fear of spirits to its highest potency.

In addition to their religious beliefs there are certain moral features of the life of the people which deserve notice. Indolence, for example, is one of their failings, begotten, as is so often the case, by a tropical climate and a bountiful soil. Gambling, too, is a vice to which they are largely addicted, and which sometimes leads them to sacrifice not only their property, but even their personal liberty, and that of their wives and children. The use of opium, while not native to the country, has been introduced from China, and makes lamentable increase from year to year. Intemperance is not a great evil, partially because the use of whisky is forbidden by the Buddhist law, and partially because its cost is too great for the native purse. Impurity and untruth, also, are fearfully common, while from the prevalence of crimes of violence, such as robbery and murder, the Siamese are happily, to a large extent, free.

This brief sketch must complete what our space permits us to say as to the problem of the Kingdom of God in Siam and its adjoining regions. In it we have made some attempt to set forth the load which Christianity must lift. Let us turn now to make some estimate of the power and the machinery which are at hand for this purpose, or, in other words, to gain some conception of the Christian forces at work to overcome these false religions and to permeate this civilization with the influences of the Gospel.

2. *The Forces at Work.* In point of time at least, Christianity is no novelty to the Siamese people. As early as 1819 Mrs. Ann Hasletine Judson, wife of the great missionary to Burma, availed herself of the help of a Siamese resident in Rangoon to translate into the tongue of Siam a catechism, a tract, and the Gospel of Matthew. In 1828 Dr. Karl Gutzlaff, then stationed at Singapore in the hope that an entrance might thus be gained to China, visited Bangkok, accompanied by Rev. Mr. Tomlin, and began missionary work. They were soon called away, the one by the failure of his health and the other by appointment to other work, but not before they had issued an appeal to the American Board and to the American Baptist Mission in Burma. The former responded by sending the Rev. David Abeel, then stationed in Canton, who, however, was compelled by ill-health to withdraw after only fifteen months of service. The latter commissioned Rev. J. T. Jones to represent them in Siam. Mr. Jones arrived in Bangkok in 1833, and remained until his death,

in 1851. He was soon joined by Dr. William Dean, and the work thus begun has been maintained until the present time. The force at work, however, has always been small, and attention has been directed in great measure to the Chinese residents and carried on in the Chinese tongue. It has not had much direct influence, therefore, on the evangelization of the Siamese. Between 1834 and 1849 the American Board sent some half dozen missionaries to Bangkok. Two of these, Daniel B. Bradley, M. D., and Rev. Jesse Caswell, were destined to remain on the field for the remainder of their lives and to render important service to the cause of Christ and the well-being of the Siamese people. Dr. Bradley, who was later ordained to the ministry, was a man of great energy and versatile gifts. As preacher, teacher, physician, author, translator and printer, he labored unweariedly until his death, in 1873. He made a deep impression on the people, and his influence is still felt through the labors of his children and grandchildren, who are engaged in missionary labor for the Laos. In contrast to the wide range of Dr. Bradley's services is the special contribution made by Mr. Caswell to the establishment of missions in Siam. This contribution consisted mainly in the remarkable influence which he was providentially enabled to gain over the father of the present king. Mr. Caswell arrived in Bangkok in 1840. The occupant of the throne at that time was a usurper, who had forced the rightful heir, his nephew, to take refuge in a Buddhist monastery. Mr. Caswell made the acquaintance of the young prince, and soon gained such influence over him that the prince invited the missionary to become his tutor, with the result that for a year and a half the future king of Siam received instruction in the English language and Western learning, becoming especially interested in the natural sciences, astronomy in particular, and forming a very favorable impression as to the work of the missionaries. When he came to the throne, as he did on the death of his uncle in 1851, the fruits of Mr. Caswell's influence were at once made apparent. The new king abandoned the narrow and exclusive policy of his predecessor, and negotiated treaties of friendship with Great Britain and the United States. Mr. Caswell having died in 1848, he erected a monument over his grave and settled a handsome pension on his family. He invited missionary ladies to act as teachers to the ladies of his court, and ultimately employed an English woman as governess to his children, including the crown prince, the present king. In these ways it came about that for fifty years missionaries have been *personæ gratæ* to the rulers of Siam. They have not only been free from interference with their work on the part of the authorities, but they have received many marks of favor and much substantial help for the educational and philanthropic departments of their work. Indeed, the present king seizes every suitable opportunity to testify his appreciation of them and the services they have rendered and are rendering to his people.

But while not without important direct and indirect results, the mission of the American Board was not destined to be a permanency. Dr. Bradley having severed his connection with it (though he continued to labor independently), it came to an end in 1849 with the departure of the Rev. Asa Hemenway. As his permanent agents for the evangelization of the Siamese people God had chosen the Presbyterians of the United States. In 1843 they had sent Rev. William Buell and his wife to Bangkok, but at the end of three years they were forced by ill-health to withdraw. But in 1847 the attempt was renewed in the persons of Rev. Stephen Mattoon and Samuel R. House, M. D., and from that time the work has been maintained without interruption. Progress was at first very slow. It was not till 1859 that the first convert was baptized. In 1861 a new station was opened at Petchaburee, on the Gulf of Siam, 85 miles southwest of Bangkok. This soon led to another and, as the event proved, far more important extension of the work. This was the establishment of a mission to the Laos tribes in the tributary provinces to the north of Siam proper. The interest of the missionaries stationed at Petchaburee was enlisted in some representatives of these tribes, whose ancestors had come from the north in a time of disturbance and put themselves under the protection of the King of Siam. Accordingly in 1863 Messrs. McGilvary and Wilson made a journey of missionary exploration to Chieng Mai, the capital of the most powerful of the Laos states, situated on the River Maa Ping, 500 miles north of Bangkok. As the result of this journey, Mr. McGilvary removed to Chieng Mai in 1867, and Mr. Wilson joined him a year later. Bangkok and Chieng Mai thus became the two centres from which the Siamese and Laos were to receive the knowledge of the Gospel. In Siam proper the two stations of 1867 have now become five, missionaries having taken up their residence at Rajaburee, 70 miles west of Bangkok, and at Pitsanuloke, on the River Po, 225 miles north of the capital, in 1889; while the year 1900 saw them settled at Nakawn, a city of 10,000 people on the eastern coast of the Malay

Peninsula, 500 miles south from Bangkok. Plans are also on foot for the establishment of a station on the opposite side of the peninsula, on the large island of Junkseylong or the adjoining mainland. In the north Chieng Mai continued to be the only station until 1885, when a second was opened at Lakawn, a provincial capital 75 miles to the southeast; in 1893 Muang Pre, 150 miles to the southeast, was occupied; in 1894, Muang Nan, 150 miles east, and in 1897, Chieng Hai, 150 miles northeast. In connection with these ten stations the latest report (1901) shows a total of seventy-three missionary workers, of whom thirty-one belong to the Siam Mission and forty-two to the Laos Mission. Of these seventy-three, again, twenty-five are ordained men, eight are physicians, thirty-one are wives of missionaries, and nine are unmarried women. Associated with the missionaries are fifty-eight native helpers, of whom nine are ordained men. The Siam Mission has under its care nine churches, with three hundred and eighty-nine communicants, of whom ten were received during the last year. The Laos Mission reports fifteen churches and a total of two thousand four hundred and forty members, of whom one hundred and eighty-five were received during the year just passed. It will be seen, therefore, that the work among the Laos, though more recent by twenty-five years than that in Siam proper, has been much more fruitful. So far as the reasons for this difference are open to human comprehension, they seem to lie partly in the fact that the Laos, as an inland people, have been less exposed to the unfavorable religious influence of Godless Europeans, that they are simpler, sturdier and more steadfast than their southern kindred, and that a greater unity has been given to the work among them by the circumstance that the pioneer missionaries, Drs. McGilvary and Wilson, have been able to remain on the field until the present time. The two missions maintain twenty-nine schools, in which are enrolled something less than a thousand pupils. The most important of these are the Boys' Christian High School and the Harriet M. House School for Girls, both in Bangkok, the former having an enrollment of one hundred and sixty-nine, the latter of ninety-four; and the school for boys and that for girls in Chieng Mai, reporting an attendance the past year of eighty-three and fifty-five respectively. In addition special mention should be made of the "Training School for Christian Workers" which has been maintained for a number of years by the Laos Mission. This is conducted on the plan of the familiar "summer schools" of our own land. It holds two sessions of about six weeks each during the year. Its course of study includes one or more books of the Bible, the life of Christ, singing, hygiene, first aid to the injured, and similar practical matters. Its students are the leaders in the several Christian communities, and it has proved a most efficient device for fitting them for wiser and more intelligent leadership.

Dr. Bradley early brought the printing press to bear as an agency for the evangelization of Siam, and it has never been disused since. Each of the two missions now has its own press, the one located at Bangkok, the other at Chieng Mai. The dialect spoken by the Laos tribes, it should be said, differs in some important particulars from that in use in Lower Siam. Moreover, the written characters used in the two sections are entirely distinct. The Siamese use a square-shouldered character having a general resemblance to ordinary Hebrew print, while the Laos use a round character, made up of circles and segments of circles, and bearing a close likeness to that used in Burma. The whole Bible was early translated into Siamese, and a revised translation was published during the decade beginning 1880. The missionaries among the Laos depended for a number of years on Scriptures and religious literature in the Siamese dialect and character, but with the extension of their work they found it expedient to print in the Laos language and character. About 1890 Laos type were cut, and since then the work of translating the Bible into the northern dialect and printing it, as well as other works religious and secular, in the Laos character, has gone diligently forward. This work has been stimulated by the discovery that both dialect and character are in common use among the independent Shans who occupy the country north of the Siamese dominions as far as the borders of China. Up to the present seven books of the Bible have been issued by the Laos Mission press.

One other form of missionary activity has been actively utilized in both missions from the first—I mean the practice of medicine. Several of the pioneers, notably Drs. Bradley and House, were trained physicians, and those who were not were yet prompt to urge the natives to the use of quinine as a remedy against the malarial fevers which are the scourge of the land, and the practice of vaccination as a preventive of smallpox, hitherto regarded by them as a disease against which it was idle to take any precautions. There are now maintained in connection with the two missions five hospitals and the same number of dispensaries. Last year there were treated at these a total of nearly twenty thousand patients. In some sections of the country smallpox has been nearly stamped out. Many of the nobility have set the example of discarding native medicine for that offered by the missionaries. Beside the service that has been rendered in saving life and alleviating pain and disarming prejudice, the direct results in conversions have been most gratifying.

3. *The Outlook.* We have now taken a hasty retrospect at the history of Christian missions in Siam, and have passed in rapid review the forces and agencies now at work for the establishment of Christ's Kingdom in that land. We have seen that it is nearly seventy-five years since the first introduction of the Gospel to the people, and that the missionaries of a single church, the Presbyterian Church of the United States, have been continuously at work there for more than fifty years. We have seen that through two reigns the missionaries have enjoyed the favor of the king and the highest classes, and instead of being hindered have been encouraged and aided in their work, particularly on its educational and medical sides. We have seen that the missionaries, to the number of seventy-three, are now established in ten stations, in as many important cities, their line covering the whole country from north to south. We have seen that the complete machinery of modern missionary method, evangelistic, educational, medical and literary, has been created and put into effective operation both in Siam proper and among the Laos. We have seen, also, that a native church of nearly 3,000 communicant members has been gathered and organized into more than a score of separate congregations under their own officers, and that a beginning has been made at supplying it with a native ministry. And here it should be added that this native church, both in Siam and among the Laos, begins to give evidence of having passed the first stage of entire dependence upon the missionary, and is moving toward self-support and aggressive missionary effort upon the regions beyond. This capacity for self-extension has always been an encouraging feature of the spiritual life of the Laos Christians, and it has now taken on a more vigorous expression in organized work, in which all the churches of the Laos provinces are united, for the evangelization of the Kamoohs, a hill tribe somewhat resembling the Karens of Burma.

We have seen, also, that the whole Bible has been given to the Siamese, and a considerable portion of it to the Laos, and that a substantial apparatus of religious works and educational text-books has been created in the native tongue.

We have seen that schools for both sexes, ranging from the primary school to the high school and the theological training class, have been established, and have attracted a host of pupils, and that hospitals and dispensaries have been set up in every part of the land, and that the ministry of healing has made a deep and favorable impression upon all classes of the people.

It would be difficult, surely, to overestimate the value of these achievements and results, considered merely in themselves. It is no light thing, even at the price of three-quarters of a century of labor, and at the sacrifice of many lives, to have brought the knowledge of salvation to hundreds and thousands of immortal souls, to have saved life and relieved suffering, to have let the light of truth in upon darkened minds, to have reformed cruel customs, to have led out a nation from its isolation and given it a place among the peoples of the earth. All this has been worth far more than it has cost, and if missions to Siam were destined to accomplish nothing more, they would still be amply justified. But our present inquiry calls upon us not simply to appraise these results in themselves, but to estimate their significance as foretokening the future. It is idle, of course, to prophesy; but who does not know that the results of missionary labor have always and everywhere been cumulative? Who does not know that in every mission land the wearisome earlier years, in which the whole machinery of missionary operation had to be laboriously created out of nothing, have been followed by others in which the results of this labor have come to light with ever-increasing rapidity? Have we not the right to say, in view of the foregoing survey of the history and present status of missions in Siam, that the preparatory stage has now been passed, and may we not rightly look from this time on for the rapid extension of the Kingdom of God? Is it asking too much of our faith to believe that from this time the church in Siam will make steady progress, not only in the number of its adherents, but also in the measure of their intelligence, liberality and zeal; and that in far fewer years than it has taken to accomplish what to-day we see of Christian faith and life, the idols and the superstitions of Siam shall be utterly abolished, and the whole land brought under the sway of Christian truth? For it is with the forces of heathenism where Christian missions are at work, as it is with the ice which seals the surface of our inland lakes. Through the months of winter the depths are covered as with a stone, and far into the spring, it may be, the ice still shows an unbroken surface to the sky, but none the less the forces of disintegration are at work, and there comes a day when, though the sun sets upon an ice-bound lake, it rises to glint with its beams the waves that sparkle in its light; for the ice was rotten, and Spring had but to blow her warm breath upon it, and in a night it was gone.

SOUTH AMERICA.

ELSIE WOOD,

PERU.

[Politics in these republics show most encouraging developments. The last revolution in Bolivia enthroned a party that is giving proofs of willngness to enlarge religious liberty. In Peru a new party has been organized with influential and promising elements, declaring for full religious freedom.

In Ecuador the new régime inaugurated some years ago is firmer than ever, after crushing out armed revolutions organized by priestcraft, at the rate of one a year ever since it came into power, introducing new reforms every year despite the revolutions, and setting forward prosperity in the country notwithstanding the waste of blood and treasure by civil wars.

This wonderful transition in Ecuador has nothing to match it since that in Mexico at the fall of Maximilian, when priestcraft fell to rise no more, after a long, bloody, desperate struggle fought to the bitter end in defense of its dominancy. This transition is grander than ever for our church, since she is providentially the only strong denomination that has entered Ecuador, or seems likely to do so, instead of being one of many, as in Mexico.

It is grander still for us since the government has called us to furnish teachers for a whole system of new national normal schools to revolutionize and generalize education.

These teachers are welcomed by the Government not only as educational reformers under its employ, but also as religious reformers under its toleration; not that the men in power wish to become Protestants, nor are they ready yet to put Protestantism on a par with Catholicism, which is still the official religion, but they wish to *exemplify religious liberty*, advertise their sincerity and persistency in adopting it, attract Protestant capital and immigration, train their posterity in religious freedom, and emancipate their land forever from the dominancy of Romish priestcraft.

The Government has paid all the moving expenses not only of these teachers, but also of substitutes sent out from the United States for those transferred from Chile. The congress has enacted measures, since their arrival, enlarging the plans under which they came, and this despite the notorious hostility of priestcraft against their coming.—REV. THOMAS B. WOOD; "Gospel in All Lands," September, 1901.—ED.]

* * *

CHRISTIANITY entered South America at the beginning of the sixteenth century. Only a few years after Columbus first set foot in the New World, brave, bold explorers set up the proud flag of Old Castile in the north, east, south and west of South America, taking possession of the land in the name of the King of Spain and of the Catholic Church. Wherever these venturesome conquerors settled, whether on the broad plains of the Plata, in the cold highlands of Bolivia, or in the great cities of the classic empire of the Incas, they carried with them the best culture, art, literature and religion of their age. With every company of colonists there went a priest, and one of the first permanent buildings to be erected in every town was always a church.

The aboriginal Americans conquered by the Spaniards were all pagans, varying in the scale of civilization from the wildest of savage cannibals up to the industrious dwellers in the cities of the Andean highlands. The north was inhabited by tribes of Indians called Arnhacas, who, to judge from their dialect and customs, were related to the tribes of Mexico, their heroes, renowned in song and story, having been vassals of the great Montezuma. These Indians were little removed from barbarism. The men and women occupied separate huts in the villages, and there was no family life whatever; the children being kept until fourteen years of age in separate huts in the mountains, cared for by certain persons selected for the purpose. Their principal food was bananas. At fourteen the boys began to hunt and farm for themselves, while the girls were supposed to be instructed in all that an Indian housekeeper needed to know.

There were also other tribes, very different, more nearly resembling the Chinese in appearance, being short and stout, and of a light brown color.

Brazil, although discovered in 1500 by Pinzon, the Spanish companion of Columbus, was given up to Portugal. All along this eastern coast the explorers found wandering tribes of Indians, some of them being cannibals. Further south, in Patagonia, was a race whose descendants rank to-day among the tallest men on the earth. Still further south, near the Strait of Magellan, were tribes roaming wild, that had never been conquered, with only skins of animals for covering, even in the coldest days of winter.

In the west the explorers found the great Inca empire, reaching over what is to-day Ecuador, Peru, Bolivia, Chile and part of Colombia and Argentina. The fame of this empire, with its rich mines of gold and silver, its great cities, sumptuous palaces, magnificent temples, well tilled lands and wonderful roads, reached the ears of the Spaniards settled on the Isthmus of Panama, and caused them to brave numberless dangers and difficulties before they finally reached the chief city, Cuzco, in the south of Peru. They found that the wonders of the land of the "Children of the Sun" had not been overdrawn. The longer they traveled through the rich valleys, up into the mountain regions over the roads equalling the famous Roman highways; the more villages and cities they stopped in, with long, narrow streets bordered with strongly built stone houses; the more they saw of the spacious palaces and temples lavishly decorated with silver and gold, the more they determined to possess the land; and the more they knew of the patient, toiling inhabitants, spending their days and years in the service of their rulers, who, dressed in fine cloth and adorned with precious stones, dwelt in courts rivalling those of any of the old Oriental countries, the stronger became their determination to supplant the Inca and his princes.

Through all their journeyings the Spanish conquerors never forgot their religion, taking possession of the land in the name of God, as well as in the name of the King of Spain. Before Atahualpa's life was taken, he was besought by the priests to give up his worship of the sun, moon, stars, mountains, stones, earth, sea, animals and plants, and to accept the true God by bowing to the crucifix held before him. The lives of thousands of the Indians were spared by their promising to bow to the King of Spain and the God of Heaven, in token of which they were baptized as Christians.

Everywhere the Spaniards went they built churches; handsome cathedrals being erected in the larger cities.

The Spanish missionaries were to the last degree self-sacrificing and devoted. They were undeterred by any obstacle and undaunted by any danger. They endured the severest privations, and many lost their lives from the fatigues of toil, the ravages of disease or the violence of hostile savages. They counted it all joy thus to win the martyr's crown. They encountered almost insuperable obstacles in the greed of the gold seekers, the cruelties practiced by the conquerors upon the conquered, the rivalries among themselves, religious order competing with religious order, but the missionary, whether Franciscan or Dominican, was always the Indian's friend, and if he conceded too much to the new converts' old habits of mind, he at least inculcated many virtues.

Conventa and monasteries sprang up in many places, in which European teachers trained many of the aborigines in useful work for the church. The barefooted friars were especially the missionaries, going the farthest inland among the wilder inhabitants, teaching some of the more savage to wear clothing, and to follow more civilized pursuits than had been their custom. Wherever the settlers went they started schools for their children, and even high-grade universities, in which diplomas in the courses of law, medicine and theology were given out before the Pilgrim Fathers had landed on the "stern and rock-bound coast" of New England. Many sent their sons to Europe to be educated, and to one of such, Garcilasso de la Vega, the son of one of the Spanish conquerors and an Indian princess, is due the credit for preserving the ancient Inca history.

Everywhere that European immigration increased—from the delta of the Orinoco up 1,400 miles to the cataracts of Maipures and Atures; from the mouth of the Amazon, pre-eminent among the streams of the world, because of its 50,000 miles of navigable waters; down the Portuguese coast of Brazil as far as the Plata; from this entrance to the rich plains of Argentina up the Paran's 2,360 miles to the heart of Brazil; from southern Chile, where the mountains drop off into the sea, forming a chain of thousands of islands, up to Lake Titicaca in the Bolivian and Peruvian highlands, 12,800 feet above sea level; on up to Quito past fifty peaks on an average as high as Mount Etna—yes, everywhere that the Spaniards went, they carried with them the best they knew of Christianity, the results of what Christianity had done for them. These results were shown in a fine appearance, cultured manners, a style of architecture copied from the Alhambra in Spain, St. Peter's in Rome, and the classic ruins of Greece, love of the music and art of Florence, the literature of Madrid, and a strong allegiance to the Romish Church. As new cities sprang up, to many of them were given names of saints, or such names as "Bay of all the Saints" (Bahia, Brazil), "Rosary of the Holy Faith" (Rosario, Argentina); and for streets such names as "St. John of God," "The Holy Ghost," "Jesus of Nazareth," "The Devil's Pocket-Book," etc., etc. Crosses were set up on the hills from the Isthmus of Panama down to the Strait of Magellan, while one faith and one language spread its rule over all, with the grammar of the Academy of Madrid, and the dogmas of the Council of Trent, as standards.

For more than two hundred and fifty years the Spanish Inquisition had its American headquarters in the city of Lima, Peru, from whose spacious, lofty judgment hall, with its walls over a yard thick, and its wonderful ceiling of beautifully carved wood, many a victim was taken out to be burned alive in the public parks. Allegiance to the viceroys of the king, and obedience to the church, were alike enforced at the point of the sword.

Excepting the colonies of the Dutch in Guiana, where the Moravians went before the middle of the eighteenth century, the open Bible entered South America near the beginning of the nineteenth century, carried first by the British and Foreign Bible Society, and a few years later by the Methodist Episcopal Church. These conquerors for the King of Peace found, besides the three colonies of the north and the vast empire of Brazil, nine infant republics just starting out to walk alone in the footsteps of the great republic of the north, whose liberty bell had rung out in 1776. They found in the north, in Colombia and Venezuela—each larger than France and Germany taken together—besides the lowlands, with their tropical products, elevated tablelands, cool and healthful, with a fertile soil, where all the products of the temperate zone reach perfection, vast plains, supporting large herds of cattle, and many horses, sheep and goats; dense forests, mines of salt, iron, copper, silver and gold, and the richest emerald mines yet discovered.

They found the inhabitants of these two republics to be of five classes, namely, docile Indians of different tribes, descendants of the Spanish settlers, full-blooded negroes from the West Indies, foreigners from North America, Great Britain, Germany, France, Switzerland, Scandinavia and Italy, some Chinese and many Syrians. The fifth class was made up of a mixture of all, "seeming to inherit the worst characteristics of each nation, their vices rather than their virtues being perpetuated—as a rule avaricious, indolent, thriftless and improvident, childish and irresponsible, fond of show and gaiety, and thinking more of appearance than of comfort."

The houses, even in the large cities, were shabby in appearance, built of stuccoed adobes; while the pavements and streets were broken and neglected. When once inside the houses of the rich, one found them to be marvels of beauty, the rooms being built around an open court, with mosaic floor, frescoed walls, playing fountains and tropical luxuriance of plants, flowers and foliage. Such houses were few, however, as the masses of the people lived in houses made of reeds and mud, with thatched roofs; or, in the cities, crowded together in tenement houses, a different family in each small room. Rum shops and saloons were very numerous, with such signs over their doors as "The Fountain of Gladness," "Hope in God," "The Grace of God," etc.

In Brazil, "The Land of the True Cross," for three centuries Portugal's largest possession, the colporteurs found Rio de Janeiro the seat of government of the mother country, as Napoleon's conquest of Portugal had necessitated the flight of the Court in 1808. In 1822, after the return of the Court, the prince regent declared Brazilian independence, and was crowned emperor as Dom Pedro I.

The inhabitants of Brazil were made up, first, of different groups of Indians, for the most part of a copper color, of medium height, rather heavy-set, with thick chests and very muscular. As their country abounds in plantain, banana, yam, mandioca root, a great variety of vegetable palms, etc., as well as in great quantities of game and fish, they had never felt the necessity of exertion for existence. "Many of them were very warlike, ferocious, vengeful and bloodthirsty. Some were cannibals, and ate their enemies with great ceremony and relish."

Second, there was a large negro population. They were imported early in the sixteenth century, a slave being offered for a hatchet as early as 1516. The Roman Catholic religion accommodated itself to the pagan superstitions and practices, and to the idolatrous tendencies of the negroes. The mass of the blacks became nominally Roman Catholics, or rather baptized pagans; while many continued to follow the superstitions and fetishism of their African ancestors.

In addition to the Indians and negroes, there were whites of two classes—the descendants of the early colonists, who were adventurers, criminals taken from the dungeon and sent out in irons, and Jews exiled by the Inquisition; or the better element that emigrated to Brazil after the coming of the Portuguese Court to Rio. Among this latter class were many educated men, some of them renowned in epic poetry, dramatic literature, history, music, art, medicine, and other branches of knowledge. Many of the young Brazilians were sent abroad to be educated, and some of them distinguished themselves in European schools. The city of San Paolo became the educational centre of Brazil, where, in 1583, the Jesuits established the first college on the Atlantic coast. It began in a little mud hut, but from this small beginning came the most advanced system of education to be found in the country, graduating many of the leading scholars and statesmen.

When the missionaries first went, with open Bibles, to the Plata countries, Argentina, Uruguay and Paraguay, in the early part of the nineteenth century, they found a country equally rich as that of the north—great forests of precious woods; rich pastures, on which vast herds of sheep and cattle grazed; broad pampas producing rich harvests of cereals, grapes, apricots, peaches and other fruits, growing along the eastern slopes of the Andes in quantities far exceeding the demands of local consumption. Paraguay, larger than Rhode Island, Connecticut, New York and Pennsylvania combined, "is so highly favored by Nature, and its innate resources are so great, that when, for some twenty-six years, it remained under the crushing tyranny of a dictator, and was prohibited from holding intercourse with other nations, it was not only self-supporting, but actually accumulated wealth." In this region is the natural home of the queen of water lilies—the great Victoria Regia, whose leaves measure six feet in diameter, the flower being nearly a sixth as large.

On the eastern coast, by the Plata River, the people showed mostly Latin blood, traces of the aboriginal races having almost altogether disappeared. The cities were like those of southern Europe, the languages, customs, music, art and learning those of Spain and Italy; yet in the extreme south and in the north, in the region known as the Gran Chaco, were numbers of uncivilized Indians, numerous tribes, speaking diverse languages, having received none of the influences of civilization or Christianity.

"As to their moral conditions, these republics offered the general features resulting from the prevalence of a type of Christianity which was transplanted from southern Europe in an age of darkness, and incorporated into the social and ecclesiastical organism, the native portions of which came under the influence of the conqueror with only the most superficial instruction, and without any moral or spiritual power." The proof of this may be seen in the large percentage of illiteracy, the rude conditions of life, and the prevalence of low ideals as to morality and fidelity.

Turning to the west coast, the Bible colporteurs found the Republic of Chile—about as long as is the distance between Portland, Me., and San Francisco—with wealth of copper, silver, gold, lead, mercury, manganese, borax, marble and coal in its mountain walls, as well as vast areas devoted to grape culture, barley, oats, corn, rye, alfalfa, flax, hemp and many fruits of the tropics and also temperate zones.

Here they found the dominant race of Spanish origin, the greater part of the laboring class being of Indian blood. These laborers were a hardy, industrious race, intensely patriotic, but ignorant, superstitious and intemperate.

In the large cities were large churches and schools, while in Santiago there flourished a university offering courses of six years each in law and medicine, although nothing in the course of liberal arts. All of the culture and luxury was for the sons of the ruling classes, as the poor, defenceless aborigines gave up their treasures and submitted to baptism, only to be reduced to vassals and slaves, and the advantages of learning, literature and art in their land meant as little to them as if thousands of miles away. In this republic, as well as in the others, the settlers, not of the Catholic faith, experienced great privation, in view of the fact that the laws made no provision for marriages, burials, schools or any kind of service for worship for those of any other faith. The opposition to non-Catholic immigrants, or to the spread of the Bible among the people, was so great that a colporteur was murdered in Bolivia, and as late as 1890 an agent of the American Bible Society was imprisoned for over eight months in Peru, while until within a few years Bibles were altogether kept out of the Republic of Ecuador, excepting as the priests may have had their own Latin Bibles with notes.

Ecuador is the perfect flower of mediæval Romanism. Quito is called "The Little Mother of the Pope." Only five per cent. of the inhabitants of this republic can read and write. They have schools, but they have the priests for teachers, and if the children learn the catechism and how to count their beads and tell their "Pater Nosters" and say their "Hail Marys," they are considered educated for the next world, if not for this.

All this is to be changed. A strong man is at the head of the Government now. Revolutions have been organized against him, but he has put them down with a strong hand. He has banished some of the most noisy and fanatical priests, and threatens the bishops themselves with banishment if they do not behave.

If the colporteurs entering the south could have reached up into what had been the vast empire of the Incas, they would have found millions of sad, downtrodden people, still wearing mourning for their last chief, killed nearly three hundred years before; still clinging as much as possible to the habits, language and religion of those centuries gone by, when they were the owners of the cultivated lands and the great cities. They would have found the brave, proud sons

SOUTH AMERICAN PALMS.

of the colony struggling for freedom and advancement, taking as an ideal of all that was best in the making of their laws and the framing of their constitution the young Republic of the Stars and Stripes: but overlooking the fact that when they left the Bible out—in fact, shut it out—they built without the strong cement of Anglo-Saxon civilization. While nominally Christians, the people yet cherished the ancient traditions of the Incas, and under the guise of Christianity practiced many of the ancient heathen customs. At carnival time grotesquely attired Indians thronged the cities, dancing and singing wildly to the music of pipe and drum. Enormous head-dresses of the brilliant blue and yellow feathers of the macaw intensified the savagery of the hideous painted faces, aflame with the fire of liquor as well as with scarlet paint. Amidst the ruins of palaces once the pride of imperial dynasties, where the famous Incas dwelt in autocratic splendor, the descendants of the "Children of the Sun" drag out their miserable existence, little better than the beasts of burden, rivals of the patient and long-suffering burro, the sturdy mule or the proud-stepping llama.

What good had it done the people to have the oldest universities of the New World grace their capitals, when only four per cent. of the population could read or write? What availed the numerous churches and magnificent cathedrals, with their frescoed domes, costly carvings, Italian paintings, marble floors, myriad tapers, gilded altars, and images robed in gold-embroidered velvets, costly laces and jewels, when almost all the services were in an unknown tongue? What blessings did the marriage ceremony bring them, when the wedding fee was so high that only the rich could afford to pay it? What encouragement was there to own flocks and lands, when one-seventh of all must go each year to the church? What difference did it make in their lives to know of the love of God, if He were so great and good that He could be reached only through priestly mediators? What was even heaven to look forward to, when it could be hoped for only after large sums of money had been paid for numberless years to secure release from the terrors and sufferings of purgatory?

The twentieth century, however, finds the light of the Gospel shining in many parts of this southern continent, that holds nearly one-seventh of the land surface of the globe in its 7,000,000 square miles, in which one language rules from Cape Gallinas, in Colombia, to the extremity of Cape Horn, 4,760 miles south. (Portuguese is so much like Spanish that travelers from Brazil in any of the other nine republics find it practically the same.) All of South America has to-day only about half as many inhabitants as the United States, thus being about as densely populated as this country was two generations ago. God never gets in a hurry in carrying out His plans. Think of the centuries during which North America remained hidden away from the Old World. He has left much of South America even until now with the sun shining and the rain falling on the rich forests untouched by civilization. Is this because the country is not fitted for a dense population? Some day its average density of population must be greater than that of any other grand division of the globe, because, having no great tracts under perpetual snow, like North America, Europe and Asia; nor any great deserts, like those of Africa, Asia and Australia, it has the advantage of a climate that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate-zone character. Its ramifying network of deep waterways causes any average district to be only 343 miles from the sea.

In spite of the barriers caused by the largest and densest forests in the world, as well as by the walls of mountains—from some of whose volcanoes fire poured out from points three miles higher than the Vesuvian crater—nine of the present ten republics arose at almost one and the same time to demand independence. All of these countries were equally rich in possibilities; all had aborigines of different tribes, speaking different languages; all had been under viceroys from the same realm; all had equally capable, intelligent, brave men, who were ready to fight or even die for liberty. Even countries as widely separated as Argentina and Peru, were led to victory by the very same leaders. One of these liberators was San Martin, who, having won in the East, passed the summits of the Andes with his army, in a march comparable with that of Hannibal in crossing the Alps, and became the hero of the West, also.

To-day, in spite of equally good steam navigation compassing the coast; in spite of the same kinds of railroads, telegraphs and telephones, some of the republics have been making giant strides ahead of the others. Why? Put your finger on the map on the places where permission was first granted for the entrance of the open Bible, in the language of the people, and you are touching the spots where civilization is the most advanced, where life and property is most secure, where immigration is the best. The report of the immigration bureau in Buenos Ayres, the doorway to Argentina, gave the number of those entering that city during one month as 18,000. Lima, the doorway to Peru, has had almost the same number of inhabitants for over twenty years. Bible colporteurs were allowed to settle in Argentina as early as 1821. As late as the '90's Bibles were burned in the public parks in Peru, and the colporteurs persecuted and imprisoned.

It is estimated that over 2,000,000 copies of the Bible in Spanish and Portuguese have been circulated in Latin America. Even yet, in this, the twentieth century, public preaching is not allowed, in the language of the people, in any other than the religion of the state. All meetings held for religious worship in Spanish must be held in private houses, or, if in halls rented for the purpose, be entered by printed invitation cards. The Peruvian Methodist schools, acknowledged by friend and foe to be the best on the west coast between California and Chile, have had to struggle against tyrannical superstition for every step of ground gained; that, too, in a republic where the masses are calling out for education, while nearly ninety-six per cent. of the population can neither read nor write. At the present day there is no way for non-Catholic Peruvians to be legally married, in a country where nearly eighty per cent. of the births are illegitimate, though nominally a Christian country for nearly four hundred years. In all of the republic there is only one cemetery and a small section of another where Protestants can be buried without difficulties.

As well ask how the grain, after being enclosed for centuries in a mummy's hand, can grow and bear fruit when planted in the ground, as to ask *how* the Bible, open to the common people, brings education, civilization, prosperity in business, confidence in commercial circles, individual liberty, and universal peace. South America is a pagan field, properly speaking, because the Gospel has been monopolized, not in order to evangelize the masses, but to dominate them, and to make their evangelization impossible. The light of Christianity shining south of the equator to-day, in this western hemisphere, is mainly due to the American Bible Society, that has done the pioneering all over the continent, thus making the Gospel work a success. This, and about thirty other evangelical societies, are succeeding in doing for the country what good constitutions, good laws, the best European immigration and the most modern improvements and inventions for steam and electricity have failed and must fail to do.

During the last ten years the number of evangelical societies sending representatives to South America has just doubled. The societies having the most work, due to the fact of their having had settled workers there the earliest, are the Methodist Episcopal and the Presbyterian of the United States. In many places, hundreds of miles apart, they own well equipped school buildings and commodious churches. In more than one of the republics may be found, among the teachers and preachers, children of the earliest missionaries, and enrolled among the church members grandchildren of the first young converts.

Both of these societies, as well as some of the others, have their own religious papers edited on the ground in Spanish or Portuguese, as well as their own denominational hymn-books in the language of the country.

The two greatest and rival republics, Brazil and Argentina, head the list in the number of Protestant societies interested in their advancement, as they have workers from fourteen different organizations. Chile, claiming that her citizens deserve to be called the Yankees of South America, on account of her enterprise and industry, follows next in order, with representatives from six different societies. Contrast with these two the Republic of Bolivia, bordering on both Argentina and Chile, that only a few years ago was judged undeserving of an ambassador from Great Britain, on account of the way in which one of the Queen's representatives was treated there. Until 1898 there was not a single settled evangelical worker in all Bolivia.

The troubles in South America are helping to direct fresh attention to this continent as a field of missionary enterprise. The population is estimated at 38,000,000. There are 21,800 schools, with 1,290,000 scholars, and 131 institutes of higher learning. There are 35 missionary societies at work throughout the continent, which employ 255 ordained missionaries, 199 laymen, and 100 women other than missionaries' wives. There are about 650 native helpers. In all this vast mission field there are only 6 medical missionaries. There are 170 mission schools, with about 1,200 students in attendance, and 14 institutes of higher learning, with 900 students in attendance. The Gospel work among the incoming European Catholics and their children is peculiarly encouraging.

There are those who question the wisdom of sending our Protestant Christian forces to a land whose Christian history is already reckoned by centuries. This opposition is all the more pronounced in view of the fact that all our men and moneys are so sorely needed in lands where the Gospel has never been proclaimed. Nothing that we might say relative to the pagan condition of South America, notwithstanding the presence of a type of Christianity which adapted itself to the habits and practices of its peoples, would be likely to change the minds of those who are led captive by such a view. All we ask for is a personal and unbiased investigation of existing conditions. Then, if conviction does not follow respecting the comparative needs of Latin America—say with China or India—we will ask no more aid and gladly vacate the field. The fact is, South America lies to-day at the bottom of the scale of nominal Christendom, all wearied and bruised and bleeding with her struggle to find the way of true progress; incapable of rising even by invitation of the nations nearest the top of the moral scale; ever stumbling and slipping and falling back in the attempt. But with her gaze fixed wistfully on the top of that scale, she is calling on all Christendom to give her a guiding and uplifting hand.

SPAIN AND PORTUGAL.

REV. WILLIAM H. GULICK,

MADRID.

[Suppose the church teaches that of "faith, hope, and charity," the greatest is charity; but that while she teaches this, her moral and spiritual policy and practice are of a kind to give the world which she teaches a most perverted and false view of the true nature of charity. Can, then, hers be "infallible" teaching in any sense at all? Is not the deed or sign, the action or the smile or frown by which a moral or spiritual truth is illustrated, an essential element in the truth itself? It seems to me that merely intellectual infallibility, as to such a matter as the nature of God, divorced from moral infallibility in setting forth that nature, is an inconceivable thing. A church which should never use wrong *words* about the Divine nature, but which for centuries together offered in its public conduct a moral interpretation of those words totally distinct from that given by its Lord, would not be an infallible church in any useful or intelligible sense of the term. A church whose authorities are an Alexander Borgia or even a Leo X, and whose policy is a policy of interdict and blood, or even diplomatic craft, for century after century, puts a gloss on the meaning of our Lord's personal love, and shows herself not only not infallible, but actually misleading to all who interpret her words—as all men always will—by her life and her deeds. A church which repeats our Lord's language concerning the proposal to destroy the Samaritan village by fire, but gives it a totally different significance by her example, not only fails to teach men infallibly, but distinctly and positively leads them astray. It is inconceivable that we can have any real *intelligence* of what Christ meant without a share at least of His spirit of love. Christ could not have revealed God without being divine; and the church could not reveal Christ, except so far as she remained Christ-like. An infallible church which has in any degree or for any time, however short, lost the secret of the Christian temper, is a contradiction in terms. Intellectual infallibility, without moral and spiritual infallibility, can only exist in relation to subjects which are purely intellectual and which involve no moral and spiritual qualities.—R. H. HUTTON, "Essays," I, p. xi, ff.—ED.]

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A STATEMENT of the Christian forces operating in Spain at the beginning of the twentieth century must be mainly a recapitulation of the activities of the National Church. In the last census Spain reported some eighteen millions of inhabitants, not more than twenty thousand of whom dared to call themselves Free Thinkers, while possibly ten thousand are Protestant, or Evangelical. Our task, therefore, is chiefly, and certainly in the first place, to briefly state the condition, sources and activities of

THE ROMAN CATHOLIC CHURCH.

The significance of the present status of this church would in considerable measure be lost unless the picture were set upon that historical background that so largely has given form and color and character to the institutions of to-day.

Spanish theologians and historians affirm that St. James was the first to preach the Gospel in Spain. In any case, he is the patron saint of the national church, and we see him pictured everywhere, mounted on his white charger, trampling the infidel under foot, or thrusting his lance down the throat of the dragon. Dr. Döllinger, however, does not hesitate to say that the theory "that the Apostle, James the Great, came to Spain to preach the Faith, contradicts equally the Bible and history." There is, however, in the opinion of many scholars, no reason to doubt that St. Paul carried out his plan to visit Spain, in which important province of Rome certainly he would have been no less zealous to "preach Christ" than he was in every other place where his enthusiasm took him.

It is to be noted, however, that, apart from any visit of St. Paul, there were other important agencies for the early Christianizing of Spain, and that because of these agencies, it is probable that the Gospel more quickly reached Spain and was more widely accepted there than in any other of the Western countries excepting Southern Gaul.

The consolidation of Roman power in the Peninsula in the century immediately preceding Christ, the construction of roads, the spread of Roman civilization, and the intermarriage of the Roman colonists with the natives of the country, brought large communities in Hispania into close touch with the Imperial City, and drew them into every movement of importance, political or religious, that stirred in Italy.

Christianity, therefore, must be included among the trans-Pyrenæan influences that were felt in Spain early in the first century. But though we have every reason to believe that Paul's journey was successful, and that churches were founded by the great Apostle of the Gentiles; and though the spread of Christianity in Italy during the second and third centuries leads us to infer a corresponding growth in the infant church of Spain, which so quickly responded to influences from Italy, we have no means of ascertaining the extent of this growth. In fact, the earlier records from which we may compile a history of the Christian Church in Spain date from the third century, and not until the fourth century, indeed, can we call Spain, as a nation, Christian.

For the present-day Christian, and especially for the Evangelical, or Protestant Spaniard, it is interesting to note—a fact generally unknown or ignored by the average Roman Catholic Spaniard of to-day—that, notwithstanding the intimate relations in civil and religious life sustained by Spain with Italy for so long a time, hers was a "National Church, independently governed," until at least well into the sixth century. Up to that time its true title would have been *The Christian Church of Spain.*

Dating from this time, the Bishop of Rome sought to establish his authority over the Spanish Church. The prolonged domination of the Moors, leading to a partial disintegration of the religious life of the people, favored this purpose of the Roman See, which lost no opportunity to extend its power until, in the early part of the twelfth century, Bernard, Archbishop of Toledo, submitted to the impositions of the Bishop of Rome. "From that time on the highest ecclesiastical authority in the Peninsula was the Legate of the Primate of Italy. The once proud Primate of Spain could now only plead his cause in the Court of Rome." It must, therefore, be noted that only after that date there appears in history

THE ROMAN CATHOLIC CHURCH OF SPAIN.

In course of time that which at first was considered a relationship of subjection, attended by humiliating conditions, became a matter of satisfaction and of pride, yea, even a badge of glory; until to-day the strongest popular expression of religious loyalty is found in the formula:

SOY CATÓLICO APOSTÓLICO ROMANO.

("I am an Apostolic Roman Catholic.")

It now devolves on us to state, as best we may, in a few words, the forces that to-day characterize this great historic church, and to recount some of the more important means that it possesses for carrying on its work.

It is in place, perhaps, to notice that if, in later years, the state has assumed that which until a generation ago was largely in the hands of the church—the education of the people—the church still remains almost the exclusive almoner of the charities, philanthropies and benevolences of the people. If the general hospitals are owned by the Government, or if a certain limited number of asylums, refuges and charitable establishments have been founded and are endowed by individuals, the nurses of these houses are almost invariably the self-denying Sisters of Charity—*Siervas de Maria.* In nearly every community one or two, or more, benevolent societies, sisterhoods or fraternities are found, with one or another of the numerous names that indicate their origin and their aims, and, under the auspices of the church, are managed by devout members of the best families. To these the great mass of Catholic donors give such funds as they wish to bestow on charities.

But a larger element of the power of the church is found in its cathedrals, churches, convents, and in the multitudinous educational and conventual establishments of the many religious orders; in its houses, lands and invested money; in the industries pursued by many of the orders, and in the partnership, more or less open, more or less concealed, that they sustain with the great printing, publishing, journalistic, banking, commercial, navigating, manufacturing and industrial houses of the land, many of these, if not all of them, being largely remunerative. Surely money in the hands of Christian men, or Christian organizations, should be counted as one of their most potent forces.

The peculiar strength, however, of the church in Spain, as must be the case with the Christian Church in any country, is not so much derived from its money as from its men; from its religious institutions, orders, and methods of work, rather than from its moneyed alliances with the commerce of the world, however lucrative those financial partnerships may be.

It is unnecessary to say that any classification or list of these must, in the nature of the case, be imperfect, as the Government itself is, at the time of the writing of this paper, confessedly ignorant of important data respecting them, but which it is now collecting. I give the statistics that are to-day accessible. Though imperfect, they are sufficiently accurate to serve as a basis for the study of the moment:

Cardinals	4	
Archbishops	9	
Bishops	55	
Bishop of Military Order	1	
First Dignitaries of Cathedral Chapters	58	
Other Dignitaries	232	
Canons, Official	480	
Canons, Honorario	440	
Various Aids	587	
Military Clergy	217	
Parochial Clergy (Approximated)	20,000	
Clerical Teachers	520	
Jesuits	1,762	
Total		24,365
Other Religious Orders and Congregations of All Sorts Number—Friars, 31,000; Nuns, 28,549		59,549
Grand Total		83,914

For the maintenance of this host of men and women of all ecclesiastical grades and occupations, over and above the incalculable revenues from the special resources of the church itself, and of its orders, the state appropriates during this first year of the new century some eight millions of dollars.

Who shall put into the balance and weigh the multitudinous and mighty forces of this vast organization, that to-day, by its varied agencies and unnumbered resources, more or less influences the thought and life of almost every one of the eighteen million souls of Spain?

Yet the Spanish people are far from satisfied with present religious conditions. This appears from time to time in the reports of the press respecting the anti-clerical riots. In spite of the efforts of the police at repression, the demonstrations against the priests, and especially the religious orders, are still kept up. Windows of churches and colleges are broken, and priests and monks who appear in public are frequently roughly handled. The movement, however, is strictly within the church. Whether or not it continue such depends much upon the outcome of the present propaganda. At present those opposed to clericalism—and Spain has known the evils of clericalism as no other country in the world has—are Catholics, and desire to remain such. Their demands, however, are for measures of very sweeping reform, reforms that are not likely to be brought about save through a revolutionary struggle. The "Nuestra Revista," the organ of the movement, thus sums up the results that they are aiming at: "For the present we demand the following: Separation of state and church; the reform or the suppression of the Jesuit and the other monastic orders; the transfer to the state of all the possessions of the church that are not strictly needed for purposes of culture. We aim at the establishment of an independent Spanish Church, which shall stand under the immediate control of the Pope; all other rights of Rome are to be transferred to the national clergy. We demand the continual participation of the laity in the affairs of the church, so that the church may be the continuous and complete expression of the popular will—*i. e.*, we demand the election of the bishops and of the higher ecclesiastics by the people and the clergy. This is our present ideal; I say purposely 'our present,' because every day will bring new duties and aims."

Yet the year 1900 was ushered in by a great "Catholic Congress," held in Burgos last September, the most significant meeting of the kind held in Spain for many years, the discussions and resolutions of which are quoted to this day in the controversies of the public press. In the programme which it formulated, for the guidance of the church and the acts of its leaders, for the instruction of the faithful and the forming of public opinion, were found, among other things, the placing of the entire department of public instruction, and to a large degree private teaching also, in the hands of the church, removing it entirely from all civil jurisdiction; the ecclesiastical censorship of the public press and of public announcements; and it goes without saying, the restoration of "Catholic Unity," the synonym for the prohibition of every other form of worship than the Roman Catholic—in short, as epitomized by a Spanish political paper, the "reinstituting of the Pope-King and of the terrible Inquisition, and the absolute extermination of all progress and liberty." Such action, however, was widely condemned both on the platform and in the press by leading Spaniards.

This is not the place to raise the inquiry whether the Roman Catholic Church of Spain is adequately fulfilling the sacred mission of a Christian Church, or whether to a greater or less degree in its teaching and in its practice it conforms to the precepts that surely were laid down by its Patron Saint, the Apostle James, or by the primitive Christians from Rome that were the first to sow the Gospel-seed in what proved to be the fertile soil of ancient Hispania. Be this as it may, in view of the saintly memory of the Christian souls that have never failed in any epoch to adorn her history and to add lustre to the Christian annals of the Church Universal, we include this church in the enumeration of the "Christian forces in Spain at the beginning of the twentieth century."

THE SECOND REFORMATION IN SPAIN.

An evangelical, or Protestant Church, or community, in a Roman Catholic country is in some respects like a wheel within a wheel. The whole is Christian—historically Christian at least—while the great mass, from centre to circumference, is Roman Catholic. But within this great body, made up of the same human elements, accepting largely the same foundations of doctrine and practice, the same teachers, history and traditions, and the same Saviour, is the smaller body of Evangelicals, who do not accept several items in doctrine and method that the Spanish Church has grafted upon the primitive teachings during the course of centuries. I am not called upon in this paper to record the wars of factions, nor the controversies of opposing groups within the great body of the church militant, nor to apportion praise or blame either to the one or to the other. It will not be invidious, however, to state a few undisputed facts of history that must serve as the background on which to project the brighter picture of the present-day movement, whose watchword is: "Back to the Scriptures," and which must be counted to-day as one of the forces of Christianity in Spain.

The movement of reform in the sixteenth century in this country was limited in considerable part to individuals of the upper classes; men of learning and influence, who by their very prominence became easy marks for their opponents, who were able in a few years to obliterate almost every trace of this reform.

After three hundred years the movement is revived, but under conditions very unlike those accompanying the Reformation of the sixteenth century. To-day it is the common people, as of old, who hear Him gladly, and their very insignificance in the eyes of the world constitutes for them a guarantee of safety, which also is increased by their numbers and their wide distribution throughout the country, and though official statistics prove that at present the percentage of uneducated people is large, those who can read form an immense constituency accessible by the printed page.

Whereas three hundred years ago the Spanish Bible did not exist, except in expensive editions, or in forms available only for institutions of learning, for wealthy men and scholars; to-day, under the impulse of the new reform, thousands of copies of the entire Bible, tens of thousands of New Testaments, and hundreds of thousands of Gospels are in circulation among the masses.

If, therefore, it is true that "a little leaven leaveneth the whole lump"; and if the promise is sure that "His Word shall not return unto Him void," may it not be believed that the reform movement that is based on such assurances will, from the present day of small things, in God's own good time develop into a national blessing? In the small groups and the small total of Spanish Evangelical Christians, may we not even now, with the eye of faith, discern the potentialities that under God shall justify their present classification among the forces of Christianity in this nation?

This movement assumed definite shape, and that suddenly, when Queen Isabella II was expelled from Spain, in the year 1868. But as no man springs at once into fame, or can accomplish a great and serious work without previous preparation and training, so no important movement in reform springs from the bosom of a people untaught, unprepared and unacquainted with its principles and its aims.

While yet the law of the land rigidly excluded from the country the Word of God in the vernacular and in popular form, ship captains sailing from the Clyde, the Mersey and the Thames, in the course of years introduced into the principal seaports of Spain many hundreds of copies of the Scriptures. That this seed-sowing was not without result is proven by the life of Manuel Matamoros, a lieutenant of the army, who in Barcelona received and read and accepted the teachings of the New Testament. For this crime before the law he and his companions were arrested in October, 1860, and being tried in the Courts of Granada, were condemned to terms of eight and nine years' imprisonment. On hearing that an influential deputation of the Evangelical Alliance was *en route* to Madrid to plead their cause, Queen Isabella, before their arrival, commuted the sentence to banishment.

In this case, as in so many others, God made the wrath of man to praise him. The banished Bible readers, and others who voluntarily followed them into exile in Gibraltar, England, France, Holland, Germany and Switzerland, were educated for the evangelical ministry, and bided their time. The Revolution of 1868 opened Spain to the Gospel, and when the forces of General Prim sailed into the Bay of Cadiz, the exiles gladly returned, and with full permission of the military chiefs of the revolution, began evangelical preaching at Cadiz, Seville, Madrid, Valladolid, Zaragoza, Barcelona and elsewhere—and thus ushered in the Second Reformation.

Whether an evangelical meeting was announced in a hall, a café, a theatre, a salon or a private house, it was filled to overflowing. Under military law, and later under the triumvirate of Generals Prim and Serrano and Admiral Topete, there was complete religious liberty, which was confirmed in the new constitution. Though under the Restoration, seven years later, this was modified to "toleration," the liberties once conceded could not be entirely abrogated. The precedents established and the popular thought liberalized under the enlightened Governments of the Republic and Don Amadeo, as well as by the various evangelical chapels, schools and newspapers established, had so accustomed the people to the new life of liberty of thought and belief that it would have been impossible wholly to restore the old conditions of Roman subserviency and of "Roman Catholic Unity."

Spain was bewildered by the light of the new day that had dawned upon her after so many centuries of repression. The people reveled in their new-found liberty; enjoying it—enjoying it almost madly—but not wholly understanding it or its obligations.

For a year or two the movement was phenomenal. The evangelical preaching places were habitually crowded to overflowing, and the pastors and preachers were taxed to their utmost to meet engagements in many different parts of the country.

Gradually the fever and the excitement lessened. The large audiences in the chapels decreased in size, by the withdrawal of the frivolous, by the falling away of those who were not religious at heart, and who had understood evangelical liberty as only the freedom to attack the Church of Rome, and who shrank from the stricter teaching which the Gospel emphasized in the evangelical pulpits. The better informed, the serious, the spiritually minded, the converted, remained.

Meanwhile, stirred by the things that were occurring in Spain, in this historical country of the Inquisition, where old things were virtually passing away and many things were becoming new, evangelical teachers, evangelists and missionaries, with Christian zeal and wisdom, rallied to the help of those who, under such peculiar circumstances, were struggling to adjust themselves to the manifold difficulties of the new situation. What has been done in the past generation under the new auspices is to a certain extent shown by the following figures. No official statistics of the evangelical work in Spain have ever been given to the public, but those now presented are sufficiently accurate to serve the purposes of our present inquiry. We find:

Houses for Chapels and Schools.	109	Communicants.	5,450
Regular Places of Worship. .	190	Communicants and Adherents.	10,000
Foreign Missionaries, Men 32; Women, 39.	71	Common Schools.	151
Spanish Pastors.	39	Kindergartens.	4
Evangelists and Lay Preachers.	54	School Teachers.	187
Colporteurs.	43	Pupils.	6,795
		Sunday Schools.	75
		Scholars (S. S.).	4.500

CHURCHES AND SOCIETIES ENGAGED IN CHRISTIAN WORK IN SPAIN.

Dutch Christians, The Committee of Amsterdam.
The Spanish Evangelization Society, Edinburgh.
United Presbyterian Church of Scotland.
The Irish Presbyterian Church.
The Church of England, Spanish Reformed.
The Church of Ireland, Spanish Reformed.
The Wesleyan Methodists of England.
The Evangelical Continental Society, chiefly Congregational.
The German Lutheran Church.
The Committee of Geneva.
The Committee of Lausanne.
The American Baptist Missionary Union.
The American Board of Commissioners for Foreign Missions.
Plymouth Brethren.
Independent Workers.

For Foreigners.

British Chaplaincies: Madrid, Barcelona, Malaga, Seville.
German Chaplaincies: Madrid, Barcelona, Malaga.
British Mission to Seamen: Barcelona.
Anglican Chaplaincy: Bilbao.
Anglican Reading Room and Institute for Seamen: Bilbao.
Mission to Seamen, Presbyterian: Bilbao.
Mission to Seamen, Norwegian and Swedish: Valencia.

The British and Foreign Bible Society.
The National Bible Society of Scotland.
The Trinitarian Bible Society.
The American Bible Society.
The Religious Tract Society, London.
The American Tract Society.
The Foreign Sunday School Association, *Amigo de la Infancia.*
The Sunday School Union, London.

VARIOUS INSTITUTIONS IN SPAIN.

Protestant Hospital, Madrid.
Protestant Hospital, Barcelona.
Orphan Asylum, Madrid.
Libreria Nacional y Extranjera, Madrid.
Dispensary, Figueras.
Young Men's Christian Association, Madrid.
Young Women's Christian Association, Madrid.
United Societies of Christian Endeavor—Societies, 98; Members, 908.

There are nine Evangelical Periodicals.

BOARDING AND TRAINING SCHOOLS.

International Institute for the Education of Girls, American Board.
College of the Future, German Lutheran, Madrid.
Theological Institute, British Presbyterians, Puerto de Santa Maria, Cadiz.

Special mention should be made in this connection of the immense work done in Spain by the Bible societies, British and American.

From the moment that the gates were opened they entered, and they have put into circulation hundreds of thousands of entire copies and of portions of the Holy Scriptures. So, also, the Religious Tract Society of London; it is the owner of two of the oldest periodicals, and has been the main dependence for the publication of evangelical literature these thirty years. The Foreign Sunday School Association, of New York, has also, as a labor of love, for a generation supplied the young people with their own paper, "El Amigo de la Infancia." All of these are services of incalculable benefit and worth.

There are two organized national churches—"The Reformed Spanish Church" has its bishop and 14 ministers and evangelists, and it occupies 14 churches and chapels. It owns fine premises in Madrid, including a church, seminary buildings, schools and episcopal residence. It also owns six other buildings in the provinces. Though entirely independent in its local life and administration, it enjoys the fullest sympathy of the Anglican and Irish churches, being allied with peculiarly intimate bonds of affection with the Irish Church, and receives generous financial aid from both these quarters.

"The Spanish Evangelical Church" is the union of the churches of Presbyterian and Congregational order. It is an organic union effected on national lines, and is presided over by a president. So far as possible Spanish equivalents are substituted for the historical terms of the denominations, and certain principles and methods of procedure of both denominations are adopted, while the important interests of the home churches and of the denominational missionary societies are fully guarded. Nearly all the Presbyterian elements indicated in the preceding statistics are included in this union, while the Congregational element consists of the churches of the American Board of Commissioners for Foreign Missions, these being the only ones of this denomination in Spain, and comprising seven organized churches, four ordained Spanish preachers, and three unordained.

For over two years the Spanish Evangelical Church, with its nineteen organized churches, twenty-three ordained pastors and five evangelists, has proved the practicability and the efficiency of such a union, and it is believed that it will be a factor of ever-increasing importance in the evangelization of Spain.

The American Board has maintained a mission in Spain for thirty years. Under its auspices, also, is "The International Institute for the Education of Girls," incorporated under the laws of Massachusetts, U. S. A., with four American teachers, besides the directors of the institution.

The field of the British Wesleyan Methodists has been chiefly in the department of Catalonia, of which Barcelona is the capital, and in the Balearic Islands. Their missionary organization is one of the three largest, and they occupy many stations.

The German Lutherans are the owners of a fine building in Madrid, the home of the "College of the Future" (*Colegio del Porvenir*), with branches in the city and the Escorial. They also have several stations in the provinces, and they have done much to supply the country with an evangelical literature.

The Spanish Evangelical Society, chiefly British Presbyterians, was in the field, introducing Scriptures and evangelical books through the seaports, for years before the Revolution of 1868, and since then has been the leading missionary society in the south of Spain.

Dutch Christians, later The Committee of Amsterdam, also were among the earliest to interest themselves in reforms in Spain; and, reviving the memories of three hundred years ago, when the Low Countries became the refuge and the home of so many Spaniards involved in the First Reformation, were among the first to enter the country at the dawn of the Second Reformation, and have been ever since most sympathetic, active and liberal in their relations to the new movement, helping generously in both the evangelistic and educational work.

So, also, might be mentioned many smaller societies and committees, and many individuals working independently of societies and on their own charges, with manifest success in Madrid and in many provincial districts.

Besides that which appears in this paper in tabulated form, certain committees and generous individuals for years have regularly distributed through the evangelical community, by the aid of the pastors and school teachers, large numbers of Sunday-school cards, Christian Almanacs, Bible Reading and Prayer Union cards, and other evangelical pamphlets, pictures, tracts and papers.

These statistics may seem to represent but a small force in a country so large as Spain, but it must be remembered that the figures that can be tabulated, and the names that can be listed, by no means represent all embraced in such a statement.

The presence of these missionaries, pastors, evangelists, teachers and Bible societies, of the schools and newspapers, colporteurs and congregations, few and small as they are, and so weak in comparison with the larger community, represent a living principle, an expanding force, that is recognized by thinking men and by legislators of the country as a power to be taken note of. Undoubtedly it is to their presence in the body politic that is to be credited the larger part of the legislation during the past thirty years in favor of religious liberty; and it is their presence and example that during this generation has to no small degree revolutionized popular thought regarding the aim and character of Protestantism.

This sketch would indicate still more imperfectly than it does the extent of Christian influences exerted by the Spanish evangelical community, were mention not made of its contribution for years to the larger world by emigration to Spanish America. All the churches and congregations of the north of Spain have felt this drain upon their numbers. From this cause one church, in the space of five years, almost entirely changed its membership. Another church in the course of ten years sent to various South American states some twenty persons—three times repeated. Another church at one time bade farewell to eleven of its members, who sailed in one steamer for Brazil, from the same port from which Lafayette embarked for America, and during the same year a still smaller village church lost seventeen members by emigration to the Argentine Republic; and in three years another, an important church in the North of Spain, lost nearly forty members. All these churches are connected with the mission of the American Board. But what has thus been given by this country goes to swell the ranks of Christianity elsewhere. Evangelical preachers, evangelists, colporteurs and teachers from Spain are found throughout Spanish America.

Without assuming that the figures of the foregoing statistics are absolutely accurate, they may rightly pass as sufficiently correct to answer the purposes of this paper for showing the principal Christian forces now existing in Spain. It is evident that the human machinery is complete enough for the accomplishment of great results, and that all that is needed to give it irresistible power for the uplifting of the people is that it should be filled with the Spirit of God. In so far as this is the case these institutions and activities are worthy to be called "Christian Forces."

PORTUGAL.

The early history of the Christian Church in this country is embraced within that of Spain. The entire peninsula was the sphere of the missionary activities of the early Christians, and the influence of the Christian thought of Rome reached its remotest parts. The vicissitudes that have been recounted as the experience of Hispania were common in Lusitania, and the more modern Portugal emerged from the strifes of centuries into conditions similar to those in Spain, as respects both civil and religious life.

It does not appear, however, that Portugal, in its struggle for reform in the matter of religion, ever passed through such crises as made those episodes in Spain among the most romantic in history.

It has been extremely difficult to secure statistics regarding the Christian forces in Portugal, and especially so respecting the Roman Catholic Church. After consulting documents in governmental departments, it is estimated that there are some 4,000 parishes, and about 8,000 priests. As this is, and for centuries has been, the State Church, it is natural that the country should be covered with a network of the usual buildings—cathedrals, churches, convents and conventual establishments—and that the clergy should be sustained by the government. It may suffice to say that, as respects all the activities of a church, including preaching, missionary enterprises, charities, educational work and the specialties pursued by the various orders and congregations, Portugal is no whit inferior to other Roman Catholic countries, in proportion to her resources, which, it is true, are not on a par with the most of her sister churches in Spain. For this reason, perhaps, there is not that imposing array of wealth, brilliance and power in the home country and its ecclesiastical administration as in some other countries. This, however, may be considered as having its compensation in the immense development of its colonial activities, for a long time intimately connected with the mother country, though in later years becoming less so.

THE GOSPEL IN PORTUGAL.

As respects the Second Reformation, or the penetration within its limits of evangelical thought during the nineteenth century, there is but little in Portugal's experience analogous to the Spanish revolution of 1868, that drove Queen Isabella from her throne, and in an instant flung widely open the gates through which rushed every modern idea, and with the other novelties that of religious liberty.

The predominant character of British influence in Portugal, steadily increasing through the century, undoubtedly has had its influence in making the people more ready to receive evangelical teaching. For this reason the growth of evangelical ideas and the acceptance of evangelical doctrines during the last generation, while proportionately perhaps more widespread and more profound, lacks the startling incidents, and the dramatic events and the rapid, and to some extent disheartening, fluctuations that have characterized the history of the last thirty years in Spain.

Meager as they are, the following statistics of the Protestant movement in Portugal are not lacking in interest:

Organized Churches	18	Average Attendance	2,630
Pastors	11	Church Missions	8
Evangelists	7	Edifices Owned	15
School Teachers	35	Branches Y. M. C. A.	6
Day Schools	15	Members Y. M. C. A.	350
Scholars	1,452	Branches Y. W. C. A.	5
Sunday Schools	15	Members Y. W. C. A.	180
Scholars (S. S.)	1,304	Night Schools	3
Church Members	604	Scholars	210

Colporteurs of the British and Foreign Bible Society, and of the Religious Tract Society of London............................ 12

There are four evangelical periodicals.

Anglican chaplaincies are maintained in Lisbon and Oporto.

"The Reformed Portuguese Church," Episcopal like its sister, "The Reformed Spanish Church," is a National Church, and though entirely independent in its local life and administration, it yet enjoys the intimate friendship and the effective financial aid of the Irish and the English Anglican churches. It occupies seven church buildings, and has seven ministers and evangelists, and is the owner of an admirable ecclesiastical property in Lisbon.

The British Wesleyan Methodists, as in Spain, have for many years maintained a vigorous mission in the country, their central station being in Oporto.

As with all statistics of this nature, they will be misleading unless taken merely as the external and ostensible signs of a widely extended moral and spiritual condition that is visible only to the resident, and to one who has grown up with the movement and is personally conversant with the existing conditions. To such an observer there is revealed the fact that the presence and activity of these evangelicals is perceptibly producing a change in the country respecting the teachings and the character of the Gospel, and is silently but powerfully helping toward the spiritual elevation of the people.

SWITZERLAND.

PROF. JOHN MARTIN VINCENT,
BALTIMORE.

CHRISTIANITY in Switzerland rests upon a deep-seated historical foundation. Indications point to Christian martyrs in the Alps at the beginning of the fourth century, even before the official adoption of that religion in the Roman Empire. Several centuries more were required to spread the gospel among the pagan inhabitants, but for more than twelve hundred years the religious instincts of the people have been guided for the most part by Christian teaching. Consequently an estimate of conditions at the beginning of a new era has to take into account the vast momentum gained by ages of confirmed habit and belief.

Surrounded on all sides by Christian countries, Switzerland has no questions of race or religious antipathy on its borders and need not spend effort in defense against encroachment by foreign religions. Whatever doctrinal antagonisms may exist are confined to the nation itself and are matters to be settled by the people or the government. From this point of view Switzerland is decidedly a Christian state. So far as nominal adherents are concerned, an overwhelming majority belong to some form of the Christian church. In 1888, there were less than 9,000 Jews in a population of nearly three millions, and other non-Christian sects were represented by a few scattering believers. Since then the numbers have increased only in the same proportion and, in fact, have shown but slight relative variation during half a century. Christianity, therefore, stands practically unopposed by any religion, either aggressively engaged in its own propaganda, or passively resisting by the inertia of its traditions.

The methods by which the outward practices of religion are maintained are similar to those found in most of the European states. In other words, Christianity in various forms is the established religion, and public worship and its ministers are supported for the most part by government. The form of this government, however, is so different from that of the surrounding states that a word of description is here necessary in order to indicate the position of the individual believer toward the church of his confession.

Switzerland is a confederation of twenty-two cantons, or states, covering an area of about 16,000 square miles. These states, therefore, are comparatively small districts, some of them not so large as many American counties, but they are self-governing members of a republic, like the states of the American Union. In fact, three cantons are divided in half for local government, and in one of these cases a territory of fourteen square miles holds an almost autonomous state. Government in all cases is strictly representative. There is no class which, from hereditary or other privileges, takes upon itself the duties of the state or society. All magistrates and legislatures are elective and office is open to almost any qualified voter. In a few cantons state legislation is actually enacted by the voters themselves, meeting in annual assemblies. These are pure manhood democracies, but the same result is obtained in most of the other states by referring laws to popular vote. The referendum and initiative put the law-making power in the hands of the humblest voter. The federal legislature is also elective under two forms of representation. No hereditary legislative power exists anywhere in the constitution.

The obvious conclusion to which these facts point is that the Swiss citizen lives under laws and regulations which he has helped to make himself, or to which he voluntarily submits. Religious organization being largely in the hands of the governments which he elects, the citizen is a participant in its establishment and for his part responsible for progress or retrogression.

Under the constitution of the confederation the regulation of church societies and the local machinery of religious expression is left to the cantons, but the federal government upholds the great principles upon which all must be founded. Freedom of conscience is upheld by the constitution of the union. No one may be compelled to join any religious society or attend any form of worship without his own consent. The exercise of civil or political rights cannot be abridged by regulations of an ecclesiastical or religious nature. No one can be deprived of his civil rights because he does not belong to this or that denomination. This absolute freedom from distinctions in belief is, however, a very modern attainment, for it was not until 1874 that Israelites were admitted to full political rights. Freedom of worship is guaranteed within the bounds of good morals and public order. An exception to this rule is the constitutional law which forbids the order of Jesuits to locate anywhere in the country or to have any activity in church or school. This was caused by their incessant interference in affairs of state in the first half of the century. Their intense ultramontane policy and their agitation for secession of the Catholic states brought about their downfall in 1848. This caused also the adoption of a rule that no clergyman of any denomination should sit in the federal legislature.

An understanding of this general division of political powers is an essential preliminary to the study of religious conditions, because one or another of the denominations is sustained by the government in each of the cantons; in some cases there are two or three established religions in the same state. In thirteen cantons the Roman Catholics preponderate and in twelve the Protestants are in the majority, but the number of Protestant inhabitants is greater than that of the Catholics. According to the census of 1888 the Protestants numbered 1,724,957; Roman Catholics, 1,190,008. The relative proportions have changed very little during the last half century.

Another fundamental element in a consideration of Swiss conditions is language. Three distinct forms of speech with numerous variations prevail in this small territory. The inhabitants of the northern and eastern sections speak German, in the west and south French prevails, and in the extreme south one state is Italian. The proportions are about 71 per cent. German, 21 per cent. French and 5 per cent. Italian. This is not a transitory condition which might soon be changed by amalgamation, but these languages indicate the racial distinctions which are so sharply defined that federal laws must be published officially in all three of the tongues. Taken in connection with their historical development, this diversity of language has had a part in determining the various conceptions of religion and in estimating the amount of unity in belief, worship or activity.

The division into Protestant and Roman Catholic cantons dates from the Reformation. There have been practically no changes in the religious complexion of the various territories since the period of that great revolution. At that time the original Forest Cantons located about the Lake of Lucerne formed the centre of the Roman party. Their rural situation in the high Alps brought them less into the current of religious agitation and they clung tenaciously to the old faith. The same is true at the present day. Ticino, on the southern slope of the same Alps, is Italian in every aspect. Kinship in language and proximity of territory have aided the faith of Rome to retain a firm hold of this people. As a rule the Protestants are more numerous in the lowland states, which have always been centres of greater industrial, commercial and intellectual activity.

The Reformation caused also some very curious divisions inside of state limits. The canton of Appenzell was divided in sentiment and, finding no compromise, the territory was divided between the two faiths. All Catholics moved to the central part and Protestants to the outer portion. This was vigorously carried out in 1599 and accounts for the fact that to-day the Catholics in the Inner Rhodes of Appenzell number about twenty to one Protestant, while, on the contrary, Outer Appenzell counts about 50,000 Protestants to 5,000 Catholics.

In seven cantons there exists what is called "parity" in religion (Parität). This means that the state takes an active part in the internal organization in support of both confessions. Where this does not occur one form is regarded as the state church and the other permitted to exist, sometimes with state support and sometimes without. In all cases where an evangelical confession is the established church it is either of the "Reformed" order which is descended from Zwingli, or it is "Protestant" on the lines laid down by Calvin. The former prevails chiefly in the German cantons, the latter in regions where French is spoken. None of the denominations known in other countries has found a sufficient foothold in Switzerland to obtain state support. Scattered congregations of the German Reformed, German Lutheran, Methodist Episcopal, and other dissenting churches, are to be found in various parts of the country. No hindrance is put in the way of their planting or increase, but in all cases they must look for no financial aid from the governments.

In Neuchâtel, impartiality has gone so far as to take Protestants, Roman Catholics and Israelites all together under the wing of the state. The Reformed Church is the "National Church" of that canton and its internal organization and procedure is carefully guarded by statute, but at the same time the Roman priest and the Jewish rabbi are sustained from the public treasury and are official ministers of religion.

The Jews are not numerous. Scarcely 10,000 residents are to be found in the whole confederation, and the greater part of these inhabit the cities or more thickly settled cantons. As opponents of Christianity they would be insignificant if they had a desire to be aggressive, which, apparently, they have not. Yet they suffer from the race hatred which is just now so widespread in Europe. The laws protect the Jew in his civil and political rights, yet the precepts of Christianity have not prevented the growth of violent antipathy. This found utterance recently in an amendment to the federal constitution which makes it unlawful to slaughter animals according to the Jewish method. This childish proceeding was brought forward and advocated on the plea of prevention of cruelty to animals, and, against the advice of the cooler minds of the nation, was adopted by popular vote. In this respect the Christianity of the masses in Switzerland has not got beyond the Middle Ages.

In view of the close relation of both great branches of the Christian Church to the civil government we may naturally expect to find them living peacefully together. In this we are not disappointed. While profoundly separated in belief, no violent antagonisms darken friendship between Catholics and Protestants. This is partly due to advancing enlightenment and partly to the political necessities of the Swiss people. National self-preservation has on many occasions compelled the citizens of all sections to stand shoulder to shoulder. Germans, French, Italians are all equally patriotic and unanimously agree in upholding the free institutions which they enjoy in the midst of Europe. Religious animosity must stand aside at least for civil unity. No "Kultur-Kampf" is at present active or anticipated. In the past such quarrels have been due to fear of ultramontanism or ecclesiastical interference in political affairs, but since the adoption of the federal constitution of 1848 these causes have been largely removed, and peace with neutrality, if not with harmony, between the confessions has been the rule.

Church unity, however, has not yet arrived. Although individuals of different creeds may act together for benevolent purposes, no union of churches is in sight. Occasional examples of comity between congregations are significant in their way. The writer witnessed a scene of great interest in the canton of St. Gall, which is one of the states where "parity" prevails. Wattwyl is a small village in the foothills of the Santis group and the centre of a considerable rural population. Early on a certain Sunday morning in September, the streets seemed to be suddenly filled with people. Investigation showed one part going and another coming from church. The in-going crowd proceeded to a plainly built edifice, which was the only ecclesiastical building in sight, but large enough to contain a considerable village population. As the first congregation came out the second took their places and while they sat waiting could see the sacristan putting out the lights of the altar. The visitor now first discovered that a Roman Catholic service had been held and that a Protestant congregation was gathering in the same place. The evangelical pastor followed the priest in the same pulpit, and after listening to a patriotic sermon the great audience took communion in both elements in front of the altar where mass had just been said. It cannot be affirmed that different denominations often worship in the same church, but such cases when found are significant.

In respect to doctrine and practice the Roman Catholics in Switzerland, as elsewhere, conform to the authority of the Papacy and the Church of Rome. The ecclesiastical system does not necessarily exhibit the personal initiative of the citizen, for canon law has long established many of the regulations under which he worships. Yet more than the usual liberty is allowed in some states in the choice of pastors. Five bishops wield the spiritual authority of the whole Swiss Church. More than 6,000 priests fill the subordinate positions and considerably outnumber the Protestant pastors. An important adjunct of Roman Catholic activity is the University of Freiburg, which was intentionally founded for the education of the faithful and the propagation of Catholic doctrine.

Doctrinal differences in the church had a somewhat serious result in 1870. On the promulgation of the decrees of the Vatican Council of that year, by which the infallibility of the pope was declared, numerous congregations and groups of Catholics refused to accept that doctrine and seceded from the Roman Church. In common with many of like mind in Germany, Holland and elsewhere, they declared this belief to be in conflict with early church doctrine and, therefore, as conservators of the ancient faith, called themselves Old Catholics or Christ Catholics.

The movement took place both in German and French Switzerland and was so pronounced in Bern, Geneva and Basel-City that the churches formerly belonging to the Romanists were given into the hands of the Christ Catholics and still receive the support of the state. One bishop, assisted by the synod of priests in active service, administers the affairs of this denomination. The number of clergymen is between 50 and 60 and of communicants about 40,000. In

Geneva this church has lost ground. Elsewhere it has maintained itself and looks forward to wider usefulness.

It would be presumptuous to attempt to summarize in a few words the religious life of a country which has been the birthplace of so many great movements. The traditions of all parties look back to great heroes whose names are known world-wide in reform or benevolent Christian work. Religious zeal of one kind or another has been a marked feature in Swiss history. Tolerance for other sects is very modern and may be due to enlightenment or indifference. Here, as elsewhere, both of these elements are present, but the record of past religious activity is an inheritance of persistent value. On all sides the work of the state church is supplemented by private and associated enterprises. Especially wide in extent among Roman Catholics are the *Piusverein* and the general union of Catholic men's and workingmen's societies. Among Protestants the "Evangelical Union" gives aid in pastoral supply and in church building. The Young Men's Christian Association is represented in various cities and other societies carry on local work of a similar character. Foreign missions are supported by various societies, of which those seated at Basel and Zürich are perhaps the most important. The Salvation Army has now become firmly intrenched. At first its peculiar methods were met with derision and violence. In places the police and the law were against its public exercises, but the federal government gave the protection due to other religious bodies and opposition has gradually subsided in view of the benevolent work of the army for the lower classes. Stations of Salvationists are found even in the most remote parts of the country.

An estimate of benevolence in Switzerland ought not to be confined to the work of religious societies. The public laws and institutions for the care of the unfortunate, the defective and the criminal are products of religious as well as humanitarian instincts. Switzerland is covered with systems of charitable institutions which are abreast of the world in theory and management. For the most part these are local in extent and bring the citizen in close contact with social questions. The solutions of the various problems are reached by measures in which every voter has a voice in making. Whatever the result, the people are taught by their own experience in law-making.

Education is more widespread in Switzerland than in most of the countries of Europe. Common schools are public and attendance is compulsory; consequently, the rate of illiteracy is low. Higher education is supported to a most remarkable degree in view of the size of the country. Six universities are sustained by the various states in which they are located, and the confederation extends its aid in many directions.

On many great moral questions the Swiss people share the views of their Continental neighbors. The observance of the Sabbath, for example, is like that of Germany rather than England. Although Geneva was the mother of Scotch Presbyterianism, the present holiday conceptions held in Calvin's city would not be welcome in Edinburgh. Yet a strong demand for cessation of Sunday labor is making itself felt on secular grounds. The federal laws for the government of railways set a good example in this direction, and when the nationalization of transportation lines is complete we may perhaps see further advance.

The temperance question is a serious problem. Switzerland is a large producer of wine, malt liquors and spirits. Each of these supports a numerous population and all of them are freely used. The effects awaken serious apprehension both to the moralist and to the tax-law maker. Institutions for the care of the sufferers from the habit are abundant and something is attempted by way of prevention. Fifteen years ago the federal government took an uncommon step in assuming the monopoly of the manufacture of alcohol and ardent spirits. These are distilled by contract and sold by the government at wholesale. The regulation and taxation of retail dealers is left to state law. This system was expected to bring about at least two results: first the abolition of bad and poisonous liquors; then a financial profit to the state. Incidentally, it was hoped that intemperance would decrease. The city of Basel has gone a step farther and assumed the retail monopoly. Distilled liquors are sold there by agencies on a plan which has features like the dispensaries in South Carolina.

On the financial side the monopoly is a great success in Switzerland. The whole profit is turned over to the cantons according to population and forms a welcome addition to the various treasuries. In return for this the states are enjoined by law to spend one-tenth of this income in combating the evils of intemperance. This rule is variously interpreted and the experiment has not yet been tried long enough to judge of the social results.

The condition of theological thought in Switzerland does not permit of a compact statement. In the Protestant Church there is visible a tendency to simplification of creed. Contrary to what is sometimes expected, this is stronger in the state church than among dissenters. In Geneva the more conservative theology is found in the "Free Church," which seceded many years ago from the establishment in fear of what then seemed to be rationalistic tendencies. Everywhere in Protestant Switzerland the pastor is comparatively free to teach and preach as he thinks best. As in civil institutions, there is a large measure of local independence. In every state the clergy are expected to have had university training and to be able to show a diploma from a theological faculty, but the official test of belief is limited to some form of oath, of which the import is that the subscriber will observe the Bible as the highest rule of faith and practice. In none of the established churches is the minister bound by articles or by an official confession of faith, other than the oath of allegiance. In Neuchâtel and Geneva the responsibility for doctrine rests entirely upon the conscience of the minister. The constitutions declare that "the liberty of the conscience of the ecclesiastic is inviolable; it shall be restrained neither by regulations, nor by oaths, nor by engagements, nor by disciplinary punishments, nor by the articles of a creed, nor by any other measure whatever." In Geneva "every pastor teaches and preaches freely upon his own responsibility; this liberty shall be restrained neither by confessions of faith nor by forms of liturgy." In the self-supporting congregations of all denominations restrictions may be placed upon the minister, or not, as may suit the convictions of the sect. The established churches cannot be called rationalistic, because without rigid creeds they remain evangelical. The simplification of creed statements removes much controversy over unessential matters.

The intimate connection of church and state has led to a singular condition of church membership in Zürich. The law there now requires that every evangelical Christian residing in the canton shall be considered a member of the established church unless he expressly declares his dissent. This is a common rule in many states, but in Zürich the rite of baptism is to be considered no longer an essential preliminary to admission to the church. One object of these rules is to retain the financial support of persons who have become lax in attendance or have allowed their church connection to lapse by default. As the law under these new conditions has not been long in operation the result is problematical.

A candidate for the ministry in Switzerland must be imbued with the spirit of self-sacrifice, for the official salaries are meager. The highest is $1,000 and the maximum in many states is far below this. It would not be fair to ascribe to this the great falling off in the number of theological students, but it is clear that the ministers ought to be better paid to get the most efficient work.

Swiss writers upon the history of the church in the nineteenth century point out a steady tendency toward the separation of church and state. There is no violent agitation in this direction, but the differences of opinion which arise indicate this as the only solution. This will not come rapidly, for the people are eminently conservative. A proposal to disestablish the church in Geneva in 1897 was declined by a decided majority in a popular vote, but the separation of civil and religious functions will come in time.

A well-known publicist has said that the greatest enemy of religion in Switzerland is indifference. That republic is not alone in that grievance, for the trouble is world-wide. The present writer believes that the tendency to make the church a voluntary organization on a simple creed basis is an evidence of spiritual strength, and bespeaks aggressive service for the Kingdom of God in the new century.

PIONEER MISSIONARIES IN TURKEY.

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TURKISH EMPIRE.

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[Dr. Arthur T. Pierson, the editor of "The Missionary Review," suggests twelve great achievements that the Church of God should set before all disciples, and work steadily to accomplish.

1. The occupation of all now neglected fields, such as South America, the Asiatic fields (Thibet, Siberia, Arabia, etc.), Africa, especially the Sudan.
2. The evangelization of the Moslem world, as yet scarcely invaded by the evangelical forces.
3. The multiplication and energetic prosecution of Jewish missions.
4. The promotion of a far higher standard of giving and praying, the education of the children of God in stewardship and intercession.
5. The cultivation of economy and co-operation between different denominations, in order to prevent both overlapping in work and interference in work in the same fields.
6. The development of native churches with the three great marks of a complete and vigorous organization: self-support, self-government, and self-propagation.
7. The earnest prosecution of home missions, and particularly the care of the populations in great cities.
8. The better training and equipment of missionaries, and the increase of the number of self-supporting laborers and sympathetic visitors of mission fields, who go at their own cost.
9. The increase of missionary professorships and lectureships in colleges, and the spread of missionary literature.
10. The revival of the monthly concert, or a stated service in all the churches for the study of the mission field and prayer for the work.
11. The preparation of cheap, attractive, and illustrated missionary books for the children of the church.
12. The large increase of the support of individual missionaries in the field by individual churches, it being considered part of every church life and equipment to have not only a pastor at home, but a missionary abroad.—ED.]

* * *

THE Turkish Empire can in no proper sense be called a part of Christendom, because it is now the very centre and stay of Mohammedanism, and the large majority of its inhabitants are of that faith. But some of its subject races bear the Christian name, and have adhered to that name and form through centuries of trial with a zeal and firmness which do credit to those races, and are a standing testimony to the sustaining power and inherent truth of the Christian religion. The number of these Christian inhabitants of the Turkish Empire runs up into the millions, and gives them a right to notice in any general survey of Christian forces. Were our discussion in regard to the state of these Christian races at the close of the *eighteenth* century, it might well be doubted whether we could properly call them Christian *forces*, but the century now closing has witnessed a wonderful waking up of these races, and it is largely the jealousy roused in the hearts of the ruling race of the land by this new life that resulted in the terrible scenes of five years ago, and the similar horrors of twenty-five and seventy-five years ago. The Turk, in many parts of the country, is a vine-dresser, and knows that by pruning back the tender twigs of his vines he is going to strengthen them and increase their fruitfulness. He has not asked himself whether the application of the knife to the thrifty growth among his Christian subjects, which he has recently adopted as a means for crushing and humiliating them, may not, after the analogy of the vine, prove the means rather of ultimately increasing their vitality and growth. At any rate, there is no immediate prospect of the annihilation nor of the dying out of these races. Hence, they form an element not to be eliminated from the problems of the future history of that land. Under the most untoward of circumstances they have made a degree of progress which would appear to indicate that with a reasonably fair chance they would make a name and a place for themselves, at least socially and financially, if not politically. Whether they would give the right degree of prominence to educational and spiritual interests, without the aid and stimulus of foreign effort, is an open question, and is merely a speculative one, for the foreign influence is there, and is destined to bear a part in the shaping of the outcome.

In speaking of the Christian forces now at work, it should be stated in the outset that these forces are not at present in any sense arrayed against Mohammedanism. The attitude of the state religion would not tolerate that. During the Crimean war the Turkish Government was so deeply indebted to the Christian powers of Western Europe that there came about a considerable relaxation of the rigidity of this attitude. Religious discussion was very free between Mohammedans and Christians. It was to be heard openly in the market-places and on the Bosphorus steamers. Preaching places were opened for the presentation of the Gospel to Mohammedans, with some small net results. But this could not long continue, and private persecution was later followed up by an ill-disguised attitude of fanaticism on the part of the authorities. This spirit of haughty intolerance has been steadily growing for a quarter of a century, and renders practically impossible all effort to influence Mohammedans in favor of Christianity. The sphere of activity, then, of the Christian forces in the Empire is among the nominal Christians themselves, and their purpose should be to make these more truly Christian, that when the opportunity for wielding a moral and spiritual influence comes, they may be prepared to use it aright.

The organized Christian forces in the Turkish Empire belong to two distinct classes, which may be termed (I) *the older and retrogressive elements,* and (II) *the newer and progressive elements.* The latter are more than progressive, and might be called regenerative but for the obscurity of the term. The former have been called conservative, but that term, in its proper use, is consistent with conscientious improvement of opportunities and steady growth, though slow, and these categories do not apply here. They might be called stationary, but in the most essential points they have lost ground. There is a lower standard of morality and spirituality to-day in the Armenian and Greek churches than there was five hundred years ago, when they came under the power of the Turks. That standard was yet higher in the days of Gregory the Illuminator and Chrysostom, and vastly higher still in the isolated and persecuted churches founded by the Apostles. The term "retrogressive," then, is not an injustice, and is characteristic, not only of their history, but of their present attitude. They look backward and not forward, and their aims are worldly and selfish as compared with those of the progressive element, which seeks the salvation of souls and the building up of the universal Kingdom of Christ.

The older and retrogressive party includes not only the various branches of the Oriental Church, under their traditional administrations, but also those portions of them over which the Church of Rome has acquired dominion. The newer and progressive, beside the native Evangelical Church organizations, includes the foreign evangelizing agencies which have been instrumental in bringing those churches into being. Some of these elements require individual notice.

I. THE OLDER AND RETROGRESSIVE ELEMENTS, namely, the Oriental churches and the Roman Catholic churches and agents.

(A) *The Oriental Churches.*—This term, in its full significance, includes the churches in Russia and in Greece, and some small sects in Persia and elsewhere, but the limits of this article shut those out, as we are limited to the bounds of the Turkish Empire. This Empire not only came into possession of the traditional capital of Oriental Christianity, but its territory covers all the great historic centres of early Christianity.

1. *The Greek Church.*—"The Orthodox Christian Church" is the special title claimed with pride and ostentation by the four great branches of the Greek Church, namely, those in Russia, Greece, Bulgaria and Turkey. The last named, with which alone we have here to do, is the only one of the four which has a patriarch at its head. The churches in Russia and in Greece are administered each by its respective "Holy Synod." That in Bulgaria, until recently subject to the patriarch at Constantinople, assumed independence on the granting of autonomy to the Bulgarian State, and was organized under a chief bishop, who was called an "Exarch."

The Greek Church in Turkey, by its geographical position, holds an unchallenged claim to all that is thrilling and uplifting in the traditions of all the centuries of Christianity in the East. Within her bounds were held those great ecumenical councils which settled for all time the form of some of the profoundest doctrines of the Christian Church; in her great centres of Alexandria and Antioch were established those schools from which went forth the eloquence and the learning that nourished and propagated the church; her basilicas resounded with the preaching of a Chrysostom, the Gregorys, Augustine, Basil, and a host of other noble champions of the faith; upon her soil was shed the blood of that heroic army of martyrs, from Polycarp down, who sealed their testimony with their lives; from her capital went forth those missionaries who carried the Gospel message to the Goths and other peoples of powerful influence in the savage wilds of Central Europe, as well as to Abyssinia and other distant lands; within her territory were made those faithful translations of sacred Scripture into Syriac, Latin and Armenian, which stand to-day alongside of the most ancient manuscripts in the work of correcting our sacred text; and it was her monasteries that preserved to our own day those precious manuscripts themselves. Yes, and if we carry the story one chapter further back, it was on this same soil that the Apostles walked to and fro, carrying the glad tidings and laying down their lives in unrecorded martyrdoms, and here, too, are those spots called sacred by all the world, where our blessed Master passed the days of his humiliation. In a language almost identical with the language of to-day in Constantinople and Smyrna, were written those wonderful records of Divine thought in human speech. With a history redolent with such memories, how could a Christian people be other than zealous, devoted and spiritual! A thorough study of the present condition of this great church, however, brings a feeling of disappointment on this point. A zeal for their church they certainly have, but it is as a national organization that they are attached to it, far more than as a spiritual body. The story of the Greek revolution early in the nineteenth century shows clearly what important service the church rendered in securing Greek unity, and hence Greek liberty. The undisciplined patriots were scattered in factions which were sometimes fiercely opposed to each other, and it was only the church which could reconcile and unite them. Around the church they all loyally rallied as the representative of all they were fighting for. And yet very few of them had any adequate idea of what the true church really signifies. The Greeks in Turkey have no present plans for political independence, but their national feelings and their hopes for the future of their people seem to them inseparably bound up with the ecclesiastical organization. Hence the strong feeling of antipathy toward any individual who shows any leaning toward laxity in his adhesion to that church. Those individuals who, by reason of imbibing evangelical sentiments, refuse longer to comply with the formalities of the Oriental Church, are at once branded as traitors to the national organization, and are excommunicated and anathematized. Such persons are liable to social ostracism, persecution, and boycott.

Doctrinally, this church occupies a sort of middle position between an evangelical basis and that of the Romish Church. It has not, like the latter, tied itself up to any such hard-and-fast list of extreme and polemic doctrines as those of Trent, nor is it willing to submit its traditional tenets to the searching criterion of Scripture. The Greeks have some fine statements of Christian doctrine in the works of the "Fathers" and other early writers, but in attempting to amplify these so as to cover the traditions and practices now in vogue, they have eliminated the vigor of the original expressions, and in many cases introduced directly contradictory elements. Their more recent formal statements of doctrine are mostly in the form of catechism, and are rather rambling composites, lacking in homogeneity and in that bold confidence and directness which can come only from Scriptural authority. This weakness of doctrinal statement is one of the causes of a sad reactionary wave of skepticism and infidelity which has swept through a considerable portion of the Greek Church during the century now closing. Koraës and his coadjutors a century ago gave a tremendous stimulus to the awakening Greek mind, and opened up the treasures of the ancient language and the possibilities of the modern. But they also let loose upon their young men the floodgates of French skeptical and immoral literature, and modern European science with its foolish attitude of opposition to revelation tickled the Oriental mind, and carried away multitudes of the brightest minds into agnosticism and atheism. Finding the very standards of their church weak and vacillating, and the practice of their leaders contradictory and inconsistent, this awakening body of thinkers fell naturally into the fashionable current of contempt for religion, and yet continued to maintain its outward forms in order to keep in touch with the conservative and superstitious portion of the community. Thus the stream of life flows on in this communion, consisting of two distinct currents which will not mingle, and neither of which has force enough to overcome and control the other. The devout and orthodox are mostly ignorant and superstitious, while the more intelligent and educated bring the name of their church into disrepute by their irreligion and often by immorality. Both are equally loyal to the outward name of their church, and both are equally shy of the plain teachings of an open Gospel.

Ecclesiastically, the Greek Church has a thoroughly organized hierarchy that controls its affairs with but little interference from the laity. The secular clergy are married men, and hence can hold an honored and respectable place in society, but as a general thing they reflect no glory upon their church by any learning or exalted moral influence. Indeed, the rural clergy are, as a class, extremely ignorant, and are repulsively perfunctory in the discharge of their ecclesiastical duties. Their stipends are miserably inadequate, and they are generally compelled to eke out a living by some outside avocation. The monks and higher clergy are liable to all the perils of enforced celibacy, and have the reputation of being selfish, scheming and unreliable. Among them are men of learning and ability, and they have done important service in the cultivation of the Greek language and archæology.

The liturgy of the Greek Church is burdened with the use of an obsolete dialect, and is rendered still further unintelligible by the nasal drawl of intoning. So that the idea of getting any knowledge or information from the church service is quite foreign to the thought of the worshippers, and the religious effect has to be made up by the dramatic get-up of the ceremonies, by the glare of tinsel and candle, and by the pervasive odor of incense. The use of solid images and crucifixes with the body on them in relief, is strictly prohibited, but the form of the cross is very much in evidence, and painted pictures in the flat Byzantine style are essential to the functions of worship. Each worshipper must kiss one of these and touch his forehead to it on every act of worship, and the sign of the cross has become a habitual charm with which to honor every symbol of religion and ward off every evil. Superstition and heartless externalism mark all their worship.

Such in brief is the church which sits in the seat of the Apostles and the Holy Fathers. Secularized and corrupted by the vast influx of the heathen element from the time of Constantine, it became an easy prey to Mohammedanism. Crushed and distorted by centuries of oppression and contempt, and driven to the use of every sort of deceit and prevarication in order to avoid annihilation, it has failed of its Divine mission to uplift and spiritualize and sanctify, and has served mainly as a social bond to save its adherents from dropping into the abyss of Mohammedanism. Still, to accomplish this has been no mean undertaking, and we should give ungrudging sympathy to an organization which, in the face of such terrible odds, has staunchly maintained the name and form of the Christian faith through all these centuries.

2. *The Bulgarian Church.*—This is properly only a part of the Greek Church, and has only recently assumed a separate organic existence. Its doctrines, its forms, and its practices are identical with those of the mother church. Its liturgy, too, is largely the same, except that the old Slavic language takes the place of the old Greek, and serves equally to hide the meaning of the inspired Scripture and the beautiful old prayers and songs. The ecclesiastical organization of the Bulgarian Church is essentially the same as that of the Greek Church in Turkey, the exarch taking the place of the patriarch. Its religious life is perhaps even more superficial than in

the Greek Church, the differences mainly corresponding to the contrast in national characteristics, with less, probably, of avowed skepticism, and more of stolid indifference and dense ignorance, on the part of the lower classes than among the Greeks. The Bulgarians outnumber the Greeks in Turkey, and yet they have always held a secondary place. This is not only because the Greeks have commanded more wealth and education than the Bulgarians, but their church is richer in tradition and in location and in external recognition. Since the separation the Greek hierarchy has made repeated efforts to assert a supremacy over the Bulgarian Church, but in vain, for the Bulgarian spirit of independence is as strong in ecclesiastical affairs as in political.

The Bulgarian people, though not originally and ethnologically a Slavonic race, have yet so wholly imbibed the Slavonic spirit and adopted a Slavonic language, that they have been admitted to or dragged into the Slav group of nations, and thus they have long had the sympathy of Russia, and enjoyed very substantial aid from Russia in their struggle for independence. Their present attitude toward Russia, however, is far from one of subserviency, and even savors at times of jealousy and suspicion. Socially and individually the Bulgarians are of a sturdy stock, and they have won the esteem of their European neighbors by a vigorous use of their opportunities. Yet if they persist in refusing to purify and regulate their church on truly evangelical principles, the outlook for their moral and religious life will be rather gloomy.

3. *The Armenian Church.*—Much that has been said of the Greek Church might be repeated verbatim about the Armenians. Their hierarchical system is somewhat similar to the Greek, culminating in a patriarch who resides at Constantinople, but who is himself subordinate to a still higher ecclesiastical figurehead called Catholicos, who resides at Etchmiadzin, in Russian Armenia, and claims to preside over the Armenian Church in all lands. The local clergy of this communion are not much, if any, above the range of those in the Greek and Bulgarian churches in point of intellectual and spiritual grasp and activity, though, perhaps, on the average, a little more intelligent. Their liturgy also is in the national language, and was in the vernacular when it was first adopted. But it has remained unchanged from the fifth century, while the language of the people has undergone a gradual but very essential change. Hence the people get very little idea of what is being chanted and intoned in

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the service from beginning to end. This fact in itself gives the key to their spiritual condition. It is in a state of suspended animation, which for the individual means death. And the characteristic symptom of this condition is that they are themselves unconscious of it, and to a large extent lacking in desire for anything better. These remarks apply to all these nominally Christian communities. This low spiritual state, of course, gives the tone to their moral condition. It is perhaps surprising that the amount of flagrant, open crime is not greater than it is, but their standard of commercial probity, of domestic purity, and of public duty, is a sadly low one. Centuries of oppression by a race of unscrupulous and fanatical conquerors have driven them to the use of all manner of subterfuge, and this habitual practice of deception has had a most baleful influence on their spiritual, moral, social, commercial, domestic and personal character. There is, however, a conserving power in the primitive simplicity of Oriental customs, and still more a seasoning grace in the fundamental doctrines of Christianity, and these have kept these people from the lower depths of depravity, and enabled them to live along with an easy-going forbearance toward their neighbors, but with very small interest in anything outside of their own personal advantage.

The geographical distribution of these nationalities is a significant factor in their present condition and future history. The Bulgarians occupy some of the best portions of the Balkan Peninsula, and show an inclination to make the best use of their newly acquired advantages for agricultural, industrial and commercial progress. They are massed together in a compact territory, with comparatively few outsiders living among them, and are united and harmonious.

The location of the other two communities named is quite different. Widely scattered, mainly in Asia Minor, among largely preponderating majorities of Mohammedans surrounding them on all sides, they experience all the benefits and disadvantages of constant contact with other races. The Armenians are found in all the large cities in very considerable numbers, engaged in trade and as artisans, and in some regions they form also the agricultural class. The Greeks are mostly scattered along the whole seaboard of Asia Minor and Macedonia, employed in maritime and commercial pursuits.

4. *The Minor Christian Sects*—(a) *The Assyrian Church.*—This is a name applied to a small community scattered on the moun-

tains of Koordistan, on the borders of Persia. They are practically one with the Nestorians of the Oroomiah region, and are a relic of the Monophysite Controversy which rent the Eastern Church during the sixth and seventh centuries.

(b) *The Jacobites.*—Another fragment from the same Monophysite explosion, but numbering more than the so-called Assyrians. They occupy portions of Southern Asia Minor, Northern Syria, and Mesopotamia.

(c) *The Copts.*—These are the Christian descendants of the ancient Egyptians. They number about 400,000, and are among the best of the inhabitants of Egypt, comparing very favorably with the Fellaheen, those of the same race who accepted Mohammedanism. They have lost the knowledge of their original language, and have adopted Arabic as their vernacular. The Coptic, however, is interesting philologically, and the Coptic version of the Scriptures is useful as, from its antiquity, throwing light on the textual questions. The Coptic Church has made much less opposition to evangelical efforts of foreign missionaries than have the other churches of the East.

B. *The Roman Catholics in Turkey.*—The Romish Church, in its interpretation of the name Catholic, sets up a claim to universality, and it has been indefatigable in its efforts to bring other Christians under its sway. While the geographical boundary between the Eastern and Western Church is pretty clearly drawn, yet within the territory of the Eastern Church the Western has secured a considerable number of adherents. Besides those named below, certain portions of so-called independent national churches in some of the principalities of the Balkan Peninsula were either brought originally into Christianity by agents of the Western Church, or have been won over to it by more recent inducements of various sorts.

In all the Oriental branches of the Papal Church important concessions have been made to local prejudice or preference in order to secure consent to the supremacy of the Pope and the name of being attached to that church. The principal of these concessions are three, viz.: the marriage of the secular clergy, the use of the national language in the liturgy, and the use of both elements in the Lord's Supper. This makes their religion outwardly almost identical with that of the Oriental churches in the same nationalities. In all of both parties there is the same disuse of the Scriptures, devotion to national names and catchwords, dependence on outward rites and formalities, and lack of spiritual piety. The name "United" is prefixed to the national name of those sections of the Oriental churches which are connected with the Papal organization, to indicate that relation.

1. *The United Greek Church.*—About the middle of the fourteenth century there was a renewal of the struggle over the question of the unity or separation of the Eastern and Western churches, and the supremacy of the Bishop of Rome, and when the smoke had cleared away several considerable fragments of the Greek Church were found clinging to the Western organization. They are mostly in European Turkey, or what did belong to Turkey until recently. In faith and practice they scarcely differ from their "orthodox" brethren, but in ecclesiastical connection they belong to Rome.

2. *The United Armenian Church.*—For a time during the fifteenth century the entire Armenian Church recognized a sort of union with the Church of Rome, but it was not long before they declared their absolute independence, and from the time of the Council of Florence, in 1441, only a small portion of the church elected to remain in connection with Rome. Rome has done enough for them in the way of concession, and of education, and of political patronage, to secure the continuance of this relation, to the advantage perhaps of both parties, except that these members of the Armenian community are looked upon by their co-nationalists as traitors to the national cause. These Catholic Armenians number perhaps about two hundred thousand, and are mostly dwellers in the large cities of the empire, Constantinople, Smyrna, etc., though Catholic Armenian villages are found in the interior at various points, as Pirkenik, near Sivas, etc.

3. *The Maronites.*—These are the rugged mountaineers of the Lebanon. Their leading bishop in the seventh century was John Maron, and from him they have their name. The story of how for centuries they maintained not only their ecclesiastical, but also their political independence, boldly repelling all who sought to invade this Switzerland of Syria, is one of the thrilling romances of history. But toward the middle of the fifteenth century, having joined the cause of the Crusaders, and being tempted by promises of political protection and various other advantages, they gave in their adhesion to the Church of Rome. Another tragic chapter in their history was when, in 1860, they were assailed by their fierce Mohammedan neighbors, the Druses, and suffered those ruthless massacres which stirred

all Europe. France, though not overmuch religious at home, has always proved the loyal champion of the Papal Church abroad, and she earnestly espoused the cause of the persecuted Christians of the Lebanon. Since that time, as a result of the demands of Europe, the Lebanon has been ruled by a Christian Governor, and the Druses have become very peaceable, industrious citizens.

4. *The Jesuits.*—These are named here, not as a sect, nor as a native Christian element in the country, but as a missionary body seeking, by a variety of means, to bring individuals and communities into the communion of the Romish Church. They have a large number of stations scattered in all parts of the country. In the problem of their success much depends on the individual character of the *personnel* in the different stations. In some the work seems to be scarcely more than stationary, while in others it is prosecuted with much ardor. At many points they have gained great influence and won many permanent adherents through their colleges and other educational establishments. They command large sums of money with which to carry on these institutions. Instruction in the French language is very thorough, and forms a strong attraction to the young men and women of the country, as a knowledge of that tongue is considered the key to political and social preferment. Instrumental music is another very popular means for gaining influence, and their bands and orchestras are sometimes quite successful. In other departments of education, however, they are often superficial, and the essential elements of character-building are too much neglected. In general, the course of the members of this fraternity in the empire has been such as to gain for them the reputation of falsehood and trickery, and their name is often used in conversation as a synonym for hypocrisy and underhanded plotting. Doubtless some of them are men of talent and erudition, and we would not malign their motives, but the net results of their work in the Turkish Empire does not appear to conduce much to the spiritual reformation of the people.

II. The Newer and Progressive Elements.—The churches and communities thus far considered would in themselves furnish but a poor outlook for Christianity in the Empire. Though making some progress in their material interests, and even in enlightenment and education, they appear to be actually losing ground in religious and spiritual matters. What they have gained in enlightenment and liberality is more than balanced by the sad loss in the sphere of faith and devotion. It is, then, a pleasure to find that there is another side to the picture, and that there are forces at work in the Empire which have already vindicated the reasonableness of their avowed aim, the spiritual regeneration of the whole community. These forces naturally classify themselves in two groups, namely (A), foreign agencies, and (B) native organizations. As these actively and heartily coöperate, it is difficult at some points to distinguish between them, but they are organically separate, the work of the former being purely temporary and auxiliary, their functions to be gradually assumed by the native organizations.

A. *Foreign Agencies.*—These are almost all essentially missionary in their character, but technically they are not all so called, and for the sake of clearness, as well as accuracy, we will classify them as—1, missionary bodies; 2, Bible societies; 3, educational institutions, and 4, independent enterprises. The educational institutions are mostly the fruit of missionary effort, but are not all now directly in charge of missionaries. The foreign agencies are for the most part American, though well seconded by the English.

1. *Missionary Bodies.*—The nineteenth century has proved itself the missionary epoch of modern times, and opens up an unspeakably brilliant opportunity to the Christian Church of the century to follow. The missionary work in Turkey began early in the century, and covers the period of some of the most thrilling chapters in the story of the Empire's decadence. It has been coincident in time with the great awakening of the nations of the East from the sleep of ages, and has contributed in a valuable way to the stimulus of that renaissance, but it is innocent of the charge of fomenting unrest and revolution. The limits of this article do not permit even a brief outline of the history of that work, but a concise statement of the facts and forces at present in the field may be given.

(a) *The American Board of Commissioners for Foreign Missions.*—This board has missions covering the whole of Asia Minor and European Turkey, including Bulgaria. The courteous comity of the great missionary bodies has left this territory almost wholly to the care of this board. Its only purpose is to evangelize the masses. As access to the Mahommedans is cut off, it confines its efforts to the re-Christianization of the nominally Christian races. The original aim was to induce a general reformation from within the existing ecclesiastical organizations. But this endeavor was frustrated by the bigoted attachment of the clergy and many of the laity to their traditional forms. As the clergy were for the most part very ignorant, and had their living from the institution as it then was, it is not surprising that their selfish interests induced them at once and vigorously to oppose any such innovation. The individuals who accepted the evangelical teachings were immediately persecuted, anathematized, and driven out of the church. This necessitated a new method on the part of the missionaries. Evangelical churches had to be formed, and many difficulties were encountered similar to those experienced by the Reformers in Europe three centuries ago.

(b) *Organization of the Work.*—The American Board has four missions in Turkey, named, respectively, the Mission to European Turkey, the Western Turkey Mission, the Eastern Turkey Mission, and the Central Turkey Mission. Each of these organizations is independent of the others, and is responsible directly to the officers of the board in Boston. One man, however, who resides at Constantinople, acts as treasurer to all four of the missions, and most of the publication work for the four is also done at the capital.

The European Turkey Mission is devoted mainly to work among the Bulgarians, with some efforts for Albanians, Greeks and Armenians.

The Western Turkey Mission occupies the western part of Asia Minor, its eastern boundary being an irregular line running southwest from the eastern end of the Black Sea, and skirting the northern boundary of Cilicia. The work in this mission is among the Greeks and Armenians.

East of this mission lies the Eastern Turkey Mission, with the Russian border on the north and the Persian on the east. It covers the region drained by the upper Euphrates and Tigris. Its work is almost wholly among the Armenians.

South of these two missions lies the Central Turkey Mission, of which the western portion is the province of Cilicia, so intimately associated with the life of St. Paul, and its eastern part takes in a section of Northern Syria, including the city of Antioch, the original centre of the early foreign missionary activity of the church.

Much of the territory covered by these four missions was included in the original mission to the Armenians. But the immense extent of the region and the primitive and inadequate means of travel made it impossible to operate it under one organization, and successive changes of name and boundary have resulted in the present division, which has worked well for a number of years. Each mission is divided into several station fields, and each station is surrounded by a number of out-stations. Each station is occupied by from one to five male missionaries, ordained men or physicians, with their families, and with them about the same number of unmarried ladies. The out-stations are for the most part occupied by native laborers, whose work is overseen by the missionaries by means of visits, correspondence and conferences.

Once a year each mission holds its annual meeting at some central or otherwise convenient spot, attended by delegates from the several stations, both gentlemen and ladies. At these meetings reports are presented in detail of the work in each station, plans for future work are carefully discussed and agreed upon, and estimates scrupulously made out for needed funds for the coming year. Copies of all these documents are forwarded to Boston to be submitted to the secretaries and Prudential Committee of the Board, whose action alone is final. These sessions are interspersed with suitable devotional exercises and religious conferences on practical themes. These annual meetings, as also local ecclesiastical assemblages, and station conferences of missionaries with their native co-laborers, have been much interrupted of late years by reason both of lack of funds and of the disturbed political state of the country, which rendered traveling unsafe, and made all unusual meetings liable to suspicion.

(c) *Departments of Work.*—The one aim of all these missionary enterprises is the preaching of the Gospel, for the salvation of souls and the true Christianization of the people. All literary, educational or humanitarian work is but means to this end. These means, however, are thoroughly organized, and necessarily absorb much of the time and labor of the missionaries, while much of the direct evangelistic work can be done by trained native laborers.

The following are the principal departments of effort:

(1) *The Evangelistic.*—The missionary's share in this part of the work is not limited to superintendence. The hearts and lives of all about him are open to the influence of his direct and indirect efforts toward their regeneration and edification, and he finds opportunities to do his best in the preaching line, to the congregation in his central station, to his pupils and hospital patients, and above all to the people in the towns and villages he visits on his special tours. These he reaches in their chapels and in their homes, in the coffee shops, and in the market-places, in the wretched inns by the way-

side, or on the lonely mountain top. This line of service almost every missionary considers the very cream of all his work, and begrudges the imperative calls that take him away from it. He sits in council with the local church committee or session, and gives his advice with regard to the admission of individuals to church membership, and in cases of discipline. With them and the local preacher he studies into the plans for all departments of work in the parish—the schools, the building projects, the financial problems, the young people's enterprises. He visits the sick, comforts the sorrowing, warns the erring, stimulates the young, and during the few days of his stay he takes largely the rôle of pastor, always with the most scrupulous deference to the position and rights of the stated incumbent. With him he walks and talks in the most frank and fraternal way, trying to remove his difficulties and to pour into him spirit and stimulus for coming months of lonely labor. When possible to avoid it, the missionary will not go on these tours alone. He will sometimes have with him a native evangelist, or a Bible seller. Or, better yet, one or more of the ladies of the station will go with him to visit these surrounding towns and villages. Sometimes they work together, at others the lady follows parallel lines of effort with the women and girls, who are often too timid and shrinking to be reached by the man. The preparations for these tours, the means of travel, the scenes by the wayside, and the joyful return, furnish some of the most picturesque, pathetic, and sometimes perilous scenes of the missionary's life. The laborer is often pained and disappointed by the apathy and indifference of those whom he labors so hard to reach. But often, too, his soul is refreshed by the eagerness with which his words are listened to, and he fairly trembles at the responsibility of setting the message of salvation before the surprised mind of the listener, who hears it, perhaps, for the first time in his life. Thus the seed is sown beside all waters, and the modern apostle feels the joy of treading literally in the footsteps of Peter, and Paul, and John, as he wields one of the most powerful of "Christian forces" now operating in the Empire.

(2) *Educational.*—Two lines of reasoning have combined to compel the missionary from the beginning to give much attention to matters of education. One was the ignorance of the people and the uplifting power of education, especially as a means for spiritually reaching the rising generation. The other was the imperative need of suitably trained native helpers in the evangelistic work. The re-

sult has been the establishment of a complete system of educational institutions for both sexes, from the kindergarten up through the primary and graded common schools, and higher preparatory schools to the college and theological seminary. These institutions have not only worked their way to a very extended patronage, but they have served as models which have been very extensively imitated by the nominally Christian communities, and even to some extent by the Mohammedans. It is right to expect that in due time the missionary should be relieved of the labor of conducting these institutions, and that the responsibility for them should pass to native hands. It is encouraging to observe that to a very creditable extent this result has been accomplished. The professors and teachers in the high schools and colleges are very largely natives of the country, and the entire system of parish schools connected with the evangelical churches and congregations is in the hands of those bodies, taught by their own young people who have been trained in the missionary schools. In many cases their poverty compels them to seek financial aid, which is granted where found practicable by the mission boards. But the constant effort is to diminish such grants and to stimulate native enterprise in those lines.

A later paragraph will deal with the higher educational institutions, which have for the most part been established by missionaries, but have become, some wholly, some partially, independent of the mission boards, though none independent of American money.

(3) *Publication.*—This is another very essential branch of the missionary undertaking. Were there any degree of freedom of the press in the country, small local presses would undoubtedly be vigorously plied at the several stations. But as no press can exist without special imperial charter, and everything published must get the authorization of the Government censor, practically all the printing done by the missions is done in Constantinople. Bible printing is spoken of later. The mission publications are mainly of three classes—devotional and other strictly religious books and tracts, school books, and weekly and monthly family papers. In all these lines the missionaries have done pioneer work, and have furnished models which have had a powerful influence in the formation of the local literature. The monthly child's paper was the first illustrated periodical published in Turkey, where now there are many of all kinds.

The publication and circulation of Christian literature has been met by all manner of unreasonable opposition, public and private, yet the seed is being scattered and its stimulating influence is felt throughout the Empire.

(4) *Medical.*—This arm of the enterprise has not been as prominent in the Turkey missions as it has in some parts of the world. Yet the work done in the early days of the mission by Grant, and Lobdell, and Nutting, and Jewett, and Pratt, and later for many years in Sivas by Dr. West, training many to take up his work, and Dr. Thom, still in Mardin, and in these latter days through the hospitals in Aintab and Cæsarea and Marsovan, has been more than merely an untold physical blessing; it has opened the way for the Gospel to the hearts and sympathies of the people. These dispensaries and hospitals, these devoted doctors and nurses, are a practical object lesson in applied Christianity, which will reach the consciousness of many who are inaccessible to sermons or religious books. The marvels of modern antiseptic surgery are, like the miracles of our Lord, a convincing evidence of a higher power which appeals to the people with tremendous force. Prejudice is broken down, and a great moral leverage is gained.

(5) *Relief.*—Besides the medical work, opportunities are not lacking to secure the true interests as well as the lasting gratitude of large numbers of stricken and helpless ones, and from such labors the missionary cannot withhold his hand. Persecution, and famine, and locusts, and cholera, and massacre, in succession sweep over the land and leave a swath of agony and want. These are the distresses which, more than the direst spiritual needs, loosen the purse-strings of our people of means at home, and on each of these occasions thousands of dollars have been generously furnished for distribution among the needy. This is a new department of work forced upon the missionary, and much of his time and nervous energy must go to the wise administration of this charity. In order to avoid the demoralizing effect of the mere scattering of pittances, and to make a limited sum of money do its work over and over again, the missionary has in some instances set himself up in a large supply of raw material, and assuming the position of manufacturer, has given employment to large numbers, who thus gain in health and self-respect while they honestly keep the wolf from the door. This gives the missionary an immense social grip on the community, but it cannot be done without expenditure of time and sacrifice of some other interests. Then, also, these public calamities cast into the streets

hosts of helpless orphans. Thousands of these are now gathered at the various stations in Asia Minor, and besides being decently clothed and fed, are taught trades and the rudiments of an education, and chiefly are impressed with spiritual Gospel truth, and are thus prepared to be useful and truly Christian members of society. This is no slight burden on the already overworked missionary, but it is grist to his mill and glory to God's grace.

The above are the principal branches of effort in which the missionaries are engaged. Yet there are numberless other phases and relations of life, in which also the missionary's attitude and course of action is uniformly dominated by the supreme purpose of his existence—the glory of God in the regeneration of the people. In his social relations with the people of the land, and with foreigners who may be in his vicinity; in his official and semi-official relations with public officials, both of his own nationality and of the country in which he lives; in imparting information regarding modern and scientific methods of doing things, and sometimes in acting as medium for the introduction into the country of useful books, apparatus, etc.; in geographical, historical, archælogical, geological, ethnographical and philological observations and discoveries incident to his journeyings, he finds opportunity for the exercise of the finest and the loftiest qualities of mind and character, and he shrinks from none, but turns them all in to serve the one object to which his life is devoted.

The following statistics show the present state of the work: Missions, 4; stations, 21; out-stations, 295; missionaries, ordained, 47; other men, 3; married women, 45; single women, 67; ordained pastors, 71; unordained preachers, 116; teachers, 623; other helpers, 119; adherents, 48,344; organized churches, 127; members, 13,379—added in year, 954; average attendance Sunday morning, 38,057; Sunday-school scholars, 29,568; pupils in boarding and high schools, 1,736; common schools, 398; pupils, 11,621; native contributions for Christian work, $87,323.

(b) *The Foreign Missions of the Presbyterian Church in the U. S. A.*—What has been stated above concerning the work of the American Board may be referred to as describing also the work of the Presbyterian Board in its mission in Syria. Indeed, it is not only identical in method and in spirit, but in organization it has the same origin. This mission was begun by the American Board in the '20's, and was passed over to the Presbyterian Church on the occasion of the reunion of the branches of that church in 1870. The work of this mission centres at Beyrout, and the assemblage of missionary institutions at that point, and of rare men connected with them, is one of the most striking and noble in all the range of Christian missions. Their evangelistic, medical and relief enterprises are very similar to those of the American Board's missions. Their educational work has been peculiarly significant, and the college will be spoken of further on. Their publication work has been, perhaps, more especially vigorous and successful than even the other departments of their work. Having as their single and admirable medium the rich, flexible and fascinating Arabic language, they have created a literature which is calculated to reach a hundred and fifty millions of people, and has such a moral and religious tone as to have a powerful regenerating influence wherever it goes. Crowning this literature is their splendid Arabic version of the Scriptures, which alone would be worth more than all the life and treasure expended in the mission.

It is only necessary to append the following statistics: Stations, 5; out-stations, 90; American missionaries, men, 14; women, married and single, 24; native ordained pastors, 5; licentiates, 40; other workers, 134; organized churches, 29; members, 2,208—added within year, 99; students for ministry, 7; common schools, 95; pupils, 5,312; Sunday-school scholars, 4,420; pages printed during year, 17,420,832; patients treated, 10,129.

(c) *The United Presbyterian Church Board in Egypt.*—Much the same story might be told of this enterprise in the land of Ham. With the same firm allegiance to the Christian faith of their fathers, with the same wonderful Arabic language to work with, and, during the past few years, with the favorable protectorate of a Christian power, these missionaries have a noble record, and are wielding a powerful influence for the future of that historic land. Their most recent statistics are as follows: Population, 9,735,000; principal stations, 9; sub-stations, 210; ordained missionaries, 19; female, married, 17; unmarried, 12; medical missionaries, 3; native, ordained, 30; licentiates, 17; theological students, 12; lay preachers, 10; organized congregations with pastors, 46; church buildings, 69; average Sunday morning attendance, 11,555; communicants, 6,163; hospitals and dispensaries, 3; patients treated, 18,329; fees received, $5,709; native contributions for church work, $20,251; total native contributions, $59,753.

(d) *The Methodist Episcopal Church* (North) still continues its mission in Bulgaria, although its scope has been reduced as the American Board's work has enlarged.

(e) *The Church Missionary Society* of England has mission stations at Jerusalem, Jaffa, Nablous, Nazareth, Salt, Gaza, etc.; also in Arabia.

NOTE.—It may be observed here that noble men from independent organizations in Scotland and the United States are engaged in missionary effort in Arabia, but the connection of that region with the Turkish Empire is so slight that the discussion of those movements hardly belongs here.

(f) *The Reformed Presbyterian, or Covenanter, Church* of America has a mission in Cilicia and Northern Syria, chiefly among the semi-pagan Nusairiyeh tribes.

(g) The following *societies for work* among the Jews must be briefly grouped together:

The British Society for the Propagation of the Gospel among the Jews has one station in Adrianople and one in Jaffa.

The London Society for Promoting Christianity Among the Jews has stations in Constantinople, Smyrna, Jerusalem, Jaffa, Safed, Hebron and Damascus.

The Jewish Mission of the Presbyterian Church in Ireland has a station at Damascus, with a dozen out-stations.

The Jewish Mission of the Church of Scotland has stations at Constantinople, Salonica, Smyrna, Beyrout and Alexandria.

The Jewish Mission of the Free Church of Scotland has stations at Constantinople, Tiberias and Safed.

2. *Bible Societies.*—These are mainly two, viz.: The British and Foreign Bible Society and the American Bible Society. The value of the splendid work done in the Levant by these two societies cannot be overestimated. It has been the right arm of all the efforts of the missionary societies, without which they could have done almost nothing. The work of these societies has been chiefly in three departments or successive stages: First, to secure suitable translations of the Scriptures into the languages of the Empire; second, to publish editions of the same, with new editions and revisions, as needed; and third, to put these volumes into circulation among the people. To accomplish the first of these the societies have spared no pains or expense to employ the best linguistic and Biblical scholarship, to secure versions which should be as nearly literal as

possible, and at the same time elegant and idiomatic in diction. In view of the number of languages in use in the country, the unfitness of some of them for the expression of religious ideas, and the fluctuations in standard in some of them, this has been no easy task. The execution of this work has fallen mostly to missionaries, who were providentially prepared for it by their knowledge of the people among whom they were laboring, as well as of their languages. And so complete has been their success that now there is scarcely an inhabitant of the Turkish Empire who may not find a cheap, intelligible and attractive copy of the Scriptures in his own tongue. The printing of these editions has been sometimes in London, Paris, New York and Vienna, some in Malta, Beyrout and Smyrna, but now the great centre of publishing, as well as circulation, for the Levant, is Constantinople, where a large share of the translation has also been done. The circulation of this complicated mass of literature is accomplished by means of a well-organized army of stationary and peripatetic agents. Every town of importance throughout the country has its Bible shop, and the colporteur finds his way to every village and hamlet. The colporteur is more than a mere vender of volumes. His instructions limit him, indeed, to "explaining" his wares, but he gives a liberal construction to that idea, and finds opportunity to impart much spiritual truth as he goes. He should have a good supply of grace, grit and wit, for he meets at times the keenest discussion and the bitterest opposition. The records of the experiences of these humble men make racy reading.

When the final account comes to be made up of all the inner workings of unknown influences in the enlightenment of the East, the work of the Bible societies will hold a very honorable place in the exhibition. It has one great advantage over the efforts of the living voice of the evangelist. It can do some of the initial work in absolute secret and while the fear of man is yet dominant in the inquiring soul.

3. *Educational Institutions.*—Mention has been made above of the efforts of all the missionary bodies to encourage education and to organize systems of schools. These efforts have culminated at certain central points in the establishment of five theological seminaries, six colleges, besides several collegiate, theological and other institutes, and a number of high schools for young men, and two medical colleges; also three colleges, and a number of high schools and boarding schools, for young women. These institutions are al-

most all under the control of Americans, though not in all cases organically connected with the mission boards. Their aim is to give such training to the youth of that land as our corresponding institutions in this country do here. Their instructors are fully abreast of those who occupy similar positions in Christian lands, but in some instances they are lamentably cramped for means to procure needed apparatus, and to furnish their libraries. In most of them the language of instruction is English, but the critical knowledge of the vernaculars is made a strong point, together with careful study of those ancient tongues of which the vernaculars are the modern representatives. The leading position thus given to the English language has met with strenuous opposition, but it is generally held to be best for the mental discipline and moral culture which it gives, and because it puts into the hands of the students the key to the finest literature in the world. The readiness with which the pupils acquire the language has much encouraged the system.

In the different theological seminaries there is not perfect uniformity in the course of study, especially with regard to the study of the languages of the Bible; but in general the courses are very similar to those of theological seminaries in the United States.

The colleges also have modeled their courses of study largely on those of American colleges, though several of them substitute other languages for Greek and Latin; and they are behind the colleges of the United States in the amount and thoroughness of preparatory training which they are able to demand or to furnish.

The Syrian Protestant College, at Beyrout, has made for itself a place among the best formative influences of Christian society in modern Syria, and its moral attitude is typified by the commanding location occupied by its massive buildings, overlooking the city and the sea.

Robert College, at Constantinople, perched on a still loftier eminence, the most superb site on the beautiful Bosphorus, has fought its way, through untold difficulties, to the first place in the front rank of the educational institutions at the capital. It draws its pupils from a score of nationalities, and gives them a character which has already earned a name for itself in history.

Central Turkey College, at Aintab, on the line where Syria and Asia Minor meet, was the first such institution to dare think of locating itself in the interior of the country. Situated in a region where there is but one language, the Turkish, it uses that alongside of the

English, giving its students a mastery of both. The Medical Department of this college did some excellent work, but was so handicapped by governmental restrictions that it has been discontinued.

Euphrates College, at Harpout, is located in what was once Armenia, on the upper Euphrates, and the language of its pupils is the Armenian. Still, English is thoroughly taught and largely used in the college. Euphrates is the only one of these colleges that has male and female departments under one organization. It appears to work well.

Anatolia College, at Marsovan, the youngest of the sisterhood, bids fair to outstrip some of the others in numbers and popularity. It has important advantages of location, being only seventy miles from the seaboard, and in the midst of a comparatively prosperous population of both Greeks and Armenians. Anatolia College has what is called a Self-Help Department, by which a number of the students help to pay their own expenses, and learn trades at the same time. The Scientific Department of the college is in correspondence with the principal observatories of the world, and furnishes them the results of certain classes of observations.

The American College for Girls, at Constantinople, has already a marked history of usefulness, and a wide field and rich promise for the future. Its curriculum is well up with those of similar institutions in the United States, and morally and spiritually it stands for all that is noble and true.

Detailed mention of other institutions equally worthy is impossible. The following are the names of some of them: The Collegiate and Theological Institute, at Samakov, in Bulgaria; the College of the United Presbyterian Mission, at Assiout, Egypt, far up the Nile; the High Schools for Boys, at Baghchejuk, near Nicomedia, and at Smyrna; the St. Paul's Institute, at Tarsus, in Cilicia; the College for Girls, at Marash, and similar Boarding Schools for Girls, at Smyrna, Marsovan, Cæsarea, Sivas, Aintab and elsewhere, one at Adabazar, near Nicomedia, being entirely under the control of native Christians of that region.

All the institutions above mentioned have one aim, and are exerting a powerful uplifting influence throughout the land.

4. *Independent Enterprises.*—Under this heading may be briefly mentioned some worthy organizations, which do not fall under the preceding heads, but work in harmony with them.

(a) Chapels of Foreign Officials. Some of the foreign embassies at Constantinople, as the British, the Dutch and the Swedish, include chaplaincies in their charters, and own convenient places for worship. These, with their regular services, exert a favorable influence, and the chapels are sometimes kindly offered for us to congregations that have no home of their own, or for evangelistic services. Such chapels are sometimes found also in connection with consulates in other cities.

(b) Orphanages. In the city of Broussa there is a permanent orphanage, in charge of a native Protestant gentleman, and in Smyrna is one under the care of Kaiserwerth Deaconesses, and there is one at Jerusalem. The recent massacres of Armenians left vast numbers of helpless orphans, many thousands of whom have been gathered together in temporary orphanages by the American missionaries at various points in Asia Minor, and by German and Swiss benevolent organizations. These children are taught the elements of common education, are trained in religious truth and practice, and are instructed in some trade which will enable them to take respectable places in society. As soon as they are fitted to support themselves suitable homes and occupations are found for them, and so the number is already diminishing.

(c) Sailors' Rests. In Constantinople, Smyrna and elsewhere Sailors' Rests, coffee and reading-rooms, have been established, and religious services are held in them from time to time. The prime purpose of these is to reach certain classes of foreigners, but they do have an influence for good upon many natives, and are a constant object lesson in Christian effort under unfavorable circumstances.

B. *Native Organizations*—1. *Native Evangelical Churches.*—The attitude of the old local ecclesiastical organizations toward the introduction of evangelical views has uniformly been one of uncompromising opposition, and those individuals who accept such views are unsparingly cast out of these churches and anathematized. This necessitated the organization of evangelical churches, and these have grown to be quite a body, and they are recognized by the Imperial Government as constituting a distinct community, with acknowledged rights and duties. The statistics of the three missionary societies most largely engaged in evangelistic work in the Turkish Empire have been given above. Combining the figures for schools, we find that they report over five hundred common schools, with an attendance of about twenty-five thousand pupils. Many of these schools are aided by grants from the Mission Boards, but most of them are under the responsible care of the native Protestant churches and communities. These churches have grappled with this problem of training their children, and that of the support of their pastors, with a hearty determination, and out of their very general poverty are doing liberal things, each year coming nearer to the point of dispensing with foreign help. They have also enterprises in the line of Home Missions, one organization maintaining a mission in the Koordish Mountains, others supporting itinerating evangelists, etc.

Individually, these Protestant Christians are not merely holders of a separate creed. They are widely recognized as maintaining, in their shops and in their homes, a higher standard of morality, as well as of intelligence and religion, than their neighbors. And to some extent the temporal advantage of such a position is acknowledged, as in many instances they are manifestly more prosperous than those about them.

2. *Ecclesiastical Organizations.*—In the earlier stages of the evangelical reform movement the missionaries, of necessity, took the initiative in the formation of churches and the ordination of ministers over them; but for the most part they have long since passed over these functions to the native ministry thus brought into existence. The churches in connection with the Presbyterian Missions have been organized into Presbyteries, and placed in nominal relation with the churches in the United States. Those connected with the American Board have formed themselves into six local Evangelical Unions. These bodies exercise all ecclesiastical functions, though they have never formulated any authoritative polity. They also act to some extent in the capacity of Home Missionary Societies. Efforts have been made to secure a general representative meeting of these bodies, but difficulties of travel and other obstacles have thus far frustrated such efforts. The annual meetings of these unions serve as occasions for profitable religious exercises, and they train the local ministry in the practices and requirements of self-governing bodies. They have a great future before them in the extension of a pure evangelical Christian Church in the Turkish Empire.

THE UNITED STATES.

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FOR something like nineteen centuries the Church of Christ has been praying, "Thy kingdom come";* and yet, I wonder how much the Church of Christ has really believed in prayer—how much it has really believed that the Kingdom of God is to come in the earth, and the will of God to be done in the earth as it is in heaven. Take your concordance and the phrase therein, "Kingdom of God"—or synonymous phrase, "Kingdom of Heaven"—and set down in array the Scripture texts, especially those uttered by Jesus Christ, concerning the Kingdom of God. This Kingdom of God is at hand. It is one which the poor in spirit, the humble, the children easily enter. It is one which is open to the pagan nations. They will come from afar to enter it, while some of the children of Abraham will be shut out. It is a kingdom which it is difficult for the rich to enter, and impossible for the self-satisfied and self-righteous to enter. It is growing up on the earth; it is like a seed planted and growing secretly, men know not how. It grows from little beginnings to a great consummation. It grows under difficulty, and its growth depends upon circumstances. Sometimes it grows rapidly, sometimes slowly; sometimes it grows a little while, and then fails and falls back again. Other things grow as well as the Kingdom of God, evil as well as good, tares as well as wheat. It is like a feast; the rich, the noble, the aristocratic, the educated, the cultivated are invited, and they make excuses; one is too much occupied with his business, another with his property, another with domestic affairs; then the highways and hedges are searched for the poor, the lame, the halt. But to all the message is the same. The table is set; all things are ready. Come! The kingdom is here; you have not to wait.

And still, though it grows up here, and is here, and the message given to the disciples is to tell men that it is here, they cannot see it.

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* A sermon preached at the Diamond Jubilee of the Congregational Home Missionary Society, Tremont Temple, Boston, Mass., May 14, 1901. This paper is of special value here as indicative of the spirit and trend of religious teaching in the United States at the opening of the century.—ED.

They cannot say: "Lo here, and lo there, look at it!" It is invisible. In order to see it a man must be born from above. Men cannot see it unless a new power of vision is given to them. It is not ostensible; it is not palpable. It is earthly, because it is on the earth, and yet it is celestial, because it is spiritual. It is human, because it is made up of men; it is divine, because it is the Kingdom of God. And when the consummation of human history is accomplished, the consummation will be written in this sentence: "The kingdoms of this world are become the kingdoms of Our Lord and of His Christ." The kingdoms of this world—still world kingdoms, the politics still human politics, the rule still human rule, and yet transformed so that the kingdoms of this world themselves are the kingdoms of Our Lord and of His Christ. We are not to wait until the drama is over; we are not to wait for the Kingdom of God to be seen in the celestial city. The New Jerusalem is coming down out of heaven among men. "Thy kingdom come. Thy will be done, in earth as it is in heaven." The ideal celestial, the realization earthly. The subject, men; the centre and source and power, divine.

There have been in the church three conceptions respecting this Kingdom of God and its coming on the earth. There has been, first, the notion that it would come with some great cataclysm, some great spiritual and supernatural revolution. So the Jews expected a kingdom that should come with blare of trumpets and waving of flags. So, apparently, the primitive church expected it, thinking that the risen Christ would come back in coronation glory to establish it. As Christ did not come in coronation glory to establish the kingdom, there arose the conception that the Kingdom of God was the church, and the church the kingdom; the King was absent, but He had appointed a vicar to take His place, and this vicar of God, this Pope of Rome, stood in the lieu of God, and this church ruled over by Him was the Kingdom of God, and men that were baptized entered into that kingdom through their baptism. Men could then point at the cathedral and at the mass and at the priesthood, and say: "Lo here, lo there, behold the Kingdom of God." The church and the Kingdom of God were identified. As the church disappointed men, there arose a third conception, that the kingdom was not to come on earth at all. It was celestial, not terrestrial, and the earth was only a place of trial by which men worthy of the kingdom were selected, or a place of preparation by which men worthy of the kingdom were prepared for it. In our time we are returning to the primitive, apostolic conception of the kingdom—that it is to come by pervading the world kingdoms, and so gradually changing them, renovating them, transforming them. I believe this was Christ's conception: The kingdom is like leaven entering and pervading the whole lump. I believe this was Paul's conception: "The Kingdom of God is peace and righteousness and joy in holiness of spirit." And I believe this was John's conception: The New Jerusalem coming down out of heaven among men, the kingdoms of this world becoming the kingdoms of our Lord and of His Christ.

What, then, I want to say to you this evening is this: that it is the function of the Christian Church to establish the Kingdom of God here and now on this earth, not to save men, few or many, from a world given over and abandoned as a wreck and lost, but to save the world itself by transforming it, translating it, transfusing it with a new life.

I should like to trace historically the evidences for this faith. I should like to trace Scripturally the authority for this faith. But the time is too brief for all that I could wish to say to you. I must assume to-night what I should like to attempt to demonstrate—that the Kingdom of God is to be on the earth, that Jesus Christ came to establish that Kingdom of God on the earth, to found here upon this globe of living men a new social order, and that He has appointed His Church to take this work up and carry it on. His followers are to herald this kingdom on the earth, organize this kingdom on the earth, suffer for this kingdom on the earth, and by our teaching, our organization, and our suffering, we are to build up this Kingdom of God on the earth.

There are five points of Calvinism, and there are five points of Christianity. Perhaps the five points of Christianity which I shall specify are not the five points some of you would specify, nor will I pretend to say that the five points of which I shall speak to-night are sufficient to include all that is involved in Christianity. But I think you will all agree with me that these five points are essential elements in the Christian faith, and they are expressed by these five words: Revelation, redemption, regeneration, atonement and sacrifice. These five words have their individual and personal meaning, and on that great stress has been laid in the past, and not too much stress; but they also have a corporate or social meaning, and it is to this corporate or social meaning of these five words that I want to direct your thoughts for a little while this evening.

Revelation is a personal word—revelation of God through individual men and to individual men—the unveiling of God through Moses and David and Isaiah and Paul, to you and to me, one by one. But this is not all that revelation means, and this is not even chiefly what revelation means. Says Dr. Samuel Harris, of Yale Theological Seminary: "The Bible is not a collection of truths which God from time to time whispered in the ear to be communicated to the world as the unchanging formulas of thought and life for all. Revelation is God's majestic march through history, redeeming man from sin." And so Isaiah says to Israel: "You are to be a light unto the Gentiles." The nation itself is to be a revelation, because in this nation God is to dwell and through this nation God is to be revealed to men. And He has been. In spite of all our prejudice against the Jews, in spite of all that unnatural and unchristian prejudice against the people who held that religion which we revere while yet it was a bud, before it had blossomed out into Christianity—it is this Jewish people who have taught the world that God is a righteous God, and demands righteousness from His children, and demands nothing else, and will help them to attain righteousness if they will accept His help. Out from the Jewish nation shines this first beginning of the light that is to illumine all the nations of the earth. But God has not stopped His majestic march. He did not cease to walk in human history when the canon was closed. He did not withdraw from the world when the prophetic books were sealed up and nothing more was to be added to them. He has still been majestically marching through all the centuries, and the revelation of God is the revelation of a God in human history. It is not only to Israel that He has said: "Ye are to be a light to lighten the Gentiles." To America also He says: "Ye are a light unto the world." And the function of the Christian Church to-day and now is to make this American nation, as a nation, so luminous that men looking on it shall glorify the God who has built and made it and crowned it.

Thank God, our history thus far gives us some illustration of the truth I am trying to put before you. We have opened the gates which Isaiah said should not be closed. We have called the uttermost parts of the earth to share with us in our inheritance, and they have come trooping over to us—all races, all classes, all conditions—and we have borne, by our treatment of the foreigner on this shore, a witness to the brotherhood of man that no nation ever before has borne in the history of mankind. Slavery was fastened upon us. It grew with our growth, and strengthened with our strength; but when at last it lifted its mailed hand to strike a blow against the nation, the nation armed itself, not simply for union—though it took much money and much blood to learn the lesson God had to teach us—but for liberty as well; and when the four years of agony were over, another witness to brotherhood had gone out from these shores, and the light spread all around the globe.

And now the providence of God has brought us into relationship with new countries and new peoples. Of course, I am not going this evening to discuss the political questions which have arisen out of the changed relationship; but I am not departing from the proprieties of this platform when I say that if America is faithful to the fathers who founded this nation, if it is faithful to the boys in blue who lived and suffered and died for brotherhood in this nation, it will stand for human brotherhood in Cuba, in Porto Rico, in Hawaii and in the Philippines, that it may be a witness to the living God, and that the nation, as a nation, may be a revealer of the eternal Fatherhood. Nor do I think I am departing from the proprieties of this platform when, with some sense of national pride and of devout gratitude to God, I retrace the steps of this American nation in China: I recall that under our Christian President and Secretary of State, we were the one nation that insisted upon recognizing the reality of the Chinese nationality and appealing to the conscience of the Chinese people; that we were the one nation whose guns were not trained against that Chinese fort; that we are a nation who, when the ministers had been released, took no share in the looting, plundering and devastating expeditions that were miscalled punitive. The Chinese received from the fires that Russia and Germany and France have lighted a revelation concerning so-called Christianity which it will take centuries to erase from their minds. Thank God, they have received from our flag a revelation of Christianity of which, on the whole, we need not be ashamed. Nor can we forget that in that hour of peril and of despair our Christian missionaries—I will name them—Dr. Ament and Dr. Tewksbury, when the powers had said, perhaps with propriety, "We cannot protect Chinese citizens from Chinese oppression," took their lives in their hands, and went forth appealing to the Chinese conscience to save from starvation the Chinese Christians, facing not only the peril of savage foes abroad, but the peril of poisoned arrows shot by slanderers behind their backs.

Redemption has a personal meaning. It is the saving of the individual soul, and souls must be saved, one by one. But redemption is more than personal; it is organic, it is corporate. Christ is the Lamb of God that taketh away the sin of the world, not some sins from some men in the world. He is the God who is majestically marching through history, redeeming not individuals merely, picked here and there, but redeeming the world. Christ does not come—oh, the pity of the misunderstanding of it!—as an angel or messenger might come to the imprisoned French in the Concierge in the time of the Revolution, to call out one or another from the fateful guillotine; He comes to sweep the guillotine away, and establish law and order and peace where before was anarchy and ruin.

History is the interpreter of God's redeeming work, and what does history tell us? When Paul wrote to the Romans, "I am not ashamed of the glad tidings of Christ, for it is the power of God unto salvation," government was an absolute despotism; labor was wholly servile; the family was a commercial partnership which might be dissolved by either husband or wife at any time with pleasure; there were no schools for the education of the people; and the pagan religion did not even pretend to try to make men better—it devoted itself wholly to appeasing the wrath of angry gods or of bribing the favor of corruptible ones. For nineteen centuries Christ, with cross in hand, has been majestically marching through the world, and where He has gone what has happened? Wherever that cross has gone, there governments have ceased to be the Old World despotisms they once were, and although there is much to be done for liberty, the governments are free as compared with the old Roman imperialism. Wherever that cross has gone, the shackles have dropped from the wrists of the slave, and nowhere in the world where that cross stands is there to-day a slave laborer. Wherever that cross has gone, the old commercial or partnership conception of marriage has disappeared, and, though relics of the ancient paganism still appear in too many of our states, yet they are but relics of a paganism from which the world is emerging. Wherever that cross has gone, the public school has gone for the education of the common people, planted first by the church and then taken up and carried on by the state. Wherever that cross has gone, religion has become an instrument for the making of men. We ministers know—and you laymen do not need to tell us—that we do our work very poorly, though perhaps as well as the doctors or the merchants or the law-

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yers; but when, next Sunday morning, the myriad hosts all over this country assemble in their various churches, under their various creeds, and the ministers stand in their different pulpits, this will be true: The minister will try to bring a message that will make man happier, wiser, better, truer, more worthy to be called a man, more worthy to be called Christ's men. We may not be succeeding very well, but we are trying to bring something of God's Kingdom in the earth.

We are not, as a Christian Church, simply to redeem individuals; we are to carry on the work which Christ has been carrying on through the centuries—a work of world redemption. In the old slave days now and again a single slave broke away from serfdom, crossed the Ohio River, and then was aided by some Abolitionist to escape to Canada; and now and again some preacher of righteousness gathered the money in his congregation to buy a single slave girl out of servitude. But when the fullness of time came our President signed the proclamation, which said to every slave in America, "You are free," and changed the labor condition of one-half of this nation. Christ has come into the world not merely to aid escaping fugitives here and there; He has come to say to all mankind, "You are free"; and the work of the church is to secure and complete that emancipation here and now, on this globe.

Regeneration is an individual matter. Each individual soul must be born into the spiritual life as each individual soul must be born into the earthly life. But regeneration is more than an individual matter; it is corporate, it is social. The nation is to be born anew; the community, in its industry, its government, its social order, is to be born from above.

Socialism and Christianity are alike in that both of them seek a new social order. They are unlike in the method by which they propose to secure the new social order. The essential doctrine of socialism, by which I mean what should perhaps be more accurately defined as state socialism, is that all men are equal, all men should have equal opportunities, all men should have equal places, and therefore all men should have equal share in the world's property. There ought not to be rich and poor; there ought not to be high and low; there ought not to be some better and some worse off in the world's goods. Therefore let us abolish all individual industry; let us abolish all individual ownership of property; let us take all the tools and implements of industry and put them into the hands of democracy. Let democracy rule in industry as democracy rules in politics. Let democracy give to every man his work according to his ability, and to every man his wages according to his need. Then all will be well, and we shall be a happy brotherhood. Let democracy dispense with the capitalist, and put in his place the politician. Let us abolish Mr. Carnegie and enthrone Mr. Croker!

Christianity also seeks brotherhood in industry; it also seeks to create a new social order, but it seeks that new social order by a very different method. Its method is that of regeneration. Christ was not a reformer; He was a regenerator. That is to say, Christ said very little about the forms of society, and a great deal about the spirit which should animate society. Life involves a spirit and an organism—an organism through which the spirit acts, a spirit which acts through the organism. The reformer wishes to change the organism; Christ left the organism almost wholly untouched, and devoted himself to changing the spirit. Government was despotic; He did not preach republicanism. Slavery was universal; He said nothing about slavery. The only organism He spoke about was the family. He sought to put into the existing forms a new life that the new life itself might create new forms or use the old ones.

Let me illustrate. Our present industrial system may be briefly described thus: The farmer gathers the raw material from the earth; the manufacturer converts it into objects which are useful to human life—the grain into flour, the wool into clothing; the railroad man takes this material, which is of no use where it is, and carries it across the continent to those regions where it is needed, from the overfed West to the underfed cities of the Atlantic border; the middleman takes what is transported and carries it to your house and to mine; the banker regulates the money through which all this mysterious and intricate system of interchange is carried on; the lawyer determines for us what are the principles of justice by which we are to be governed in our dealings one with another in this intricate system; the doctor cures us when we are sick, or, if we are wise and he is wise also, keeps us from getting sick; the teacher gathers out from all the experience of the past that which shall launch us into life with something of the wisdom acquired by our forefathers; and the preacher seeks to give the life and love of God to men to inspire them in all their labor. Now, let this industrial system go on upon the principle that every man is to get what he can and keep what he gets; let competition be the law of industry; let the farmer say, "I will see how much I can get for my grain," and the manufacturer say, "I will see how much I can get for my manufacturing," and the railroad man say, "I will see what the transportation will bear," and the middleman say, "I will take all the transporter leaves before I hand anything over to the private individual," and the doctor say, "I will get all out of the sick man that he thinks his life is worth," and the lawyer say, "I will not leave this estate until I have got the most of it into my pocket," and the teachers combine to make the school subservient to their interests, and the preacher seek the parish that will give him the biggest salary and the least work—and the industrial system will creak and rattle and grind at every step of its progress. Now, leave that industrial system unchanged. Let it all go on as it is; but put a new spirit into it. Let the farmer say: "Thank God, I live in a time when seven men can feed a thousand, and I will see how many hungry mouths I can supply." Let the manufacturer say: "I am a worker together with God, for I also am a creator; I am building for the world." Let the railroad man say: "If it were not for me the East would be famine-stricken; I will make haste in transporting food that I may feed the hungry." Let the middleman say: "What can I do for my companions?" Let the employer say: "What are the largest wages I can pay my workingmen and live?" Let the workingman say: "What is the best service I can render and still maintain life at its full flood tide?" Let the lawyer say: "I am a minister of justice, and God is just." Let the doctor say: "I am following the footsteps of Christ, who healed the sick." Let the minister say: "I do not ask for an easy pulpit, I do not ask for a rich parish; put me where I can bring life to the hearts of men." And all the industrial system will be a part of the Kingdom of God, without a change in a cog or a modification of a wheel or a pulley. That is what we are to do in the Christian Church. We are to regenerate the industrial system. not to change the form of it.

Atonement is individual and personal. Each soul must be brought into harmony with God. But atonement is more than individual and personal; it is organic, it is corporate. In that unity of the individual soul with God is the secret of the unity of the human race in itself.

"God was in Christ," says Paul, "reconciling the world unto Himself"—not merely individuals in the world; and because He was reconciling the world unto Himself, He was reconciling all parts of the world to one another. The secret of unity is the recognition of God's fatherhood, and of Christ's redeeming work in the world.

There is a brotherhood which depends upon agreement in opinion. The Republicans are brothers, because they hold to the same platform; and the Congregationalists, the Presbyterians, the Episcopalians are each a brotherhood, because the members of these denominations hold to something like the same creed. There is an intellectual brotherhood, but the brotherhood that Christ spoke of was broader than that, for He told men that the Good Samaritan, who was a heretic, was more brother to the man who fell among thieves than the priest and Levite, who were orthodox. There is a brotherhood that depends on social congeniality. The man who fits his temperament into my temperament, the man who thinks not only as I think, but feels as I feel, who has tastes like mine and inclinations like mine—he is my brother. But the brotherhood of Christ was broader than that. The Pharisees would never have found fault with Christ if He had simply preached to the publicans and sinners; but He sat down and ate with them; He made them brothers, and that they could not understand. There is a brotherhood of race. In vain do politicians and presses cry out against it. Still, it remains true that Englishmen will recognize in us, and we should recognize in Englishmen, kin across the sea, because we have one blood pulsating in our veins. But the brotherhood of Christ was broader than the brotherhood of blood relationship. In His first sermon He was mobbed because He told the Jews that the Syro-Phœnician woman and the Syrian man were children of the same God and their own kin. Christ has told us what is the secret of the unity of the human race. "Call no man your father upon the earth, for all ye are brethren." And again, "Own no man your master, on the earth, for One is your Master, even Christ."

In this country, I am sure, we have all seen the peril of two great chasms or rifts that seem to be growing, one between the black race and the white race in the South, the other between the laborer and the capitalist in the North—the race rift and the class rift. How shall we close these rifts? How shall we prevent the evils that will come from them? We have tried one experiment. We have said that we would give universal suffrage to all men—black and white, Pole and Hungarian—and then we will have a brotherhood. We gave them the same political power, but we did not get a brotherhood. We tried the same sort of method of dealing with the class division. We have said: Let every man work where he will, for what wages he can get, and let every capitalist employ whom he will, for as low wages as he can pay, and you will get a brotherhood. What has happened? The capitalists and the trade unions have organized larger and larger organizations until the peril of industrial war is so great that both sides are appalled at the possible danger, and are trying to see if they can adjust their antagonisms through some courts of arbitration.

There is no unity for the human race outside of these two faiths—faith in God as the Father of humanity, and faith in redemption as the end of human history. It is the business of the Christian Church to bridge the chasm between black and white, between Anglo-Saxon and Pole, between labor and capital, not by a new form, not by a new method, not by a new order, but by infusing into the hearts of men this two-fold faith—faith in the fatherhood of God, and faith in the redeeming work of His children on the earth.

"Our Father"—who shall say that? Whoever needs a father; whoever has sorrows that are calling for comfort or sins that call for pardon. And whoever having sorrows that need comfort, or sins that need pardon, or ignorance that needs illumination, or weakness that needs strengthening; whoever kneels and says, "Our Father," is a brother to me, though he may kneel to a crucifix, though he may acknowledge a false creed, though he may use poor words, though he may not understand the God he addresses, and though he may call Him by the wrong name. We are of one Father; therefore, we are brethren.

And we are here for one work in the world: we are here to build up the Kingdom of God, not merely to talk about it, not merely to save men from the kingdom of the devil, and to prepare them for the Kingdom of God by and by. If that were all, you laymen could employ ministers to do your work for you, and you could go on and make your money. But that is not what you are here for. You are here to help build the Kingdom of God. All we ministers can do is to sketch on paper the outline of the edifice, and you must build it. You are the workmen. I think we ministers fail to realize this sometimes ourselves. It is easier to draw a picture of a house than to build it with brick and stone and mortar. If you have a composing-stick in your hand and the type before you, you can pick out the single letters and make the word "brotherhood," and print it and send it out into the world. It is only a moment's work. But if you are the head of a factory, and you have a Pole and an Irishman and a negro and a Hungarian and a Russian Jew, and out of *these* movable type you have got to print the word "brotherhood," you have a hard task on your hands. But that is what we have to do—out of these very elements we are to make a human brotherhood that is itself the Kingdom of God on the earth, and we cannot do it save as we in the Christian ministry make the men before us realize that they are in the world, not to build railroads or factories or steamship lines, or any such thing, but, through factories and railroads and steamship lines, to redeem the world here and now and make a human brotherhood, looking up to the Father of us all. The unity of the race or the nation can come only from unity in inspiration—the recognition of "Our Father"—and unity in motive—the recognition that our work in the world is the world's redemption. It can come in no other way. The men of the South must realize that their work is to educate and elevate the negro race; the educated and employing class in the North must realize that their work is to educate and elevate the uneducated foreigners who have come here really for manhood. Only in this realization can there be a true at-onement—a unity of men with one another, because a unity of men with Christ in his work.

Sacrifice is personal. Christ suffered and died once for all, for the sins of the whole world. And may I stop here just to say in a parenthesis that if any of you think I have only presented one side of the truth to-night, I agree with you. That is what I am trying to do. I am not trying to present the whole truth. I have preached long enough to know that it is very foolish to present the whole truth in one sermon, even if it is an anniversary sermon. Sacrifice is individual; it is personal. Christ died for me—you cannot state that so strongly that I will not say Amen to it. But sacrifice is also generic and corporate and continuous. I will not enter into the debated question whether we are to say that Christ died on our behalf, or that Christ died in our stead, but this I will say—and I am sure you will agree with me—His death is idle for us unless we take up our cross and follow Him; His death is idle for us unless we die with Him, and His crucifixion is ineffective for us unless we also are crucified with Him. It is written all through the Gospels; it is written all through the Pauline writings. The Roman Catholics are right in their statement that the sacrifice is a continuous sacrifice; they are wrong in thinking that this continuous sacrifice is or can be offered by means of consecrated bread and wine upon the altar. It is a sacrifice in the home, in the store, in the shop—a sacrifice day by day by every man for his fellow-men.

There are two conceptions of life. One is that we are in the world to produce a type of humanity. Hence struggle for existence, survival of the fittest. Therefore let the strong man keep his strength, and the wealthy man his wealth, and the great man his greatness; and the quicker the weak and the poor die, the quicker the end will be reached and the type will be attained. The other conception is that God in this world is working out, not a type of man (he has given the type, which stands before us), but he is working out a race of men that are to conform to that type, and the only way the race can be wrought out in human history is by the strong bearing the burdens of the weak, and the wise bearing the burdens of the ignorant, and the rich bearing the burdens of the poor.

The first conception does not even give us a type. Who reverences the self-seeking politician or merchant or doctor or minister? We have to hide our self-seeking behind our backs, if we want to be honored. On the other hand, how can you make a brave man if he does not face danger, or a patient man if he does not bear burdens? How can you make a true man if he does not suffer for the sake of his brother man? Not until this great, rich, strong Anglo-Saxon people are willing to go down and put themselves underneath the negro race and lift it up—thank God, there are so many, North and South, that are doing it!—not until this great, rich, strong, Anglo-Saxon race are ready to go down and put their shoulders underneath the Pole and the Hungarian, and the Italian and the Russian, and lift them up—thank God, there are so many trying to do it!—not until we are willing to lay down our lives that other men may walk up the incline to a higher life upon us, will or can the world be saved.

It is one of the glories and one of the hopes of our time that all over this country there are so many men that are bearing the cross, that are suffering the sacrifice, that are rendering service. Men sometimes tell us that we are on the edge of a French revolution. They are blind. In the close of the last century point to me any historic record of an aristocratic, wealthy, honored family which was really suffering sacrifice for the sake of the poor, unfed, uninstructed peasantry of France. To-day you cannot go into any town or village anywhere all over this land that you will not find men—some calling themselves Christians, and some not calling themselves Christians—

who are bearing the cross of service and sacrifice for the sake of their less fortunate neighbors.

I resolved that I would say something to-night about the history of this great Home Missionary Society. There will be others here who know that history immeasurably better than I do, and who will not allow you to depart in ignorance of it. And yet, I cannot forbear asking you to try for a moment to conceive what this country would have been without this Christian society, without these six thousand Christian churches which it has planted. I cannot forbear asking you to think what it means to have that long array of forts and outposts stretching from Sandy Hook to the Golden Gate and from the Penobscot to the Gulf, with the clangor of their sweetly sounding bells every Sunday ringing all the way across—an unbroken chime north and south, east and west. Who can tell what these Christian churches by their brotherhood have done to inspire brotherhood in others? Who can tell what they have done by their service to make the nation full of service? Who can tell what they have done by their sacrifice to inspire the spirit of sacrifice? And what of the future? The two greatest interpreters of American institutions are Alexis de Tocqueville and James Bryce. Let me read to you the questions of these great interpreters of American life addressed to us.

"Despotism may govern without faith," says De Tocqueville, "but liberty cannot. Religion is much more necessary in the republic which they (the atheistic republicans) set forth in glowing colors than in the monarchy which they attack; it is more needed in democratic republics than in any others. How is it possible that societies should escape destruction, if the moral tie be not strengthened in proportion as the political tie is relaxed? And what can be done with a people who are their own masters, if they be not submissive to the Deity?"

"Suppose," says Professor Bryce, looking in imagination at the throngs of eager figures streaming through the streets of an American city, "suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life were rounded by a perpetual sleep—would the

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moral code stand unshaken, and with it the reverence for law, the sense of duty toward the community and even toward the generations yet to come? Would men say: 'Let us eat and drink, for to-morrow we die'? Or would custom and sympathy and a perception of the advantages which stable government offers to the citizens as a whole, and which orderly self-restraint offers to each one, replace supernatural sanctions, and hold in check the violence of masses and the self-indulgent impulses of the individuals?"

These are the questions that the next three-quarters of a century will have to answer. That we shall be a great nation materially, no man can longer doubt, with great territory, great population, great wealth. This young giant of the West will have strong muscles, keen, tingling nerves, rich, red blood, and perhaps a trifle too much adipose tissue. What spirit will dwell within him? This question can only be answered by the editor, the teacher, and the preacher, by the press, the schoolhouse, and the church, and, above all, by the fathers and the mothers in their homes. And it is for us Christian men and women, representing here to-day the great constituency of the Congregational churches, representing in some sense here to-day the greater constituency of all the Christian churches of this land—it is for us to see to it, God helping us, that this nation shall make a revelation of God of which we shall not be ashamed; that this nation shall carry on the work of redemption which our fathers have begun; that this nation shall be filled with that spirit of reverence and of brotherly kindness, without which all changes in forms, whether social or political, are in vain; that this nation shall find in the cross of Christ and in the fatherhood of God a principle of unity that will make out of these discordant nationalities one American Christian people; and that this nation shall repeat in the coming years that spirit of service and that spirit of sacrifice which alone can make a nation great.

When, seventy-five years from now, our sons gather here or elsewhere, to look back on the three-quarters of a century that has elapsed, will they find a record written in shame and dishonor and made the winding-sheet of a godless, and therefore lost, nation; or a record written, if need be, with our own blood, luminous with the glory of the cross that has inspired us, lifting up the nation to a higher rank in the counsels of the Almighty than any nation ever before has occupied? Only our children and our children's children can answer the question.

*Surely he would be hard to please who could not find, in some one of the more than one hundred and forty branches of the Christian Church in the United States, a religious society to his liking. And yet, I suppose, as time goes by, other men will consider themselves specially endowed and commissioned to rend the body of Christ afresh, and, in doing so, think they have done something clever and commendable. The situation is not without its compensation, however. In view of the length and breadth of our scandalous sectarianism, it is a real consolation to know, in consequence, we are—each man, woman and child of us—free to fellowship with God directly and without the aid of man's mediation; free to read and interpret His Word by the aid of the Holy Spirit and present-day literary attainment and experience. If so great a boon cannot be enjoyed at a lesser cost, then give us the sects, though multiplied a thousandfold. It has been frequently asserted that the diverse temperaments and attainments of men are mainly responsible for the multiplicity of our sects. I believe this view of the case to be a downright fallacy. Could it not be shown that all types of temperament and degrees of attainment were represented in that original band of a hundred and twenty in the upper room at Jerusalem? Yet were they "all with one accord in one place" because all were sincerely loyal to the one person. Not until we get back to this original bond of union—loyalty to Christ—will we be guaranteed exemption from a possible repetition of past divisive experiences, or be likely to secure deliverance from those that already exist.

Of course, not even the free air of America can be held responsible for anything but a small minority of our numerous religious divisions. The major part of these, and notably all the larger denominations, came across the seas with our fathers. Those sects that are indigenous are mainly the fruits of controversies over (1) doctrine, (2) administration, (3) discipline, (4) moral questions, (5) ambitious or disputatious persons, etc.

It is to be observed, also, that of 97 of the 140 sects, no body numbers more than 25,000 members; 75 of them number less than 10,000 each; 32 less than 1,000 each, while 46 number 25,000 and upward.

The following table is taken from the "Christian Advocate" of March 28, 1901, and is compiled by Dr. H. K. Carroll:

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*The editor is responsible for what follows on the United States.

DENOMINATIONS.	SUMMARY FOR 1900.		
	Ministers.	*Churches.*	*Communicants.*
Adventists (6 bodies)	1,505	2,286	88,705
Baptists (13 bodies)	35,358	50,642	4,521,403
Brethren (River) (3 bodies)	179	111	4,739
Brethren (Plymouth) (4 bodies)	—	314	6,661
Catholics (7 bodies)	11,936	12,349	8,766,083
Catholic Apostolic	95	10	1,491
Chinese Temples	—	47	—
Christadelphians	—	63	1,277
Christians (2 bodies)	1,151	1,517	109,278
Christian Catholics (Dowie)	55	50	40,000
Christian Missionary Association	10	13	754
Christian Scientists	10,000	579	90,000
Christian Union	183	294	18,214
Church of God (Winebrennarian)	460	580	38,000
Church of the New Jerusalem	143	173	7,679
Communistic Societies (7 bodies)	—	31	4,010
Congregationalists	5,625	5,624	631,360
Disciples of Christ	6,528	10,528	1,149,982
Dunkards (4 bodies)	2,988	1,081	112,194
Evangelical (2 bodies)	1,355	2,602	157,338
Friends (4 bodies)	1,443	1,093	119,160
Friends of the Temple	4	4	340
German Evangelical Protestant	45	55	36,500
German Evangelical Synod	909	1,129	203,574
Jews (2 bodies)	301	570	143,000
Latter Day Saints (2 bodies)	2,900	1,396	343,824
Lutherans (20 bodies)	6,763	11,022	1,660,167
Swedish Evangelical Covenant (Waldenstromians)	265	270	30,000
Mennonites (12 bodies)	1,112	673	58,728
Methodists (17 bodies)	37,907	54,351	5,916,349
Moravians	117	122	14,817
Presbyterians (12 bodies)	11,959	15,157	1,584,400
Protestant Episcopal (2 bodies)	4,911	6,499	719,638
Reformed (3 bodies)	1,860	2,417	368,521
Salvationists	2,361	663	19,490
Schwenkfeldians	3	4	306
Social Brethren	17	20	913
Society for Ethical Culture	—	5	1,300
Spiritualists	—	334	45,030
Theosophical Society	—	122	3,000
United Brethren (2 bodies)	2,452	4,952	265,935
Unitarians	544	453	71,000
Universalists	730	987	52,739
Independent Congregations	54	156	14,126
Total in 1900	154,228	191,348	27,422,025
Total in 1899	152,161	188,893	27,077,179

Another estimate gives the totals thus:

	Clergy.	*Churches.*	*Members.*
Roman Catholic	12,069	10,507	10,848,905
Non-Evangelical	15,749	5,374	988,862
Evangelical	126,046	172,406	17,784,475
Total	153,864	188,287	29,622,242

GAINS IN 1900.

Of the net gains of 344,846 communicants in 1900 the Methodists are credited with 106,472, the Catholics with 80,432, the Lutherans with 62,269, the Baptists with 32,439, and the Disciples of Christ with 31,586.

GAINS IN TEN YEARS.

The largest gains in communicants between 1890 and 1900 were made by the Catholics—2,508,212. The Methodists stand second with 1,327,065; the Baptists, third, with 803,434; the Disciples of Christ, fourth, with 508,931; the Lutherans, fifth, with 429,095; the Presbyterians, sixth, with 306,068; and the Episcopalians, seventh, with 170,129.

CHANGES IN THE CENTURY.

The advance from 1800 to 1900 is indicated by the following, the statistics for 1800 being taken from Dr. Daniel Dorchester's "Christianity in the United States," and including only evangelical churches:

	Ministers.	*Churches.*	*Communicants.*
1900	154,228	191,348	27,422,025
1800	2,651	3,030	364,872
Gains during the century	151,577	188,318	27,057,153

The growth of particular denominations or denominational groups during the century was as follows:

Methodists.

	Ministers	*Churches.*	*Communicants.*
1900	37,987	54,351	5,916,349
1800	287	—	64,894
Gains	37,700	—	5,851,455

Baptists.

1900	35,358	50,642	4,521,403
1800	1,200	1,500	103,000
Gains	34,158	49,142	4,418,403

Congregationalists.

1900	5,625	5,624	631,360
1800	600	810	75,000
Gains	5,025	4,814	556,360

Presbyterians.

1900	11,959	15,157	1,584,400
1800	300	500	40,000
Gains	11,659	14,657	1,544,400

Protestant Episcopalians.

1900	4,911	6,499	719,638
1800	264	320	11,978
Gains	4,647	6,179	707,660

An issue of the "Pennsylvania Gazette," now the Philadelphia "North American," bearing date during 1804, contains a letter from a correspondent who refers to the prevailing notion then extant that the Christian religion had about reached the end; that something must happen in a favorable direction, else such days of usefulness as it was supposed to have were numbered. There were, when this correspondent wrote, about 2,700 churches. This is a liberal estimate. There were 2,340 in 1801, and their value, all of them together, was hardly more than $1,500,000. In 1901 there are 187,800 churches, and their value is $724,900,000. If to this be added the value of parsonages, parochial schools, etc., the amount would doubtless reach a round $1,000,000,000.

In 1900, $287,000,000 was spent in the United States for the maintenance of religion, philanthropy, education, etc., and was distributed as follows:

Adventist	$802,800	United Brethren	$1,044,600
Baptist	12,348.500	Unitarian	763,100
Roman Catholic	$1,185,300	Universalist	871,200
Swedenborgian	816,100	Y. M. C. A.	3,125,800
Congregational	7,023,100	Y. P. organizations	4,135,000
Disciples of Christ	7,856,800	Foreign missions	5,500,000
Protestant Episcopal	14,606,800	Sunday-schools	7,250,300
Friends	1,063,400	New buildings, etc.	37,500,000
German Evangelical	946,200	Add for non-reporting	16,810,000
Communal bodies	542,700	Christian literature	11,228,000
Lutheran	11,603,700	Education	21,500,000
Methodist	26,267,500	Hospitals, etc.	28,300,000
Presbyterian	20,375,100	Miscellaneous	10,500,100
Reformed	2,131,200		
Salvation Army	750,200	Total	$287,047,300

In Greater New York alone the cost of Christian effort for one year—1900—was: Roman Catholic, $2,383,334; Protestant, $6,611,671; Miscellaneous—Y. M. C. A.'s, Young People's organizations, Foreign Missions, Sunday-schools, building and repairing, education, hospitals, etc., $18,281,000, making a total of $27,276,015. Value of church properties in Greater New York—Roman Catholic, $34,909,800; Protestant, $75,065,100. Total, $109,974,900.

Ask the question, "What single church costs most annually to maintain?" and nine in ten would answer, "Trinity Church, New York"—and be mistaken. Not only is Trinity, of historic memory, not the answer in itself, but it is not even so if all of its seven dependent chapels are included in the bill of expenditure. Its maintenance, including its chapels and all that its parishioners give to various causes—missions, etc.—involved an outlay of $168,000 last year. This sum includes also the amount granted by the corporation to other New York churches to help in their support.

The single Episcopal church whose annual income and outgo is largest in America is St. Bartholomew's, New York. Its income last year—that is, the money voice which it represents—was $208,000. This was not an exceptional year, and does not include a big gift of $200,000 made this year for its clinic now building. Its pew rentals alone amount to above $50,000 a year. The sum named includes what it gives to missions, and also the expenditure connected with its great parish house in Forty-second street. A dozen other Episcopal churches in New York and Philadelphia have incomes exceeding $100,000 a year.

The Presbyterian church having the largest income in America is the Brick Church, New York, which took in $116,000 last year, a good deal more than half of which went to missions. It outgives the Fifth Avenue Church by $25,000 a year or such a matter. The largest Baptist church in America is the Fifth Avenue, New York, to which John D. Rockefeller belongs, and through which his gifts, or most of them, go. His son is coming on now, and beginning to give through it. The church is, apart from the Rockefellers, however, a large giver, and last year its cost, including benevolences, was $145,000.

The American people pay annually $5,950,000 for Bibles, singing books, prayer books, Sunday-school lesson papers, etc.; there being about 12,000,000 in attendance at Sunday-schools, costing an average yearly of 30 cents each, or $3,400,000, for Sunday-school supplies. For religious periodicals and other Christian literature the sum of $11,750,000 is paid yearly.

The vast missionary interests which were represented in the Ecumenical Conference on Foreign Missions, April, 1900, were wholly the growth of the century just ended. The oldest missionary society in America was organized in 1810. Now the contributions passing through all organized missionary boards is not less than $25,000,000 a year.

Foreign Missions.—Methodist, $954,000; Presbyterian, $863,000; Congregationalist, $644,000; Episcopalian, $605,000; Baptist, $563,000.

Home Missions.—Presbyterian, $1,100,000; Methodist, $750,000; Baptist, $475,000; Congregationalist, $410,000; Episcopalian, $399,500; Lutheran, $350,000.

The Propaganda Fide of Rome expends yearly on missions $1,385,000, part coming to the United States to aid in home missions.

The work of one of these home missionary societies, the Congregational, may be taken as typical of the others. The number of missionaries employed in 1900 was 1,886; they labored in 46 states and territories. Of the whole number in commission, 1,052 have been pastors or stated supplies of single congregations; 492 have ministered to two or three congregations each, and 319 have extended their labors over still wider fields.

The number of congregations and missionary districts which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,741.

The number of those who have preached in foreign languages is 226—45 to German congregations, 97 to Scandinavian congregations, 25 to Bohemian congregations, 6 to Polish congregations, 14 to French congregations, 4 to Mexican congregations, 2 to Italian congregations, 7 to Spanish congregations, 5 to congregations of Finns, 4 to congregations of Danes, 10 to congregations of Armenians, 1 to a congregation of Greeks, and 3 to congregations of Welsh.

The number of Sunday-school and Bible class scholars is not far from 147,274. The organization of 183 new schools is reported, and the number under the special care of missionaries is 1,983.

One hundred and thirty-four make mention of revivals of religion during the year, some of them reporting 150, 100, 95, 78, 74, 61, 60, 56, 50, 46 hopeful conversions. In 144 instances the number of reported converts exceeds 10, and the number reported by 559 missionaries is 5,360.

The additions to the churches, as nearly as can be ascertained, have been 8,115, viz.: 5,113 on confession of faith and 3,002 by letters from other churches.

Sixty-five churches have been organized in connection with the labors of the missionaries within the year, and 38 have assumed the entire support of their own Gospel ordinances.

Seventy-eight houses of worship have been completed and 216 materially repaired or improved, and 84 parsonages have been provided. Seventy-nine, in connection with the missionary churches, are reported as in different stages of preparation for the Gospel ministry.

Total income of the Society during the year ending March, 1901, was $538,986.35.

Then what shall we say of our great American Bible Society, which has just passed its eighty-fifth milestone? Last year (1900) it employed 377 persons in distributing the Scriptures, and is ambitious to employ 1,000. Its income for the same period was $391,382.96. During the eighty-five years of its life in the nineteenth century the Society received from the Christian public of America $30,605,390.81, including trust funds, a magnificent testimonial to the hold the Society has had on the hearts of the people. During this period it has at great expense translated the Scriptures into many languages, established systems of colportage in all lands where American missionaries have penetrated, and its issues have been 68,923,434 volumes. Who can estimate the results to liberty of thought, higher national ideals, truer conceptions of the Divine Nature, and the richer experiences of spiritual life that have been the result of this vast seed-sowing?

The Religious Tract Society has just issued its seventy-sixth annual report, in which it states that during its history the Society has published at its home office 2,032 different volumes, and 6,304 tracts, etc., making a total of 8,336 distinct publications. The total number of volumes issued from the home office has been 32,391,827, and of tracts 479,399,719.

The new publications, distinct from periodicals, brought out by the Society during the past year are 32 in number.

In addition to these new publications, many new editions of books and tracts previously issued have been printed during the year.

Six periodicals are now published by the Society, of which four are English and two German. "The American Messenger," which serves as the official organ of the Society, is an illustrated religious monthly of high spiritual tone, furnishing the best of reading for the home.

The income of the Society during the past year (1900) was $351,491.31, as against $212,471 the previous year, a very encouraging advance. And why should not such institutions profit materially by the general prosperity throughout the country? No one with means could put it to better use than to afford the Tract Society relief from its floating indebtedness, which continues to hamper its most worthy efforts to provide a clean, Christian literature. To quote from the report: "At this opening year of a new century, it is cheering to find a widespread and deepening conviction in the Christian Church that God is summoning His people to enter on a new era of effort and achievement. We look back on the long centuries that have passed since the Great Commission was given, with wonder at the slow awakening of the church to the task committed to it, but yet admiring the host of faithful toilers and martyrs who have in every century been so richly blessed that now, with wide-open doors everywhere, with countless new aids and facilities for work, and enriched by ample means, our Great Leader calls His redeemed to follow him into the fields white unto the harvest.

"The need of and demand for the work of the American Tract Society were never greater than now. It is generally conceded that the part of missionary work that has been omitted or neglected is that of missionary publication work. At home, the trend of the masses is away from the stated services of the church rather than toward them, and the problem is, how to carry the Gospel message to these millions. The printed page is the only means of reaching the millions to whom the preacher cannot go. If it could be realized that tens of thousands have been saved who would have perished except for the work of the American Tract Society, and that there are tens of thousands who must perish if its work is discontinued, there would be, we believe, more generous sums poured into its treasury, both by individuals and churches. Large amounts of money are being given for educational work. Universities and colleges are receiving endowments, and libraries are being established in the centres of population. The intellect is well cared for; why not the soul?

"The Tract Society has distributed among the people since its organization, books, periodicals, tracts and leaflets, to the amount of over seven hundred million copies. It has been the parent of all denominational publication boards: seventy-six years ago it demonstrated the fact that there was a place in the world for the religious publication house. Since that time the denominational publication boards have been formed, but they are not qualified nor expected to do the Tract Society's work."

The American Sunday-school Union continues its noble work of planting and fostering Sunday-schools throughout the more needy parts of the country. Its income last year was $153,401, coming chiefly from endowments and sales.

It is said by some of our people that we are now in the ebb tide of religious interest. But the same statement could have been made during any previous epoch of Christian history, if a person were to have looked exclusively at some one phase of religious life. If at the present time one were to consider nothing but the fewness of conversions reported by the churches in the last year of the past century, he might feel as though there were ample reason for putting on sackcloth and ashes, and thus going into mourning for a dead church. We do not pretend to say there is not here sufficient cause for lamentation and self-examination, and especially if one is to regard the lack of conversions as indicative of the church's weakness in every other respect. But are we to look upon the $80,000,000 poured out for benevolence during 1899 as in no way indicating deep-rooted Christian sentiment? Even if we dropped last year to $62,500,000 for the same purpose, still the sum is sufficiently large to make us feel encouraged. Even people of wealth are not going to contribute such vast sums of money save from a sense of obligation and accountability. About one-half of this latter amount was contributed to educational institutions, and the greater part of this sum went to the larger colleges and universities. The smaller colleges received $9,061,405.

Closely allied to the colleges and universities are the libraries, museums and art-galleries. Of these the *libraries received* $6,448,000, contributed, for the most part, to the cause of erecting new buildings. These are located in sixty-four different towns, showing the wide diffusion of the benefactions, and it is notable that Andrew Carnegie is to be credited with promoting seventeen of them. *Charitable institutions* have been benefited to the extent of $13,390,176—a slight increase over the benefactions they received last year. The churches have also been more favorably remembered, the bequests to this cause amounting to $8,799,605. In the face of these facts the cry of the demagogues, who urge that the rich are unmindful of the duties of wealth, becomes idle.

Analysis of our university and college statistics compels the belief that, in point of higher education, no less than of elementary or common-school education, the United States are surpassingly well provided.

We have one college or school of technology to every 126,000 of our population. The property of these institutions amounts to nearly $343,000,000. Their endowment funds aggregate over $154,000,000. Their annual income is nearly $28,000,000. The gifts and bequests to them add up on an average to $20,000,000 a year. The number of their students is now over 147,000. And the rate at which college and technical-school advantages are being extended to the youths and maidens of America is the most remarkable feature of it all. In 1872 there were only 573 college students to every 1,000,000 people; to-day there are 1,196—nearly twice as many.

About 21 per cent. of the total population of the United States attend public schools, and 2 per cent. of the rest attend private schools, according to the annual report of the Commissioner of Education.

The grand total in all schools, elementary, secondary, and higher, public and private, for the year ended July 1, 1900, was 17,020,710 pupils, an increase of 282,348 over the previous year. Of this number the enrollment in public institutions supported by general and local taxes was 15,443,462. Special institutions, such as evening schools, Indian schools, schools connected with asylums, reform schools, and other institutions, making an additional 500,000 pupils.

The statistics, as interpreted by the Commissioner, show a uniform consensus of public opinion throughout the nation in favor of providing secondary education at public cost. Public high schools have increased from 2,526 in 1890 to 6,005 in 1900.

In our population of 76,295,220—a gain in the past decade of 21 per cent.—there are 26,110,788 persons of school age, from 5 to 20 years, of whom 24,897,130 are native-born, 22,490,211 are white, and 13,086,160 are male. A little over 28 per cent. of the entire *alien* population of the country is illiterate.

Francis Wayland Glen tells us that: "The accumulated wealth of the United States is greater than that of any other nation upon the globe. It is not much, if any, less than $100,000,000,000. In addition to accumulated wealth, the United States is the largest producer in the world of the following articles: Cotton, coal, corn, iron ore, iron, steel, silver, copper, lead, tin plate, harness, telephones, telegraphs, tobacco, railways, lumber, mineral oils, vegetable oils, animal oils, leather, wheat, flour, fruit, furniture, clocks, paper, wood pulp, naval stores, books, horses, cattle, hogs, provisions, milk, butter, hay, hops, hides, boots, shoes, glass, newspapers, locomotives, cars, carriages, bicycles, sewing machines, reapers, mowers, harvesters, flour-mill machinery, sawmill machinery, printing presses, electrical machinery, brass manufactures, musical instruments.

"The United States also has more public schools and colleges than any other country in the world.

"Great Britain ranks first in cotton, woollen and linen manufactures and in shipbuilding; France in wine and silk manufactures. Germany produces the most sugar and beer. India ranks first in rice and jute production, China in tea, Australasia in sheep and wool, Russia in rye, Brazil in coffee and rubber, the Transvaal in gold, and the Straits Settlement in block tin.

"The United States is pressing forward rapidly to the first place in rice production, and at an early day will lead the world in the production of wool and sugar, if not in cotton and woollen manufactures. These facts show how broad and firm a foundation this Republic has laid for its commercial and industrial superstructure and for gaining the financial, commercial and industrial supremacy of the world.

"The value of the accumulated wealth of the United States in 1890 was $65,037,091,197. The increase in 1880 to 1890 was 49 per cent. The increase from 1890 to 1900 was greater than during the preceding decade, and therefore the estimate of $100,000,000,000 in 1900 is fully justified. We are adding to our accumulated wealth at the rate of $4,000,000,000 annually, while our people are enjoying upon the average more of the comforts and luxuries of life than any other people in the world. We have repurchased our national and corporate stocks and bonds sold in Europe since the beginning of the civil war, and since January 1, 1900, we have loaned to foreign countries $300,000,000, and at the present time we are selling to foreign countries domestic merchandise of the value of $500,000,000 more than we are buying from them. These are some of the financial, commercial and industrial fruits of republican institutions—namely, free speech, free schools, free church, a free press, a secret ballot and manhood suffrage."

Geo. K. Homes, of the United States Census Department, says: "The working class in the United States numbers 52 per cent. of the population, or 6,504,796 families; the middle class 39 per cent., or 4,994,401 families; capitalists 9 per cent., or 1,091,325 families. The working class has 4.5 per cent. of the national wealth, or $2,746,000,000; the middle class 24.5 per cent., or $14,550,000,000; the capitalists 54 per cent., or $54,203,000,000. In 1850 the workers owned one-half of the national wealth; to-day, 4,000 families own $20,000,000,000; while 25,000 persons possess more than one-half of the wealth of the nation." In 1800 production of wealth per capita was 10 cents per day; in 1890, 52 cents per day. In 1800, 3 per cent. of the population lived in cities; in 1890, 33 per cent. Of the 5,000,000 population in 1800, 1 in 20 was a church member; in 1901, of the 76,295,220, about 1 in 3 is a church member.

If in some sections of Protestantism there is a growing tendency toward ritualism, in other quarters there is a disposition, not less dangerous, to sensationalism and commercialism in the conduct of the individual church and its services. In calling a pastor to fill a vacancy, frequently the minister's qualification is viewed from a purely commercial standpoint. The church officials seem satisfied if an audience is secured, the church treasury kept in a flourishing condition, and their preacher spoken of as "popular." Then, they say, the church is prospering. The minister, too, if he is not a man of conscience, honesty, and consecration, will shape his preaching and methods of work to meet and satisfy the purely business expectations of those who pay him his salary, and who will continue to do so no longer than he is able to draw enough people together whose contributions are sufficient to pay the bills. Under such circumstances it is not surprising if such a man should come to have the unenviable reputation of catering especially to those people in the church and in the community who are best fitted financially to aid in sustaining the organization of which he is an employee. Consequently, pulpit ministrations, in matter and in method, must be shaped to suit the taste of the class whose presence it is most desirable to have and to hold. Sensational and startling topics, treated in a "catchy" and amusing style, become the chief part of this time-server's stock-in-trade. And if, after the service, he is told by some one who admires that sort of thing that he was "really too funny for anything," he is more gratified than if he had been instrumental in the conversion of a dozen souls. As is quite apparent, the question of the spiritual edification of the church, much less the conversion of sinners, receives little or no consideration in the conduct of such an enterprise, either on the part of the minister or that of its officials. Were souls to be born of the Spirit of God in such a church they would perish for lack of food and warmth—they could not be taken care of. Now, is it not quite manifest that, working according to such methods and principles, the church services are robbed of their dignity, seriousness, and virility, and that no further explanation is necessary as to why people who are heart-hungry, soul-burdened and sin-laden stay away? I am free to say that this habit of "trimming" on the part of a not inconsiderable portion of our American Protestantism is, more than any other single cause, responsible for the everywhere acknowledged decadence in church attendance, and may also be at the root of the decline in the number of candidates for the office of the Christian ministry. This policy, wholly worldly, is infinitely more reprehensible and injurious in Protestant Christianity than the worst practices that obtain in the Roman Catholic Church in any part of the world. In the Roman Catholic communion, be it observed, it is not, in the minds of its adherents, a matter of any great consequence what sort of reputation the individual priest bears; in any case, his powers are delegated, he represents a great religious system, bound together in a living head—the Pope; the people have faith in the institution whose sacraments, they believe, avail for them whether administered by a worthy or by an unworthy celebrant, and, for that matter, avail for the participant whether he is worthy or unworthy. Not so is it in the Protestant communion. Here the whole religious service, from first to last, is blighted, bereft of edification and inspiration for him who *knows* that the man who conducts it is utterly unworthy of confidence as a man, to say nothing of him as a minister of the meek and lowly Jesus. Not that the man is chargeable with any grave offence against Christian morals or doctrine, but that he bears the reputation of being a trimmer and time-server in the Christian pulpit. It would be comparatively a small matter if the evils resulting from such low aims and methods could be confined to the congregations and ministers who adopt and follow them; but, unfortunately, this is not possible. The many must suffer through the offence of the few. The low aims and the sensational methods followed by a single church or minister will throw discredit upon the other churches and ministers in the community, and make it much more difficult for them to carry on their Christian work, no matter how numerous and strong, or how lofty their ideals.

That it may not be thought that this view of the case is confined solely to a single mind, I take the liberty of quoting a pretty lengthy paragraph from a recent sermon by the Rev. Dr. Dean Richmond Babbitt, of the Church of the Epiphany, Brooklyn, N. Y., who speaks with a degree of frankness and force, along this line of discussion, that makes refreshing reading:

"The churches are threatened with a decadence of religious life. Do not quote statistics; they deceive. Numbers do not count in religion, but quality, and religious quality threatens decay. Judgment should begin at the house of God. I venture to remark, in the first place, with full respect for the piety, learning and strength of my brethren in the ministry, and with full recognition of my own weakness, that one great reason for the sad condition of the churches is the condition of the clergy. Confession should start in the pulpit, and thence reach the pews. I am going to violate the traditional policy and caution of the pulpit and be frank. We face a condition, not a theory.

"Every pastor of a large parish must see that many of his people have a mere veneering of Christianity. Often the clergy are responsible for this. There are thousands of devoted, loving Christians; there are thousands in the churches who are the reverse. I say all this, with regard to the responsibility of the clergy, not in the spirit of the Pharisee, but of the Publican who said, 'God be merciful to me a sinner.'

"I was kept out of the ministry and practised law for years because of the fear that, as practised, it was an unmanly calling, whose functions were chiefly social; conducting funerals, drinking tea with old women, and being on the best of slavish terms with rich parishioners. My dread, I found, was somewhat based on fact. There never was a time, unless during the early persecutions of the church, when an able, absolutely fearless, clean and self-respecting manly man could suffer more danger than by putting himself into the midst of present-day ministerial difficulties. It is not so, I admit, with the trimmer, the insincere, or the selfish. They can dodge or go around obstacles by lowering manhood. One thing that makes this sad condition of the churches is the need, unsatisfied, of an utterly sincere and devout-minded, courageous clergy. I speak with moderation, and within the facts, and with great appreciation of thousands in the ministry of the churches; the want of independence, the sense of insecurity, the hampered, impeded and unqualified clergy help to make the alarming conditions in the churches, many of which contain ministers, as I believe, who dare not declare the truth the Holy Spirit flashes into their souls, for fear of the dragon in the pew. Look at the ministerial conditions, and see their cause and reflex in decadent religious life. A mission's official declared of one communion that there was not a clergyman that did not want a change. When a parish is vacant, think of the sickening number of candidates who, in the keen discriminations of vestries and trustees, are pitted against each other as rivals, point by point, as to hair, eyes, teeth, age, education; as to having or not having private means; as to social standing, probable acceptability to the pew renter with the longest purse or greatest social prestige; while all questions as to spiritual power or lofty character are regarded as almost irrelevant. Yet these men, by the pious fiction of the church, are to stand in the office and use the functions of an Elijah, a Jeremiah, an Isaiah, a St. Paul or St. Peter, as to preaching righteousness. Why, the plethora of ministers is so great and the quality of many so poor, that a writer on the subject suggests a 'society for decreasing the ministry'! And along with this is the craze for divinity neophytes just fresh from their teens and their New Testaments to take the place of honorable learned men whose chief fault is that they are 'forty and have a family.'

Y. M. C. A. BUILDING, BOSTON.

"But is there anything the matter with the churches? Yes, much. Do not think I am a pessimist. I am an optimist. Where one criticism can be made against the church a thousand commendations may be spoken for it. But there is much the matter with the churches. Now, think of the pews, and of general church life; the scandalous quarrels; the extravagance in music and adornment; the number of church mortgages; the failure of churches to meet their debts; their bad financial management, worse than that of any institutions in America except city governments; the predominant commercialism in the churches; their use by business and professional men for business success; their use by society for social titillation and mutual admiration of a favored few; the practical shutting out of fustian jackets and the prevalence of broadcloth and silks, so that 'clothes' have become a great religious question; the secularized and commercialized choirs, with music at so many dollars a bar, and vestrymen qualified for their office only by money. Is there not much the matter with the churches?"

A Roman Catholic priest in Baltimore said to the Rev. E. H. Abbott, a few weeks ago: "The predominant vice of the clergy, both Roman Catholic and Protestant, is ambition and avarice." Certainly, never did money count for more in ecclesiastical appointments than now.

If, therefore, the workingman must be blamed for asking the question, What material advantage is there in the church for me? he is not the only one who deserves censure. Is it not true that a Protestant church is not considered "successful," nor the pastorate a desirable one, unless it is a centre of wealth and social influence? In other words, the Christian minister asks the same question as the workingman, What is there in the church for me? Thus, worldly success, social standing, economic influence, and external tests of respectability, dominate the life and mould the character and determine the message of the preacher of righteousness. The church, in consequence, becomes a class institution, a social club, where the common people, who flocked to hear the preaching of Jesus, are not found and are not wanted. When an organization which claims to be a church of Jesus Christ thus makes what a man has the test of eligibility to membership, it need not surprise us should he regard identification therewith as a matter of no moment whatever; and while his attitude to the institution may not be that of pronounced hostility, it will certainly be that of cordial indifference. It is this manifest religiosity and utter lack of sincerity in the officials of the Christian Church that repel the average workingman.

One who claims to speak with authority respecting the attitude of the working classes to the Christian Church says:

"If you say that there is a wide gulf between the workingman and the church of Jesus Christ, I deny the assertion. The gulf is between the workingman and the church of to-day. The church of to-day does not teach the principles of Christ. It has lost or else it ignores them. The church does not preach the doctrines of the meek and lowly Jesus, but doctrines of the high and mighty ones of this earth. To the average workingman the church seems to work in the interest of the capitalist. How do workingmen regard Jesus Christ?

"There is a difference of opinion among workingmen with regard to Jesus Christ. Indeed, some do not regard Him at all. They do not know Him. What they know of Him and where they respect Him is that Jesus was the son of a laborer, a reformer, a communist, who was crucified by the church; that He preached against capitalism and hierarchy. Many regard Jesus as a good man—one who knew what it was to earn money by hard work, and who, were He on earth to-day, would be a good and true friend, not expecting too much from the man with little education, but giving him his just dues, making allowance for some of his shortcomings.

"We believe that Jesus Christ advocated the doctrines of co-operation, the brotherhood of man, and socialism, and if there had been labor organizations during His time on earth He would have been one of the very first carpenters to join.

"The preachers to-day are not presenting Christ in His simplicity. Instead of showing the sinner in a kind and heartfelt manner how he is going wrong, they threaten and picture hell and damnation in a Papal tone and manner. Workingmen increasingly recognize that Jesus the carpenter belongs to them.

"Let Jesus Christ return to earth and preach the Gospel to the poor, heal the sick and the blind as of old, teach the old, simple story without any frills, and He will find good ground among us in which the seed will grow."

To which a word from the Rev. George F. Greene may be added:

"It is not strange that men should nourish bitter and hostile feelings toward a church which has in many ways seemed so indifferent to their condition and needs. They have seen millions expended upon ornate edifices, elaborate furnishings, high-grade music, and other accompaniments of worship, while they have been expected to be content with such religious consolation as might be doled out to them from mission stations and free-soup houses. They have had a plentiful supply of tracts and not a little pious exhortation from paid messengers of the churches, but have had scarcely anything of that *personal influence*, that heart-to-heart contact, that sympathetic and sincere fellowship in their homes which alone could give their lives a brighter, happier, and more hopeful aspect."

But it is a reassuring sign that the state of things which we have been describing, and which do not exist in a fertile imagination simply, has been clearly and forcefully pointed out by the most eminent men in the church itself, and is being generally recognized, by both statesmen and churchmen, as the tap-root of many of our social and religious problems which press for solution.

This is what Ian Maclaren, when among us, observed as "the shadow on American life." Yet he expresses the belief that the American people will cast it out like many another evil which the nation has already vanquished. He says:

"There can be no question that, whenever any issue of righteousness is put before the nation, the nation decides rightly. What the friends of America desire is that there should be no relapses and sleeping times of the public conscience, but that the strenuous spirit which will always deal with larger abuses should be more constantly brought to bear both upon political and ecclesiastical life, and the secular spirit be so driven both from church and state that no man shall be rich enough to hold the poorest minister of Christ in bondage, no body of men strong enough to deflect the smallest legislature an inch from the path of duty."

The confidence thus expressed in the American people's power of self-recovery has been given a most forceful example and fitting confirmation within the year, in the overthrow of Tammany Hall and the allied powers of municipal corruption and protected vice in New York City. That victory, though none too sweeping, has had a most heartening effect, throughout the entire commonwealth, upon the minds of all who are striving to maintain common decency in society and righteousness in government.

There are other victories to be won, however, before the Kingdom of God will have come in these United States. The past achievement is just great enough to afford us encouragement and inspire hope.

Some are disposed to listen to the outcry respecting decreased church attendance and the paucity of conversions and of candidates for the Christian ministry, as though such symptoms were the chief and final test of the church's moral and spiritual health, forgetting that there is a step lower still, viz.: when religious activities, maintained with every outward show of success, produce naught but divine disgust such as is expressed in Isaiah i, 10-20.

Though we have called attention, at some length, to a most reprehensible aspect of our religious life in the United States, fortunately it is at most applicable to but a small minority of our people. The great majority of our ministers and congregations is animated by the loftiest and most unselfish of motives. They are seeking to serve the community in which they are located with a degree of consecration and scholarship not surpassed since Apostolic times. Never in any age nor in any land was the truth that saves and sanctifies presented more clearly and forcefully than it is, by word and life, in the Christian Church in the United States at the present time.

While all this, and much more to the same effect that might be added, is blessedly true, yet President Eliot, of Harvard, felt justified in stating, in a recent address before the Twentieth Century Club, that:

"In our country education is the one agency for promoting intelligence and righteousness which unquestionably has gained power in the United States during the last half century. The efficiency of legislatures and the respect in which they are held unquestionably have declined. The courts are, as a whole, less efficient and less respected to-day than they were a generation or two generations ago. Reverence for law is not maintained at its old level. The church and its ministers cannot be said to have risen in public estimation since the civil war.

"The church in some places clings to morbid poetic images, or turns in others to pomp and ritual. On the whole, it shows little willingness to rely on the humanistic and fundamental teachings of Christ. It has no influence whatever on millions of our nation. Religion should be for the soul of the individual; not a social decoration.

"Legislature, court, and church, then, seem to be passing through some organic transition which temporarily impairs their powers, but schools and colleges in the United States, while changing and developing rapidly, have suffered no impairment of vigor or influence."

To which may be added a confirmatory word from the baccalaureate sermon of President Patton, of Princeton, delivered in the spring of 1901:

"There is at present a larger measure of emotional morality and a smaller measure of intellectual morality than formerly. Men more fully recognize the law of love, but they less generously heed the law of right. There is an increasing desecration of the Sabbath. There is a heedlessness of plain obligation. Good form means more to a man than that this is commanded and that 'thus saith the Lord.' There is a gradual decadence of the sense of sin and belief in it. These are facts that stare you in the face every day, and when you read of them they do not surprise or depress you, because you are calloused to them."

While few would care to enter the lists and join issue with two such distinguished educationalists as those just named, yet may it not be that they have magnified some facts while overlooking or disregarding other facts, which, if taken into account and a balance struck, would have produced a very different impression?

Is it nothing, *e. g.*, that prisoners are more humanely treated than they were a century ago? Is it nothing that our legislatures have enacted laws in the interests of the poor and the young, and for the protection of the laboring classes in shops and factories? Is it nothing that the Christian minister has come to be recognized simply as a man among men, as first among equals, as, inherently, possessing neither rights nor privileges which are not the heritage equally of all who serve God in a spirit of childlike trust and faithfulness? Is not this in itself an immeasurable gain? If, then, he enjoyed immunities and the respect of his flock on account of his office, now his passport to the confidence and respect of the community is individual character and personal worth. If, formerly, Christian people were expected to be "in the spirit" on the Lord's Day, now a growing multitude set before themselves the ideal of being "in the spirit" every day. If, formerly, more people were accustomed to have a set time and place for formal prayer, now a much greater proportion of Christians set before themselves the ideal of always living in the spirit of prayer. If our American religious life is characterized by less devotion than formerly, it is distinguished by greater righteousness; if less marked by the upward look, it is better known by the outstretched hand. Is it nothing that there is a feeling of moral revulsion against acts which formerly would have passed unheeded?

Is it nothing that our American people, during the past century, have so lavishly played the Good Samaritan? Are the evidences, abounding on every hand, showing man's recognition of his obligation to be his "brother's keeper," to count for nothing when estimating the Christian manhood of the present day? And so we might go on and add to the catalogue indefinitely.

That some particular phases of Christian life and teaching receive less attention than formerly, or seem to be changing or wholly passing away, is no reliable evidence that the underlying principles themselves are being lost sight of. So far from such a transition causing us anxiety, may it not be an occasion for congratulation? May it not be due to the fact that people have heeded our teaching and are beginning to do their own thinking along religious lines, and placing the emphasis where it properly belongs? Once the institution was more to them than the underlying principle which it embodied; now, the principle is more to them than the institution. In some quarters Dr. Boardman, in view of what he has said in "The Church," may be regarded as a less worthy Baptist, but in other quarters he is regarded as a more charitable Christian. What may be looked upon as a loss to a particular phase of Christianity is a decided gain to Christianity itself. Is it nothing that such papers can be written as appear in the second volume of this work respecting the Y. M. C. A., Y. P. S. C. E., Social Settlements, Student Federation, Rescue Work, W. C. T. U., Federation of Churches, the Salvation Army, Protestant and Roman Catholic Missions, etc.? Is it nothing that, since 1875, seventy-five Young Women's Christian Associations have been established, through Christian love and thoughtfulness, having now a membership of 75,000, and a property valued at about $5,000,000?

Here are 37 boarding houses, 11 vacation homes, 40 restaurants, transient accommodations, religious inspiration, educational advantages; industrial, commercial, domestic and physical training for young women. Is it nothing that from twelve to fifteen churches are being dedicated every day in the week and every week in the year throughout our commonwealth? Is it nothing that the great Christian heart of America is hoping and praying that something may "turn up" which will solve the problem of our religious divisions and lead to a oneness in fellowship and service which does not now obtain, and for lack of which we are weak and faltering, and unable, fittingly and fully, to interpret and apply the teachings of our Lord with respect to His Kingdom?—"They are but broken lights of Thee."

Signs are not wanting which show that the spirit of fraternity and tolerance is abroad in the land, and that history is being made along the line of coöperation and Christian union more rapidly than during any previous period. Men are asking: If we do not stand for a fundamental and vital principle, not embodied and taught in any other Christian church, why a separate existence? Once it was jealousy for a particular system, now it is concern for the larger Kingdom of God.

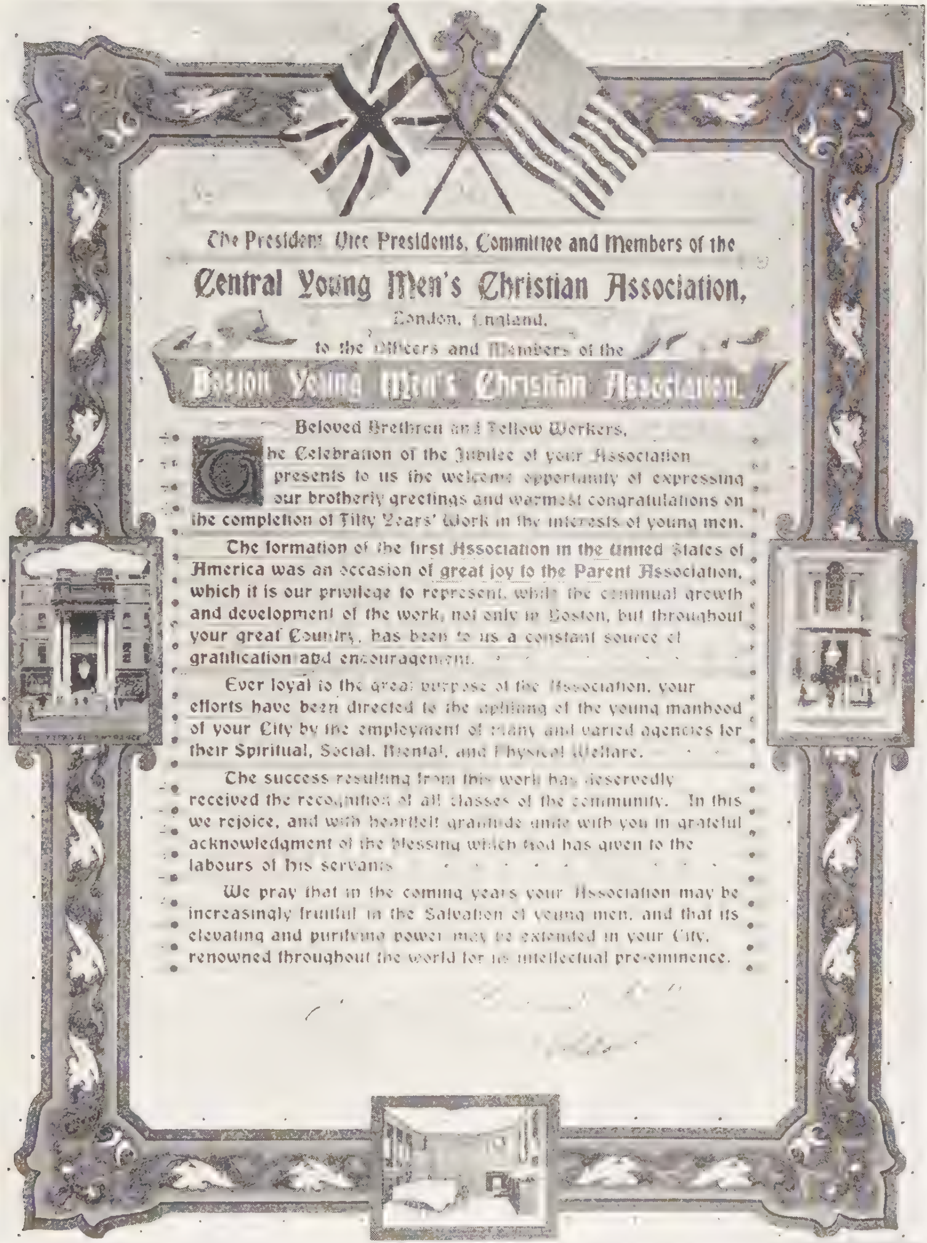
The voice of the Lord God, speaking to us in the assassination of our eminently Christian and much lamented President, has not fallen upon unheeding ears. The message in this sad event has been one of warning and entreaty to amend our ways, socially, economically, and religiously. Whether the lessons thus taught us shall be indelibly written on the heart and enter with regenerative power into the life of the nation depends on whether the Christian Church is sufficiently alert to take advantage of and deepen the religious sentiment awakened thereby. In any case, our loss is not without compensation, for the spirit in which he administered his high office has already inspired public sentiment and public service with a new devotion. The tone of our public life, the quality of our statesmanship, the ideals of our nation, have been lifted and in a measure sanctified by his Christian manhood—in the baptism of blood and the communion of sorrow that have come to our nation.

It has been remarked that the note of confidence in the religious assemblies of this year of our Lord 1901, has risen above discouragement over the questions that in former times occupied the attention of such bodies. The churches are turning their attention away from the things which they feel they must let go and toward the things of which they desire to take hold. The beliefs and habits which seemed in other years essential to Christian life are for the time being left to take care of themselves, while the thought is directed to the future. There is a notable absence of controversy, a kindliness of spirit, and hopefulness and expectancy in the discussions of our national denominational assembles which herald a better day.

A word from Bishop Boyd Vincent may fittingly close this paper:

"We have, sometime, stood on the bank of a great river and seen along its shores eddies and back currents which looked almost as if the river were reversing its course. But, out in the centre of the great stream we knew the main current was rolling steadily onward. There was not the fret and dash and noisy onward movement to be seen in the upper and shallower reaches of its course. But we were sure that the strength and volume of the current were none the less steadily onward because quiet and less noticeable. More than that, we realized that there were a depth and breadth to the stream here which it had not above; indicating a more unfailing supply and a wider reach of blessing to those dependent upon its waters."

And so I feel it is in the religious thought and life of the world to-day." This paper on the United States is in itself manifestly incomplete, as many of the more important religious forces have been given no consideration. Such, however, have been treated individually and specially in the second volume of this work.



The President, Vice Presidents, Committee and Members of the

Central Young Men's Christian Association,

London, England,

to the Officers and Members of the

Boston Young Men's Christian Association.

Beloved Brethren and Fellow Workers,

The Celebration of the Jubilee of your Association presents to us the welcome opportunity of expressing our brotherly greetings and warmest congratulations on the completion of Fifty Years' Work in the interests of young men.

The formation of the first Association in the United States of America was an occasion of great joy to the Parent Association, which it is our privilege to represent, while the continual growth and development of the work, not only in Boston, but throughout your great Country, has been to us a constant source of gratification and encouragement.

Ever loyal to the great purpose of the Association, your efforts have been directed to the uplifting of the young manhood of your City by the employment of many and varied agencies for their Spiritual, Social, Mental, and Physical Welfare.

The success resulting from this work has deservedly received the recognition of all classes of the community. In this we rejoice, and with heartfelt gratitude unite with you in grateful acknowledgment of the blessing which God has given to the labours of his servants.

We pray that in the coming years your Association may be increasingly fruitful in the Salvation of young men, and that its elevating and purifying power may be extended in your City, renowned throughout the world for its intellectual pre-eminence.

TABLET TO BOSTON Y. M. C. A.

WEST INDIES.

MARGHERITA ARLINA HAMM,

NEW YORK.

[Philanthropy, and especially the highest form of it which we call missions, has three great foes. They are worldliness, selfishness and ignorance.

The true philanthropist meets the opposition of the world, because true philanthropy consists in doing for our brother what he *needs*, and not always, by any means, what he *wants*. He wants to be let alone, but missions are obliged to interfere with him. He wants his sins made safe for him, but missions make them impossible for him. He wants money, but missions make large demands on the money he has, and give him no exchange but checks on the bank of heaven. He wants ease, and missions urge upon him the arduous life. No wonder the worldling opposes missions.

But missions are also opposed by the spirit of selfishness among Christians. This is because true philanthropy consists in doing for our brother what he *needs* to have done, and not, by any means, what we *want* to do. We might prefer to labor among the romantic groves of Siam, or in the shadow of the Himalayas. 'Our brother, however, may need us in Idaho or New York. We may prefer to pay our tenth and stay home. Our brother may say, however, "I can spare your gold, but I must have *you*." In a thousand ways missions oppose our selfishness, and therefore are opposed by it.

And in the third place, missions are opposed by our ignorance. For true philanthropy consists in doing for our brother *what he needs*, and always *what God wants*, since God alone knows what he needs. Now it is not always easy to find out just what our brother needs and God wants. Missions require the most careful study of the world and of God's will for the world. Missionary reading shows us where the world's need lies, and it inspires us with the spectacle of a myriad of men and women who have already gone forth—or stayed home—and have met that need.

And now how does our philanthropy stand these three tests—the test of courage, the test of unselfishness, and the test of wisdom?—AMOS R. WELLS, in "The Ram's Horn."—ED.]

* * *

THOUGH the West Indies lie next door to us, they are more foreign to the ordinary American than any land in Europe. More than a hundred thousand tourists cross the ocean each year to visit and enjoy the Old World, while it is doubtful if five thousand cross the narrow stretch of blue water which separates the Antilles from the American Continent. A hundred books are published annually upon European topics and scarcely one on West Indian. Prior to the late war with Spain, the ocean-paradises of the Caribbean were almost a terra incognita to Uncle Sam. To-day he is better informed, but his present knowledge is altogether disproportionately small when contrasted with the value and the vastness of the subject.

Few readers realize the complex problem presented by the West Indies. They constitute an archipelago which, in round numbers, is 1,800 miles long and 1,600 wide, a geographical area about equal to that part of the United States which lies east of the Mississippi. They are composed of sixty-four islands; a hundred fishermen's isles, inhabited now and then, and a thousand islets, reefs and keys. Intercommunication is slow and irregular, and the absence of emigration and immigration tends to make each community conservative and provincial. The inhabited area is some 90,000 square miles, about as large as New England, plus New Jersey, Delaware and Maryland.

The population is 6,000,000, speaking many languages and dialects. The most important of these are Spanish, French and English, these being used respectively by 45, 29 and 26 per cent. of the total. Besides these are 50,000 who employ Dutch, 36,000 Danish, 15,000 Chinese, 5,000 Portuguese, 2,000 German, and 1,000 Italian.

If the West Indies be viewed as a single commonwealth, they are more of a Babel than the twin-empire of Austria-Hungary; if as a field of foreign missions, they present more linguistic difficulties than any other population of the same extent.

From a denominational point of view, the matter is far from simple. Nominally, the six millions are divided into 4,400,000 Roman Catholics, 1,500,000 Protestant Episcopalians, 50,000 Dutch Reformed, and 50,000 Lutherans. Actually, these figures are of little value. The Romanists are divided into three groups—those under the Spanish jurisdiction, Cuba and Puerto Rico; those under the French jurisdiction, Guadaloupe and Martinique, and those under the direct jurisdiction of Rome. Classified as Catholics are large numbers of atheists, skeptics, agnostics, Free Masons and indifferentists. Among the negroes are many degraded creatures who, while pretending allegiance to Rome, believe in witchcraft and even voodooism. The same conditions prevail, though not to so large an extent, in the Protestant communities, more especially in Jamaica. Nor should be overlooked the many congregations of Methodists, Baptists, Presbyterians and Lutherans, which are remarkably active, and while not notably successful in proselytizing, exert a perceptible influence in liberalizing the neighborhoods in which they reside and labor.

The ethnic conditions are worthy of a moment's notice. When Columbus discovered the islands they were well peopled by a red race, seemingly intermediate in type between the Indian and Malay. Their enslavement and extermination are one of the hideous blots upon Spanish history. In 1500 they numbered four or five million; in 1600, not more than two hundred thousand. Those who survived became mixed with both the white and black races. Their descendants form a large part of the class known as Jibaros. When the Carib labor supply gave out, the demand for workingmen was answered by an increase in the African slave-trade, which, though made piracy in the early part of the nineteenth century, did not come to an end until 1861, when the last cargo of black slaves was smuggled into Cuba. There are negroes in Cuba and Puerto Rico to-day who were brought there in their youth by slave ships. The climate suits the African admirably, and he is increasing at the expense of the white race. The official statistics on this point are exceedingly untrustworthy. Thus the census of Cuba in 1887, taken by the Spanish Government, showed the population to consist of 1,100,000 whites and 485,000 blacks, while one of the head officials the same year said in his report that only one-third of the population was of pure Caucasian descent. According to the official returns the natives of the West Indies are half black and half white, while as a matter of fact the true ratio is one white to two black and mixed. In the British possessions there is a noticeable migratory movement of the Caucasian element to England and the United States. This is particularly the case with Jamaica, where the absorption of the white by the black race is proceeding quite rapidly. The population to-day, in round numbers, is 13,000 whites, 135,000 half-bloods, and 500,000 blacks. According to the law of growth during the past sixty years, the West Indies are destined to become a series of negro and half-breed communities, and all calculations upon their future must include this important fact. This process of amalgamation is not uniform. In Cuba and Puerto Rico there is little or no race prejudice, and black and white marriages are so common as to excite no comment. In the French islands there is a small amount of prejudice. Although marriages occur, a major part of the unions are illicit. In the British and Dutch islands prejudice is strong. Mixed marriages are rare, and illegitimate half-breeds are everywhere. To the student of sociology the worst feature of race prejudice is the vice, illegitimacy and degradation which it invariably produces. To the evangelist it is an obstacle of the worst conceivable kind. It seems futile to teach and preach virtue and right living to the poor and ignorant blacks when the prosperous and educated whites lead open lives of profligacy and wrong.

Educationally, the West Indies are very low. In Cuba the white illiterates are 65 per cent., and the black 90 per cent. of the population, making a total illiteracy of 77½ per cent. In San Domingo it is said to be 85 per cent. The best returns are from the smaller islands belonging to Great Britain and Denmark, where it is 40 per cent. Next to them are the French islands, where it is 45 per cent. Viewed as a whole, the West Indies display an illiteracy of about 70 per cent. This is certainly discouraging to a thoughtful Christian. It is easy to conquer mere ignorance or that which belongs to man in a savage or semi-civilized state. But when it occurs in a civilized community, when it is joined to the pressure and needs of modern society, it is like an impregnable wall to the efforts of the missionary. Its chief counterpart is the "submerged tenth" in the great cities, which often seems to be hopelessly sunk and incapable of regeneration.

There are a few signs of improvement in respect to education. In Puerto Rico the American administration is making considerable progress in developing the public school system. The Cubans have performed admirable work in the same field during the last two years. But outside of these two commonwealths, the prospect is not encouraging. Times are dull, the great sugar industry has been nearly killed by European competition and European bounties, the islands are run at a loss, and neither Great Britain, France, Denmark nor Holland seems able or willing to increase the annual deficit in the insular budgets.

Secondary education is even more neglected than primary. Of colleges, the only one worth notice is the University of Havana. In the past two years this famous school has made appreciable progress, but under the Spanish régime it was a burlesque. Its handsome revenue was pilfered by politicians and officials, and its course of study was below that of an American high-school. It had no laboratories, no cabinets, no instruments, and not even a supply of water with which to carry on experiments. When a West Indian desires to give his son a first-class education, he sends the boy to the United States or Europe. Of those who go abroad in this wise, not one-half return to become permanent residents of their old homes. At the present time it looks as if the University of Havana would ere long be placed upon a sound basis. This is devoutly to be wished, as it will then serve as an educational centre for Cuba, Puerto Rico, San Domingo and the Spanish-speaking citizens of the other islands. A word of praise is due to the schools of Jamaica, Martinique and Guadaloupe, so far as the quality of their work is concerned.

The Spanish Catholic Church and the Church of England have all they can do to maintain the existing establishments without undertaking to start new schools. The black republics, Hayti and San Domingo, are but republics in name, and apparently care nothing for the welfare of their peoples. The redeeming spots are the French Catholics and the American Protestant missionaries. In Martinique and Guadaloupe the parochial and other schools are prosperous, while the institutions established by American Baptists, Methodists, Presbyterians and Lutherans have already displayed vigorous efficiency.

Throughout the West Indies the present need is an educational campaign. To conduct this successfully is no easy task. The climate is not conducive to study and exertion. The roads are wretched, so as to necessitate the establishment of many small schools, where, with adequate transportation, a smaller number would do the work at far less expense and with better results. Apathy is universal, and local customs and inherited tendencies combine to render the schoolmaster an undesirable member of the community.

Religious, that is to say, ecclesiastical conditions, in the West Indies are far from satisfactory. When the Spanish Catholics held power they ruled neither wisely nor well. The Dominicans and Franciscans kept up their ancient feud with the Jesuits and prevented that body, which is the ablest and most learned in the Roman hierarchy, from playing any but an insignificant part in church work. During many years, in fact, they shut out the Jesuits altogether. They waged unceasing war against the Free Masons and aroused an anti-clerical sentiment which injured both Rome and religion in general. The Catholics oppose Masonry as a matter of discipline, but seldom or never make it a special object of attack. Not so with the Spanish prelates, who are as fierce against Free

Masons as their predecessors were against Jews and Moriscoes in the fifteenth and sixteenth centuries. A still more grievous trouble lay in the practice of the church authorities in Spain treating the colonies as lands to be exploited. Nearly all their officers in Cuba and Puerto Rico were sent out from the home country, few being chosen from natives of the islands. This produced ill-will and discontent among Cuban and Porto Rican theological students, who, after taking holy orders, found no career open to them. In this way a hatred grew up against the "padres," which is bitter even at the present time.

To increase their power, the church had laws passed compelling large plantation owners to furnish a chapel and a priest to their field hands. The priest was, of course, supplied by the archbishop. He was usually a young Spanish ecclesiastic, who contemned Cuba, detested rural life and viewed his position as something to be endured until he was promoted to a higher clerical office. On one plantation not far from Matanzas, where over a thousand hands were employed, the priest was accustomed to run the mass through in ten minutes.

There being a union of church and state, the former lost the power of initiative and depended upon the latter for support. The independence and enthusiasm which mark the Romanist in the United States and make him a power for good, were unknown in the Spanish West Indies. At the beginning of the twentieth century the Spanish Catholic islands are in a pitiable condition. The church attendance is confined mainly to women and children. Twenty thousand Free Masons, nominally Catholic, are excommunicated. As many more are infidels and often atheists of the rankest type.

The French Catholic Church is wiser and more politic. It has a firm hold on the popular heart in Guadaloupe and Martinique, and uses its power and influence toward the amelioration of the condition of its people.

The Church of England, in the British islands, is inefficient. It suffers from the same causes as the Spanish Church. There are too many red-tape formalities, too much authority, too much centralization, too much organization, and too little every-day Christianity. The men it sends out to the Antilles are not well adapted to their new environment. They get along well with the few wealthy whites, but are almost always strangers to the half-breeds and negroes. They seem as powerless against the vices of their peoples as the Spanish Catholics in Cuba and Puerto Rico.

The Danish and Dutch clergymen are more successful and may be put on a plane with the French Catholic prelates.

The mission churches, both American and English, are the most aggressive and efficient. Their practice of building up and encouraging native talent is productive of best results. Of late they have begun to employ medical missionaries, and beneficial consequences are already apparent. Here there is a vast field which can be turned to profit. In every island it is the women who are the most religious and who are to be reached if a radical conversion is to be had. They are difficult to reach by reasoning, but easy through their emotions and affections. The relief of a poor invalid, the curing of a sick child, and the restoration of a patient suffering from a curable deformity will do more to win hearts than thousands of addresses and conversations. Moreover, they will not listen to a strange evangelist; if he comes near they will leave. But if there be sickness in the family and a medical missionary is near, they will go in person to the latter, and if the sufferer at home is cured their door is open ever afterward to the good physician.

The influence of the medical missionary is increased through the action of social forces. Besides the race prejudice already mentioned there is a cruel caste system, based on wealth. Doctors seldom answer the calls of the working classes. The latter are so impoverished that they cannot pay a dime for either medicine or medical skill. Most of the hospitals are such but in name, and the dispensary of the United States is practically unknown in most of the islands. When the poor, who constitute the vast majority of the population, fall sick, they do nothing, or use old wives' prescriptions. Sometimes they consult a Voudoo or an Obi-woman, and sometimes a good padre. Imagine, therefore, their feelings when they learn that the evangelist in their village is a skilful physician, who will gladly treat them without charge, and who will even supply medicine gratuitously. It is a nine days' wonder, and the news goes abroad in every direction. A single cure establishes a reputation, and from that time on the missionary is a power in the community. Even where he or she effects no conversion they attain a power or influence for good whose value cannot be over-estimated. The social conditions described prevail extensively, but find their maximums in Cuba, Puerto Rico, Hayti, San Domingo and Jamaica. Here are golden harvest fields for a regiment of medical missionaries. It would be a noble reinforcement if they could have church dispensaries to make their services the more effective. Together the two would constitute a magnificent power to win and to hold the hearts of the people.

Industrially, the West Indies vary greatly. Cuba is prosperous and is bound to increase rapidly in wealth. Her vast stores of iron ore and bitumen, not to speak of her agricultural resources, guarantee a future of great opulence. The same state of affairs marks Hayti, San Domingo and Puerto Rico, the last to a much smaller extent. Trinidad will long enjoy the benefit of her asphalt lake. Excepting these, the archipelago is in a bad way. Its sugar industry is on the verge of extinction, and nothing has as yet been devised to replace it. Both British and French governments, and especially the British, have tried numerous and costly experiments toward developing new trade and resources, but thus far their success has been of esteem and not of profit. The result of the commercial stagnation is general pauperism. Three hundred thousand homes are lower than shanties or hovels, and a million souls do not own ten dollars' worth of property apiece. From this grinding poverty are springing the nakedness, the vice, the degradation and hopelessness which are its inevitable aftergrowth. The middle class is declining rapidly, and is scarcely higher than was the working class thirty years ago, and even the landed proprietors are threatened with insolvency.

Courtesy is at a maximum in the Spanish and French islands; in the British it runs into servility. Fine manners, as understood in that realm, have disadvantages as well as advantages. As it is considered bad form to be in a hurry, to talk fast or loud, and to be violent in any pursuit, there have grown up sluggishness, indolence, mental inactivity, and an aversion to exercise, which continue to make for public deterioration. These drawbacks are magnified by the climate and the cheapness of food, so that to one accustomed to the rush and intensity of American life, the people seem hopelessly apathetic and improvident. As intellectual and social apathy extends into the religious and moral spheres of the human soul, a curious problem is presented to the sociologist and philanthropist. It will be difficult to effect a moral regeneration until many of the social forms and beliefs derived from the past are sufficiently modified to permit the exercise and development of a self-asserting, ambitious and energetic manhood.

As to the social virtues, the Caribbean isles will bear comparison with any land on the globe. Family ties are strong and run from the great-grandmother to the little child. Nothing is more charming than their home life. The old ladies dress in bright colors and receive as much attention and affection as the graceful belles of sixteen. Respect is paid to the aged everywhere. The mad desire of the American youth to leave the parental roof and start an establishment of his own is almost unknown in the Antilles.

Politeness is universal. Little boys bow and girls courtesy with the ease and dignity of grown folks. The farm-hand doffs his hat and the porter apologizes when he passes between you and the sun so as to throw his shadow on you. Tradesmen grow tiresome in their expressions of gratitude when you make the smallest purchase. Of course it is a mere form, a conventionality, but nevertheless it makes daily life smoother and sweeter.

The blacks, always imitative rather than creative, are in no wise behind the whites in this regard. Often they carry politeness to an extreme which becomes ludicrous.

Few political factions affect the present religious status of the West Indies. The destruction of the Spanish power in the Antilles was a great step forward, especially as it cut asunder the union of church and state, which for four centuries had been a mill-stone about the neck of progress. It also put an end to the judicial and secular jurisdiction of the Spanish Church, which, though rarely employed of late years, was a standing menace to liberty and human rights. Under the Spanish Colonial Code and the ancient ecclesiastical charters, the church had still the right to use torture to extract testimony from witnesses.

The expulsion of Spain has given birth to several new problems, which promise to give trouble to the courts before they are finally adjudicated. Of these the chief are cemetery rights, marriage and divorce, chapel contracts, and education. These involve many delicate questions of common law, constitutional law, and equity. In Cuba and Puerto Rico the commune or state owns and maintains the cemeteries, while they are consecrated by the church, which has supreme control as to interments. In the use of the latter right they have frequently prohibited the burial of Free Masons in the city cemeteries, which in some cases has led to riot and bloodshed. Under the American Constitution no church can exercise this right over public property.

In regard to marriage, the question is the old one of whether the church view of marriage as a sacrament, or the legal view whether it is a civil contract, shall prevail.

The chapel contracts are agreements whereby the owners of plantations employing many hands are bound to maintain a chapel and priest at their own expense for the benefit of their employees. Under the Spanish law they are enforceable civilly, criminally and ecclesiastically. Under the American law they are voidable, if not void.

In education, the institutions of learning have in general been owned by the commune, or state, and administered by the church, which has made religious instruction a part of the curriculum.

The sudden change from the Spanish law is bound to entail hardship, and it may be suffering, upon hundreds of priests and brothers, who have, of course, each a personal following that will resent their undoing.

The darkest phase of the West Indies is its moral side. Virtue is regarded as a joke and open, flaunting vice a matter of course. Unchastity is universal, and the diseases which the Lord has made the penalty of immorality are so prevalent as to threaten the entire population. Every traveler is shocked upon his arrival. He finds white men keeping two establishments, one white and one black, and both white and black men living openly with two and even three women each. He sees mere girls of twelve leading lives of shame with the seeming consent and often approval of their shameless parents. At his hotel members of the demi-monde are honored guests; at the places of amusement dissolute women prowl about like beasts of prey; and on the thoroughfares no respectable woman dare go without an escort. The Rev. J. Milton Greene, writing of San Juan, the capital of Puerto Rico, says: "Children by thousands swarm about us with the Cain-like marks of illegitimacy on their brows." Miss Jennie Ordway, a missionary at Mayaguez, says: "Immorality of every kind prevails." Dr. Grace W. Atkins, the medical missionary, describes "The universal custom of the people of living together unmarried until such a time as either the man or the woman may tire."

Other forms of wrong are pitiably prevalent. Pilfering and thieving, robbing and defrauding the state and the commune, the maladministration of justice, with its concomitants of corruption, venality, perjury, barratry and malicious prosecution, are but a few of the more prominent evils.

The moral sense of the community seems perverted. A merchant who, in private life, is the soul of honor does not hesitate to make and swear to false invoices, and to bribe officials in order to avoid paying import or export duties. Immoral women interrupt their carouses to attend mass. Priests leave the sacrament to attend cockfights, gamble and drink. To an American the daily life is a saturnalia of sin. The state of affairs is discouraging and the task of amelioration is Augean.

The evil is the consequence of corrupt and cruel government and of human slavery. Where the two coincided in the past, as in Cuba and Puerto Rico, the evils are a maximum. Where government has been fairly honest and slavery mild, as in the Danish and Dutch islands, Bahama and Bermuda, they are a minimum.

Were it not for the recuperative power of the human soul, the outlook would be hopeless. Here and there are symptoms of change and improvement. Every evangelist reports converts and every new school a handsome attendance of pupils. Up to 1898, children in Puerto Rico and eastern Cuba went about naked up to the age of six, and half-naked to twelve. Since the war with Spain there has been a marked betterment in this respect. The conferring of home rule upon the two great islands has done away with much of the dishonesty of the former régime and has raised the standards of official honor. The severance of church and state has put the former on a basis where it must work vigorously among the people in order to live. The increase of commerce with all the islands is bearing fruit in a wider honesty and a larger thrift. The very stagnation and hard times of the last decade have forced the people to abandon their former modes of living and to undertake experiments in new industries or the reformation of old ones. Best of all, the fierce light of war which beat upon these lands in the summer of 1898 disclosed every infirmity and imperfection, exciting sympathy and arousing profound interest in the Christian world. This, as well as the careful statesmanship of America and Great Britain, has begun to bear fruit in better laws and administrative reforms. It has prompted the evangelical forces to increase their agencies and spheres of action in both the Spanish and English-speaking islands. The three most significant events since the war have been the bringing of the Cuban teachers to Harvard for a course of summer study, the settlement of twenty Protestant missionaries in the Antilles, and an increase in the number of Jesuits in the Spanish islands. These mean increased intellectual and moral activity—and activity is the highest desideratum in the West Indies to-day.

The present tendency toward international reciprocity and a large liberation of commerce from the shackles of public policy promises a revival and development of the agricultural industries which will be of incalculable benefit. Vice is a formidable foe at all times, but when joined with poverty, ignorance and hopelessness, it is almost invincible.

What is needed is an outpouring of the Christian spirit. Upon the United States lies the duty of sending out not a few, but an army of enthusiastic evangelists and medical missionaries, of establishing schools, dispensaries, hospitals, colleges, chapels and churches, of developing native talent, energy and devotion, and of convincing the Caribbean peoples that only upon a basis of an enlightened Christianity can a true civilization be secured.

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